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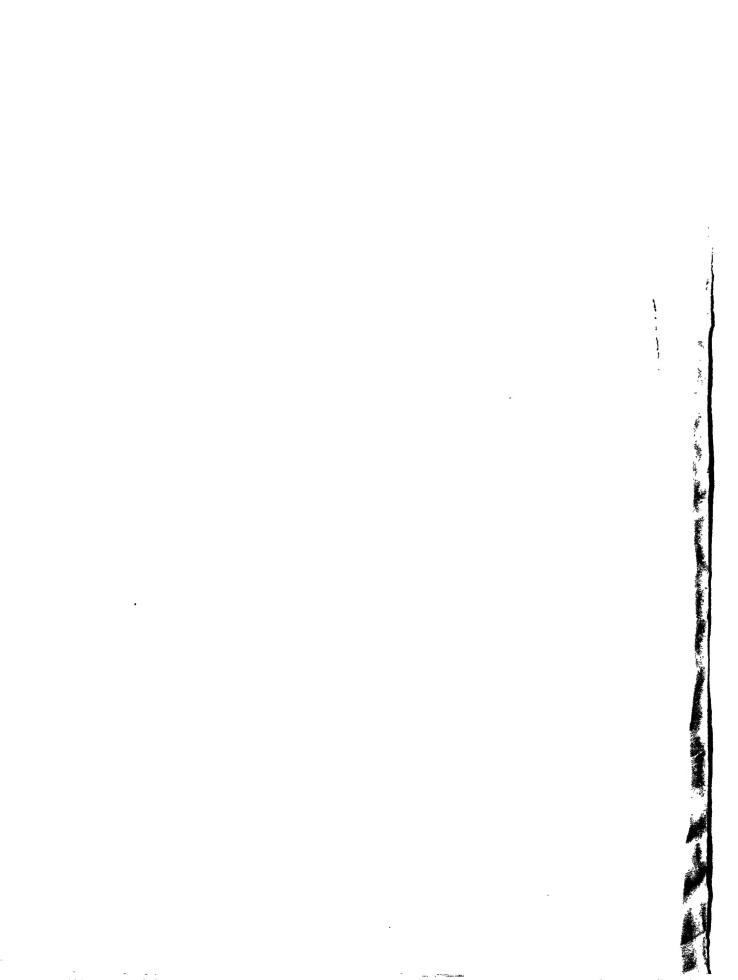
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## ARCH. EOLOGICAL SURVEY OF INDIA.

(NEW SERIES.)

# EPIGRAPHIA INDICA. VOLUME I.

Price-Rupees 16.



# **EPIGRAPHIA INDICA:**

# A COLLECTION OF INSCRIPTIONS

SUPPLEMENTARY TO

# THE CORPUS INSCRIPTIONUM INDICARUM

OF THE

ARCHÆOLOGICAL SURVEY.

TRANSLATED BY SEVERAL ORIENTAL SCHOLARS. 58388

EDITED BY

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### PREFACE.

THE Epigraphia Indica originated in a proposal, submitted to the Government of India in February 1887, for the printing of a Record to include not only translations of inscriptions-Sanskrit, Persian, Arabic, and otherbut lists of them and other miscellaneous antiquarian information, including such materials as had been published for the Archæological Survey of Western India in the Memoranda issued by the Bombay Government from time to time between 1874 and 1885. On the 17th October following, information was asked by Government and submitted, giving details for a quarterly issue of fasciculi. After further correspondence the publication was sanctioned, and the first part was published in October 1888. After the third part, however, owing primarily to unavoidable delays by the press, it was found impossible to keep the publication up to the quarterly date, and the volume has consequently extended over a longer term than was contemplated; this however is really of little consequence. The materials other than inscriptions, sent to me during the first year, were of little general and permanent interest, while the partial breaking up of the surveys, and my leaving India in 1889, prevented any special effort on behalf of the subsidiary features of the original prospectus. Hence the work has come to be devoted entirely to palæography. which was, indeed, from the first its main purpose.

Indian inscriptions-more so even than those of any other country-are the real archives of the annals of its ancient history, the contemporaneous witnesses of the events and of the men whose deeds they hand down; and their authenticity renders them most valuable for the historian and deserving of careful record. They supply important data bearing on the chronology, geography, religious systems, affiliations of families and dynasties, taxes, land tenures, magistrates, customs, manners, organization of societies, language. and systems of writing of ancient times. Hence the great need for collecting and publishing them with the best translations and comments that modern scholarship can supply. The early pioneers of Indian research fully recognized this, and men like Wilkins, Colin Mackenzie, Colebrooke, Babington, Drs. Mill and Stevenson, Wathen, W. Elliot, and J. Prinsep, laid the foundation of, and made important contributions to, Indian paleographic study. So early as 1835, M. Jacquet of Paris projected a Corpus Inscriptionum, and made arrangements to include in it the collections formed by Colonel Colin Mackenzie; but an early death prevented this young French Orientalist from realizing his purpose. The Bombay Temple Commission, in 1851, recalled attention to the inscriptions, and, in 1856, they reported on "the extreme

"desirableness of the publication, under the auspices of Government, of fac-"similes or copies, with decipherments and translations." The report added that "the publication of such a Corpus Inscriptionum appeared to be an object "of such importance in an antiquarian and historical point of view (for it "would embrace the most important documenta of Indian history), that it well "merited the combined attention of Government, of learned societies, and of "individual orientalists." This project also remained unfulfilled, and it was not till 1877 that Major-General (now General Sir) A. Cunningham, C.S.I., issued the first volume of his Corpus Inscriptionum Indicarum, the object of which was "to bring together in a few handy and accessible volumes all the "inscriptions of India which now lie scattered about in the Journals of our "different Asiatic Societies." This volume (in demy quarto) contained the Asoka inscriptions on twenty-six lithographed plates of reductions, made by a native draftsman, from the impressions available. The second volume has not appeared; but the third, containing the inscriptions of the early Gupta kings and their successors, was prepared by Mr. J. F. Fleet, C.I.E., Bo.C.S., and published in 1887 in a large super-royal quarto volume,—the plates being photo-lithographic reductions from mechanical impressions taken from the originals, and the whole edited with Mr. Fleet's usual care and scholarship.

To attempt collecting the ancient and mediæval inscriptions of India, however, in separate volumes, arranged by dynasties or even periods, would necessitate indefinite delays and would still be imperfect; and therefore it seems altogether better to publish them as they are found in the fasciculi of the *Epigraphia Indica*, and trust to the index of the volume to facilitate references. This volume is thus to be regarded as properly one of the series of the *Corpus Inscriptionum Indicarum*, and practically may stand as the fourth volume of that publication.

The contents of this volume speak for themselves. The newly discovered twelfth Aśoka edict from Shâhbâzgarhî, the great Sîyadonî inscription found by me in the Lalitpur District, the new inscription of Toramâṇa Shâha, the ancient Hîrahadagalli copper-plate grant, the complete text of the Lakkhâ Maṇdal inscription, and the important series of Jaina inscriptions found by Dr. Führer in the excavations at Mathurâ,—are only part of the important fresh contributions to epigraphy included in it. Facsimiles of the more important inscriptions are also given.

With the numerous epigraphs that have not been published before, it supplies also corrected editions from facsimile impressions of others that had been quite inadequately edited. The scholarship and special experience of the various translators,—Professors G. Bühler, Ph.D., LL.D., C.I.E., of Vienna, F. Kielhorn, Ph.D., C.I.E., of Göttingen, and J. Eggeling, Ph.D., of Edinburgh, E. Hultzsch, Ph. D., and J. F. Fleet, C.I.E., Bo C.S.—are a

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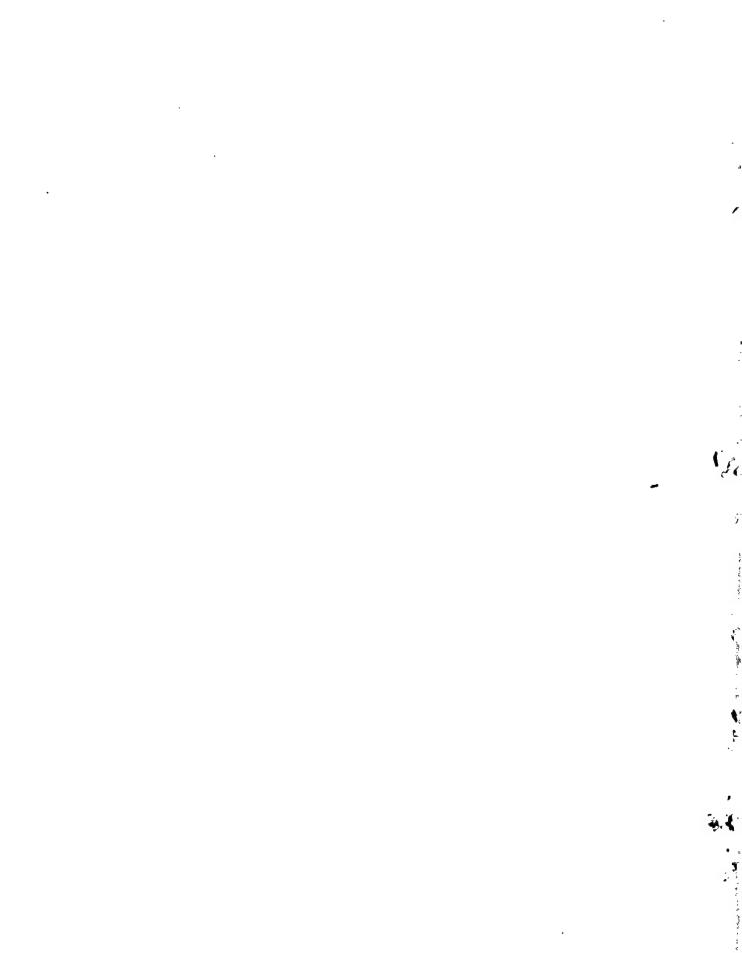
sufficient guarantee for their notes and versions. To all of them my best thanks are due for the care and attention they have given to the work submitted to them; and specially to Dr. E. Hultzsch, who has given flagging aid in revising the proofs for the press. Dr. Führer, also, has contributed many most valuable impressions for translation, including the whole of the Jaina inscriptions from Mathurâ.

The paper by Professor H. Jacobi, Ph.D., of Bonn University, on the computation of Hindu dates, is one of special and permanent value to all students of Indian chronology.

The Government of India has sanctioned the continuance of the work in a second volume, and much progress has already been made in preparing the materials for it. It will contain a revised edition, with facsimiles, of the great inscriptions of Aśoka by Professor G. Bühler, who will also supply other papers on further Jaina inscriptions from Mathurâ, on the Sâñchi inscriptions, etc. At my request the Government of India has kindly secured an impression of the Badal pillar inscription, and through the favour of Colonel S. S. Jacob, C.I.E., of Jaypur, estampages of the Harsha inscription have been obtained, which, together with others, have been edited by Professor F. Kielhorn. Then Muhammadan inscriptions have hitherto been overlooked or but sparingly edited; and it is intended to give them a place in the next volume, for which two series of considerable length have been already prepared.

JAS. BURGESS.

22, SETON PLACE, EDINBURGH
5th October 1891.



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# EPIGRAPHIA INDICA.

#### SANSKRIT AND PRAKRIT INSCRIPTIONS.

The great importance of Indian Inscriptions as a means of illustrating and completing our knowledge of the history of the country, fixing the eras of its dynastics, the character of its peculiar land tenures, the derivation and developement of its various alphabets, and other subjects of like importance, has been long since recognised by Colebrooke, Prinsep, Lassen, and all orientalists. Of late years, increasing attention has been given to the study of these ancient records—preserved on stone and copper-plates. and which primarily served as the title-deeds of grants and endowments made by kings or chiefs to temples and religious personages or communities. Most of the earlier collections of transcripts made from these documents were only eye-copies, and, however carefully prepared, were but very rarely sufficiently correct and reliable for purposes of critical translation. The late Sir Walter Elliot, K.C.S.I., LL.D., when in the Madras Civil Service, was the first to employ, to any large extent, the system of taking direct ink impressions from copper-plate grants. Many of these were afterwards published by me in The Indian Antiquary. This method, like photography, provided the means of supplying to scholars facsimiles of the documents free from clerical errors or modification of the alphabets. Methods of taking direct inked impressions from stone, also, have been devised; and estampages can thus be taken, having the advantages of presenting a direct reading of the inscription on the inked face and a mould from it on the back, so that the slightest scratch on the stone is retained on a carefully-taken impression. With such a copy before him, the epigraphist can leisurely decipher the inscription in his study with about the same accuracy and facility as if he had the lithic record before him.

The inscriptions in the following pages have been prepared from such impressions and edited by most competent scholars, with comments, texts, and translations. The publication of them will thus place in the hands of European and other students of Indian history and antiquities, trustworthy texts and versions of the inscriptions collected by the Archeological Surveys, and will be a reliable source from which to obtain the materials required in the prosecution of their studies in the historical, antiquarian, philological, or other branches of Oriental research. Selected facsimiles of the more notable inscriptions, on a reduced scale, accompany the texts.

J. B.

### I.—A PRÂKRIT GBANT OF THE PALLAVA KING ŚIVASKANDAVARMAN, BY G. BÜHLER, Ph.D., LL.D., C.I.E., VIENNA.

For the edition of the subjoined grant I have used a photograph and two rubbings (A and B), made over to me by Dr. J. Burgess, C.I.E., Director General of the Archeeological Survey of India. The original plates were purchased from Chennappa, a merchant of Hirahadagalli in the Bellari district. They are eight in number and measure each 8 inches by 3"3. They are numbered with the ancient numeral signs of the aksharapalli; but, contrary to the ordinary usage, the figures are found on the first side of each sheet.1 The plates are held together by a single ring which passes through holes in the upper right-hand corners.

The technical execution is extremely rude and so careless that the holes for the ring have been cut, after the engraving had been done. Portions of several aksharas, e.g., of the second on plate IIs, l. 1, have thus been destroyed. The preservation is good. Only in the last line of plate II one important word has become illegible. The characters closely resemble those used in Sir W. Elliot's grant of Vijayabuddhavarman's queen. The letters to do and do look frequently much alike, and the same remark applies in some cases to ta and na as well as to ta and bha. The anusvara is indicated by a small cross. Among the numeral signs there are several remarkable forms. Thus the figure 2 is expressed by a dot and a slanting straight line, the figure 3 by a peculiar combination of three straight lines. On the other hand the figure 1 is expressed by a curved stroke, as in the grant edited by Mr. Fleet.

With the exception of the last line, which contains a final mangala in good Sanskrit. the grant is written in a Prakrit dialect, which comes close to the literary Pali, but shows also a number of peculiarities and divergent forms. The majority of the latter is traceable partly in the edicts of Asoka and partly in the inscriptions of the caves of Western India and of the Amaravati Stupa, while a few occur only in other literary Prakrits. The points which here deserve special mention are the following:

1. The palatal ja is used frequently for ya. It appears throughout in the names, which in Sanskrit end in áryo, e.g., Golasamajasa (1.12), Ayisamajasa (1.13), i.e., in Sanskrit Agnisarmaryasya, &c. In other words, the change is less constant. Thus we have

The same anomaly is observable in Mr. Fleet's edition of Sir W. Elliot's grant of Viyayabuddhavarman's queen. where, besides, plate IIo bears the figure 3, while plate III is not marked at all.

<sup>&</sup>lt;sup>3</sup> Indian Antiquary, Vol. IX, pp. 101-103. Unfortunately the greater part of the text of this grant makes no sense in Mr. Pleet's edition. I at first suspected that his facsimile was not exact. But a comparison of the original plates, which were presented to the British Museum by Sir Walter Elliot, has convinced me that it is absolutely trustworthy. A repeated examination of the document and a comparison with our grant have led me, however, to differ from Mr. Fleet with respect to the reading of a number of words. I read-

<sup>1. 1.</sup> Bhåraddäyens instead of Bhåraffåyens.

<sup>1. 8.</sup> Amham for abim (1)

<sup>1. 9.</sup> Nirattand and ambebi, for nivattane, adbú(?)bi.

<sup>1. 10.</sup> Sampadattá tam nátáva gámeyiká áyuttá for samya dattá tam tátúpa-gáme yeká 300 (?) 40 (?) tlara.

<sup>1. 11.</sup> Savesparihårski pariharamdha pariharayam let samya pariharihi parihåradhaparihaya. If the last two words are changed to pariharants and parihdrayants [cha], a translation of lines 8-11 is possible, and it will be " (To the temple) of divine Nardynna (a piece of) land, four nicertance 4, has been given by us, (the gift) having (been) made a means of increasing our length of life and power. Knowing that (our) officials living in the village, should exempt it (and) and cause it to be exempted with all exemptions."

In 1. 15 I read picuti instead of decuti, because here, as also in gdmeyikd (1. 10) the curved line to the right of the consonant which itself comes closer to pe than to do, is meant—as often in another class of inscriptions, for i. I am numble to decipher lines 4-7, which remain utterly unintelligible.

kareyya (l. 40) and kareyyáma (l. 41) against káravejjá (l. 40), vatteja (l. 46), and koja (l. 48); yo (l. 46) against jo (l. 44); "ppayatte (l. 6) against "samjutto (l. 47). A great many other words, like "yájí (l. 1), visayesa" (l. 3), show only ya. The occasional change of ya to ja separates the language of the inscription from the literary Pâli and the dialects used in Aśoka's inscriptions, while it agrees with the practice followed in the cave-inscriptions. An instance of the change, which in literary Pâli is very rare, of ja to ya, occurs in Bháraddáya (l. 2, 16, 19) for Sanskrit Bháradvája.

- 2. A very peculiar principle is observed in the change of na to na. It almost invariably takes place in the affixes of inflection, Pallavána (l. 2), \*manusána (l. 7),\* vatthavána (l. 8), \*bamhanánam (l. 8, 27, 30, 38), bhátukána (l. 18), \*pamukhánam (l. 27, 38), \*likhitena (l. 51), kátánam, (l. 10, 29), nátánam, the only counter-instance being \*madena (l. 40). In other cases frequently, though not invariably, a single medial na suffers the same change, while initial na and medial nna always remain unchanged. On the whole the lingual na occurs more frequently than in Pâli, in the Girnâr redaction of Aśoka's edicts and the cave-inscriptions, but more rarely than in the Prâkrit of the Jainas, where it has nearly supplanted the dental nasal.
- 8. Some cases in which hard consonants are softened likewise come nearer to the usage of the Jaina and Mahārāshṭrī dialects, than to that of the Pâli and of the older inscriptions. Thus we find Kassava° (l. 18) for Kāśyapa°, kāravejjā (l. 40), annvaṭṭhāveti (l. 45), and vi (l. 6, 29), while the original consonant is preserved in parihāpetavva (l. 37), and api (l. 37). With these instances may be compared bhaḍa for bhaṭa (l. 7, 43), and kada or kaḍa (l. 51) against adkikata (l. 4). An exceptional case of hardening occurs in majātāye for Sanskrit maryādayā. The representation of Sanskrit varsha by vāsa (l. 48, 49) and varisa (l. 42) is against the usage in Pâli and in most of Aśoka's edicts, but is found in the cave-inscriptions.
- 4. Some peculiar forms, in the declension especially of pronouns and numerals, which deserve to be noted, are: the masculine sammo (l. 46) instead of the neuter sammam, Sanskrit sarma, the nominative plural masculine chattari (l. 18, 39) instead of chattaro, the instrumental singular majatage (l. 43), the form be (l. 14, 20, 39) for due or duve, the genitive plural amham (l. 3, 42) instead of amhakam, the genitive plural etesi (l. 27) for etesam, and chasi (l. 46), i.e., cha esi, for cha esam, the genitive plural chatunham (l. 18) instead of chatunnam. Analogies for the first three forms occur already in Aśoka's edicts. The last five are known from the cave-inscriptions and the later Prakrits. Most remarkable is the inflection of the Dvandva compound in the phrase Kumaranamdi-Kumarasama-Kottasama-Sattissa cha chatunham bhatukana chattari pattibhaga (l. 17), where we should expect the termination of the plural instead of that of the singular. The preceding adjective Kosikasagotasa and the following cha show that we have not to deal with an accidental mistake. Analogies are found in the Sanskrit Satras. Thus we find in Apastamba's Dharmasatra, I. 31, 21, práyatyabrahmacharyakalecharyaya cha.
- 5. There are further several cases, which exhibit a curious disregard of the rules of concord:—L. 10-11 the adjectives appatihatasásanasa and anekahi[rana]kodígo-halasatasahassappadáyino, standing in the genitive singular, have to be taken with the

<sup>&</sup>lt;sup>3</sup> With respect to the elision of the second vowel compare Phli chattdrome instead of chattdro ime and other instances mentioned by Kuhn, Beiträge zur Pali Grammatik, p. 60.

<sup>\*</sup> See also my remarks in the Zeitschrift der Deutsch-Morgenländischen Gesellschaft, vol. XLI, p. 250.

substantive mahardja-Bappasamiki, which stands in the instrumental plural. Again, the names of the officials in 1.3-6, visayesa—adhikatádike and so forth, stand in the accusative plural, but the last noun of the series, which must have been governed by the same omitted verb as the others, bhadamasusana (l. 7), shows the genitive plural. The explanation of these two anomalies seems to be that two constructions, either of which would be permissible in itself, have been mixed up. In the first case the word which governs the three nouns is puvvadattam (1.12), and this might in Prakrit be construed either with the genitive or with the instrumental. Moreover, as the substantive is the name of a royal personage, the use of the plural instead of the singular is also permissible. The construction, which the passage shows, has, I think, been caused thereby, that the writer first intended to use the genitive singular throughout and then changed his mind, preferring the construction with the instrumental and the plural. Want of care, or the idea that constructions, differing in form but identical in sense, may be used indiscriminately, made a correction appear unnecessary. The same remarks apply to the second case, where either the accusative or the genitive used throughout would be correct. More difficult is the explanation of the construction of the masculine sampedatto (1. 30) with the neuter purvadatam, which latter agrees with the omitted substantive patekam. If the anomaly has not been caused by a mere lapsus styli, it seems to point to an utter loss of feeling for the differences of gender. The fact that the neuter chatteri is used as a masculine, speaks in favour of the second alternative.

6. Finally, the spelling of the inscription calls also for a few remarks. It shows throughout a mingling of two different methods, the abbreviated of the official and commercial classes and the etymological of the Pandits. According to the former, which is used nearly throughout, as might be expected, in the edicts of Asoka and mostly in the cave-inscriptions, and which was until a short time ago universally prevalent in government and merchants' offices, each single consonant may also be read double. Hence we find Sivakhandavamo (l. 2) for vammo, gumike (l. 5) for gummike, dhamd (l. 9) for dhammd', Agisamajasa for Aggisammajjassa, and numerous similar instances, while the spelling of aggitthema' and dhamma' (l. 1), and of a great many other words, follows the etymological principle. In some cases the latter is adopted, though it violates the phonetic laws of the Prakrit. Thus Atteya' (l. 13) is a close transliteration of Atreys, but the Prakrit dialects admit only the forms Ateys and Atteys. A word in which both principles of spelling seem to be blended, is Vateasagotasa (l. 22), which corresponds to Sanskrit Vateyasagotrasya. The correct Prakrit spelling would be Vachchhasagottassa. It may, however, be that the writer put tee because he was accustomed to pronounce it like chha.

The historical information, which the grant conveys, is scanty, and in the present state of our knowledge of the history of Southern India not particularly useful. The Pallava king Śivaskandavarman of Kānchi, who was affiliated to the Brahmanical gotra of the Bhāradvājas, confirmed and enlarged, in the eighth year of his reign, a donation, made formerly by the great king, the lord Bappa (i.e., probably by his father), to certain Brahmans, who resided at Āpiṭṭi or Āpiṭṭi, and were bhojakas, i.e., probably freeholders of the village Chillarekakoḍumka or Chillerekakoḍumka. The latter village was included in the Sātāhani district (raṭṭha). The gift consisted of

<sup>&#</sup>x27; See also my remarks on similarly lax construction in the Sanskrit Sútras, in the Zeitschrift der Deutsch-Mergenländischen Gesell chaft, volume XL, page 532ff.

a garden in Chillarekakodumka, the income from which was to be divided in the manner specified, of two pieces of land in Apitti, and of some serfs. The writer of the grant was the privy councillor (rakasádkikata) Bhattisarman, who is called Koliválabkojaka, i.e., the Inamdar of Kolivala. It is for the present impossible to say how the donor is connected with the other Pallava kings, known from the 'deanas as yet published, or to fix the period when he reigned. With respect to the latter point I am, however, inclined to assume with Mr. Fleet (Indian Antiquary, vol. IX, p. 101), that the kings, named in the Prakrit grants, belong to an earlier time than those who issued the Sanskrit sasanas. The want of accurate maps makes it impossible for me to identify the villages and the district named.

In spite of these drawbacks our grant possesses a very great importance. Like the great Nanaghat inscription of Satakanni's widow Nayanika and like the Elliot grant of Vijayabuddhavarman's queen, it shows that the use of Prakrit in the older inscriptions is not due to the influence of Buddhism, but that in early times Prakrit was the official language of the Indian kings, while the use of Sanskrit was still confined to the Brahmanical schools. Our grant and the other two documents mentioned were issued by adherents of the Brahmanical faith. The use of Sanskrit in the comminatory verses, included in the Elliot grant, and in the mangala at the end of our grant, show that the said language was not unknown to the persons who composed the text. If, nevertheless, the chief portions of the grants are written in Prakrit, some reason, not of a religious nature, must have dictated the use of the vulgar idiom. This reason, I think, can only have been official usage. The results of the recent epigraphic and linguistic studies are most unfavourable to the theory that there was in India once a golden age during which kings, priests, and peasants spoke the language of Pânini. They rather tend to show that the classical Sanskrit is a Brahmanical modification of the, or a, northern dialect, elaborated by the grammatical schools, which very slowly and in historical times gained ascendancy throughout the whole of India and among all the educated classes. Our inscription is an important link in a long chain of arguments supporting this view. Its full importance can, however, only be made apparent in a comprehensive discussion of the history of the Aryan languages of India.

#### TRANSCRIPT.

#### PLATE I.

	Constant M
1	KArnehîpura
-	

Riddhamile

aggitthomavåjapeyassamedhayåji dhammamahå 2 rajadhirajo Pallavana Bhiraddiyo Sivakbamdavamo

3 amhath vissyesavattharājakumārasenāpati-

#### PLATE Ile.

- 4 ratthikamådabinudesådhikatådika
- gámágámabbojaka
- 5 vallave govallave amachche Arapadhikate gumike tüthike
- 6 neyike anne vi cha ambapesapappayutte sambarashtaka-
- 7 bhadamanushaa [kadh....o] pārihāram vitarāma ehattha dāņi

- L. 1. One would have expected applithems.

  L. 2. The the of wetthe looks exactly like that of apitthems.
- L. 4. The i of reffhibe is very faint; read mandabiles.
- L. 6. Only the right side of ps in "possps is preserved.
- L. 7. The letters placed between brackets are very doubtful, with the exception of the last vewel; parishment is particularly plais.

<sup>&</sup>lt;sup>6</sup> This word stands on the margin, on a level with the | L. 5. Read everydelkilate. second line.

#### PLATE IIb.

- 8 Apittivatthavina Chillarekakolumkabhojakabamhananam appa-
- 9 na kulagettasa dhamāyubalayasovadhanike vijayavejayike
- kátůnam 10 cha appatihatasisanassa anekahiregakodî-
- 11 gohalasatasahassappadáyino maharaja-Bappasamthi

#### PLATE IIIa.

- 12 våtaka Chillarekakodumke puvvadattam Golasamajasa patibhågo 1
- 13 Atteyasagotasa Agisamajassa patibhaga
- 14 Madharasa patibhaga be 2 jamatukasa Agillasa
- 15 bhago 1 Haritasagotasa Kalasamasa pattibhaga

#### PLATE III6.

- 16 Bharadayasagottasa Kumarasamasa patibhaga 2 Kosika-
- 17 sagotasa Kumaranamidi-Kumarasama-Kottamma-Suttissa cha
- 18 chatunbam bhâtukâna chattâri pattibhâgâ 4 Kassavasagotta-
- 19 sa Bhatisa patibhago l Bharadayasa Khamdakomdisa

#### PLATE IVa.

- 20 patiblifigal be 2 Khamdadhasa patibhago 1 Bappasa
- 21 patibhago Dattajasa patiblaçã be 2 Namdijasa
- 22 patibhigh Vatsasagotasa Radasamasa patî-
- 23 bhigo 1 Dâmajasa patibhâgo 1 Sálasamajasa pati-
- 24 bhage 1

#### PLATE IVA.

- 25 Parimitasa parihhago 1 Nagananirlisa patibhago 1 Golisa
- 26 patibbágo 1 Khamdasamasa patibbágo 1 Sámijasa patibbágo 1
- 27 etesi kambananam Agisamajapamukhanam Satahaniratthe
- 28 gáme Chillarekakedumke dakhinasimam puvvadattam

#### PLATE Va.

- 29 amhebi vi åchandatårakålika kåtûnarn udakádim sampa-
- 30 datto etam bamkananam Chilerekakodunikavátakan
- 81 akarayollakavinesikhattāvūsam adûdhadadhigahanam
- alonagulachchhobham 32 aratthasamvinayikam akaravetthi-

#### PLATE Vb.

- 33 korbjallam apāramparabalivad lagahanam ataņakat thagaha-
- 34 nam aharitakasakapuphagahanam evamadikehi
- 35 rasajátiparibárehi visoyavásíbi
- Chillerekakodumkavasihi cha pariharitayam 36 ttlyseihi

#### PLATE VIA.

- 37 parihapetawa cha tti api cha Apittiyam Agisamaja-
- 38 pamukhâna bahmanânam khalsen nivatanam gharassa nivata-
- 39 nam addhikā ehāttāri 4 kolikā be tti 2 eva nātūnam
- 40 atha kochi vallabhamadena pilâ bâdhâ kareyya kûravejjâ
- L. 10. Read "hirage."
- L. 12. Possibly witakank and Golisamajasa.
- but Attoyya".
  - L. 13. Read Harita'.

- L. 16. The figure is doubtful.
- L. 31. Perhaps "khaddáváson to be read; a peculiar L. 13. The proper Prakrit form of Atreya is not Atteya", curve is attached to the right limb of ka in akarapollaka". and akurayollaka' may be intended.

بو.

L. 30. Read chattari, or châtari.

#### PLATE VIG.

- 41 vå tasa kha ambe nigabavårana karevyāma ti Lhūvo cha
- 42 varisasatasabassâtirekasaaakâlo umbam Pallava-
- 48 kulamatamete biarissabha'le Acres cha no

#### PLATE VIIa.

- 44 vasudhādbipa blaye abhatthemi jo sakakāle uperi-
- 45 likhitamajātāve nnuvatth1veti
- 6**ង**លេរាល់ 46 vo yo chasi vigghe vatteja

#### PLATE VIIS.

- kha pašehamabšyštakasamjutto
- pattikå 45 hoja dattā vásasatas ahassá va ti
- 49 samva suvamânatam vása. diva

#### PLATE VIII.

- rahachilikaix. Bb ittisa. 50 Kulivalabhojakasa
- pattika 51 mmasa sakatthelikhitena kada tti
- gobráhmanal-khakhaváchakasretribhya 52 svasti iti [17]

#### TRANSLATION.

"Success! From Kamehipura—the righteous' supreme king of great kings of the Pallavas Sivakhamdavama (Sivaskandavarman), a Bharaddaya (Bharadda) a an offerer of Agnishtoms, Vajapoya and Asvamedha (sucrifices) [issues the following urdets:

"[We send greeting] to our lords of provinces, vatthas, "royal princes, generals, rulers of districts, custom-house officers," prefects of countries and others, to the freeholders of various villages,12 to herdsmen, cowherds, ministers, foresters, gumikas, túlhikos,

- L. 41: The photograph seems to give kareyvameti,
- L. 43. Read makamte.
- L. 44. Bhaye looks nearly like taye.
- L. 45. Stands for answaffdeets, which perhaps should be restored.
- L. 51. Perhaps kada is to be read.
- 7 Compare Mr. Fleet's grant, Indian Antiquary, vol. V, p. 155, line 17 of the transcript.

\* Compare Mr. Fleet's grants, Indian Antiquary, vol. V. p. 51, line 15 of the transcript, and ibidem, page 155, line 14 of the transcript, as well as vol. IX, p. 101, line 2 of the transcript, where Bidrad Idraces has to be read for Bidrad Idraces

Two verbs have been left out, one in the third person singular after Swakhadesorome, and one in the first person plural, or in the absolutive at the end of the list of officials. For the prenoun and and 'our' shows that a new sentence begins with lice 3, and the words vitardma chatthe ddni prove that it must have stood in the first person pintal or in the absolutive. The first verb was probably disaucti or some equivalent. The second may either have been a word expressing command, or, what I consider more likely, some expression implying greeting, such as are found in many other inscriptions.

" Vallas would correspond to Sanskrit railes or railers, the sense of which does not fit. Possibly it may be a mistake for want to or bandles, which both are explained in Hemachandra's Defiloska by baritya, 'acreant',

" I consider the correction mandadabile as certain and take the word mandaba or mandapa, from which it has been derived in the sense of the modern mandari, 'eustom house' -- see Molesworth, Mardili Dictionary, sub voce. The saulbibes are frequently mentioned in Sanskrit in criptions.

13 That blogaks does not mean 'temple priest,' but 'inhadar,' or 'freeholder,' seems to follow from its use in line 8. There the doness are called Chillare buked white blog akas, who hved in Apittl, and in line 50, where the privy or unditor Bhattisamma receives the title Koludilabhajake. Such a despised personage at a temple priest could hardly become a minister. Professor Fansbull points out to me that gamagamethojaka may be rendered as above, as repetitions of the same word with a lengthening of the final vowel of the first are commonly used in Pali in order to indicate the rigid.

nevikus.19 and all others employed in our service, to roaming (spics) and warriors.14 and we grant here an immunity (siz.) the garden in Chillare kakodumka, which was formerly given by the great king, the lord Bappa," a giver of many krore of gold and of one hundred thousand ox-ploughs, "-while he made (the gift) a means of the increase of the merit, longevity, power and fame of (his) own family and race—to the Brahmans, freeholders of Chillarekakodumka (and) inhabitants of Apitti, (sis.) to Golasamaja (Golasarmarya) one share of the produce, " to Agisamaja (Agnisarmarya) of the Atteya (Atreya) gotra four shares of the produce, to Madhara (Mathara) two shares of the produce, to (Ais) son-in-law (?) Agilla (Agnila) one share of the produce, to Kalasama (Kâlasarman) of the Harita gotra two (?) shares of the produce, to Kumarasama (Kumarasarman) of the Bharadaya (Bharadvaja) gotra two shares of the produce, to the four brothers Kumaranamdi, (Kumaranandin), Kumarasama, (Kumaraśarman), Kottasama (Kottaśarman) and Satti (Śakti) of the Kosika (Kauśika) gotra four (4) shares of the produce, to Bhati (Bhatti) of the Kassava (Kásvana) gotra one share of the produce, to Khamdakomdi (Skandakoti?) the Bharadaya (Bharadyaja) two shares of the produce, to Khamdadha (Skanda-riddha) one share of the produce, to Bappa one share of the produce, to Dattaja (Dattarya) two shares of the produce," to Namidija (Nandyarya) three shares of the produce, to Rudasama (Rudrasarman) of the Vatsya gotra one share of the produce, to Damaja (Damarva one share of the produce, to Salasama (Syalasaman ?) one share of the produce to Parimita 16 (?) one share of the produce, to Naganamdi one share of the produce, to Goli (?) one share of the produce, to Khamdasama (Skandasaman) one share of the produce, to Sûmija (Svâmyarya) one share of the produce.

"By Us also the formerly-given (garden)" (situated) on the southern sim, in the village of Chillarekakodumka (and) in the province (raffka) of Satahani, has been granted to the above-mentioned Brahmans, chief among whom is Agisamaja (Agnisarmarya), (the gift) being confirmed by a libation of water and being made (ratid) as long as the moon and stars endure.

This garden in Chillarekakodumka, which belongs to the Brahmans, (is to be) free from taxes ......, free from the taking of sweet and sour milk."

" Sanicharantaks occurs also in Mr. Fleet's grant, lee, eit., line 29 of the text, and Mr. Fleet has translated it by "travellera." I believe that royal servants are meant, and that the word refers to the spice whom the Indian hinge sent into the provinces to explore the behaviour of their officials,—see Mans, VII, 122,

- "The great king Bappa is probably the donor's father,—see Mr. Fleet's article, Indian Antiquary, vol. XV, p. 2722.

  "This may, of course, mean also 'one hundred thousand cows and (the same number) of ploughs (of land)." Regarding the various kinds of the measure of land, salled 'a plough,' see Kuliuka on Manu, VII, 119.
- " Patti, patti, pati, and pati I take to be the representatives of Sanskrit prapti, which means dye, "produce," or "income." It is, of course, possible that the garden was let and the rest divided among the donces.
  - 16 This name does not seem to be correct; perhaps it should be Harimita, i.e.; Harimitra.
  - " The word odjakes has been left out by mistake.
- 22 Milk, grass, firewood, vegetables, and so forth had to be furnished gratic by the villagers to royal efficers and their servants. The custom still prevails in many native states.
- n I do not venture to translate areithaeacheinsgibus. The phrace is, of course, identical with that used in the Audhra inscriptions (Archaelogical Report, West, Ind., vol. IV, pp. 104-106, Nos. 13, 14)—arathaeacinsgiba, my former explanation of which cannot stand.

<sup>&</sup>quot;The first of the three words left untranslated corresponds to Sanskrit gentmike. As guines means both 'a thicket' and 'a picket of soldiers,' the derivative may denote either a kind of ferest-official or the leader of a guina of warriors. This has may be connected with Prakrit this 'a Tirthe,' and mean 'overseers of fords' or 'of bathing places.' With neythe compare naipehild in Mr. Flort and Elliet's grant, Indian Antiquary, vol. V, p. 82, line 28 of the text. Mr. Flort changes it to nigatith, which now seems a rather doubtful excendation. I suspect that neighbour is a mistake for neighbour, which would exactly correspond to negits, and that both words are corruptions of Sanskrit negats, commonly pronounced naises. If this is correct, the term denotes a military officer of the rank of a corporal or a sergeant.

from troubles about salt and sugar,<sup>22</sup> free from taxes, forced labour......, free from the taking of the oxen in succession,<sup>23</sup> free from the taking of grass and wood, free from the taking of vegetables and flowers; with these and other immunities of the eighteen kinds it must be exempted and caused to be exempted by the inhabitants of the province, by the inhabitants of Apiţţ and by the inhabitants of Chillerekakodumka.

"Moreover, in Âpițți (one) nivariana (has been given) to the Brâhmans, chief among whom is Agisamaja (Agniśarmārya), for a threshing-floor, (one) nivariana for a house, four labourers "receiving half the produce (addhika), two Kolikas."

"Now (if) anybody, knowing this, proud of (being) a favourite (of the king), should cause or cause to be caused a small obstacle (to the doness) him, forsooth, we shall restrain by punishment. And further I pray both the future great warriors of our Pallava race, (who may rule) within a period exceeding one hundred thousand years, as well as kings, differing from us (in descent), saying (unto them): 'To him among you blessings, who in his time makes (the people) act according to the rule, written above." But he who acts contrary to it shall be the lowest of men, loaded with (the guilt of) the five mortal sina.' A charter (valid) for one hundred thousand years has been given on the fifth day, in the sixth (fortaight) of the rainy season, in the year eight. (My) own order. 'The charter has been prepared in his own handwriting by the privy councillor Bhaţṭisama (Bhaṭṭisaman), the Kolivâla freeholder.' 'Welfare to cows, Brâhmans, the writer, the readers and the hearers.'"

#### POSTSCRIPT.

After writing the article printed above, I have received from Dr. J. Burgess the original plates of the grant for inspection and am now able to give the following additions.

The plates are still held together by a single ring to which a nearly circular, somewhat battered, seal about an inch in diameter is attached. This seal shows as emblem an animal, facing the proper right, which may be intended for a deer or a horse. Below there stands the word Sivaskandavarmanah, the last three aksharas of which are much defaced and doubtful. The first four aksharas are perfectly plain and leave no doubt that this part of the grant was in Sanskrit, just like the mangala at the end.

On the otherwise blank outside of the first plate the word diplam is inscribed in very large letters. It is obviously the equivalent of Sanskrit drishfam, which according to Dr. Bhagvanlal and Mr. Fleet occurs in the beginning of the Chammak and Sivani grants of the Vakataka king Pravarasena II. I have formerly tried to show that, though the resemblance of the letters in the latter two documents to drishfam is indisputable, they must be read on on or o one. In face of the plain reading on our plate, it is no longer possible to uphold the latter view. The existence of the word drishfam must be acknowledged. As regards its meaning, I think that we may take it in its literal sense and translate it by 'Seen,' the note indicating that the copy of the grant

<sup>25</sup> In Sanskrit alavanagudakshoblam. Digging for mit was a royal monopoly.

<sup>38</sup> I suppose this refers to the obligation of furnishing by turns draught-cattle for the progress of the royal officers.

<sup>The addhild i.e., ardhildă, appear to have been slaves,—see also Apastamba's Dharmasâtra, II, 28, 1.</sup> 

<sup>&</sup>lt;sup>26</sup> Koliké corresponds to Sanskrit honlikéh, and may mean 'weavers.' But it is also possible to think of the well-known tribe of the Kolle, who were slaves.

<sup>\*\*</sup> I transliterate and complete this,—" yeş evakakdla uparilikhilamanyddayd (janda) auuvartayetlaye vaş farmeti.

given to the donces had been seen, and was acknowledged to be correct by the minister or by the keeper of the records. This explanation is suggested by the position of disham in our grant, where it occupies much the same place as the Vide or Visum in certain modern official documents. If drishfam—disham were to be taken as a mangala, as might be supposed on account of its position in the two Vakataka grants, it would be difficult to say how it came to be used in that sense.

## II.—THE PRAŚASTI OF THE TEMPLE OF LAKKHĀ MAŅDAL AT MADHĀ, IN JAUNSĀR BĀWAR,

BY G. BÜHLBR, Ph.D., LL.D., C.I.E.

The subjoined edition of the Prasasti of the temple of Lakkha Mandal at Madha in the Jaunsar Bawar district on the Upper Jamna, has been prepared according to an impression supplied by Dr. J. Burgess.\(^1\) The inscription seems to be incised with great skill and neatness and to be in an almost perfect state of preservation. The letters are very closely allied to the Brahma aksharas of the Horiuzi palm-leaves and to the characters of Dr. Bhagvanlal's Nepal inscriptions Nos. 9-15, as well as of those of Kamavana and Jhalrapatan.\(^1\) With the latter it shares one striking peculiarity—the superscribed and often highly ornamental kānās and mātrās. Our document is, however, not quite regular in this respect. Prishthamātrās and \( a\)-strokes, marked by a horizontal line, occur likewise. Archaic is the form of to which consists of a semi-circle, inclining towards the right or placed horizontally with the round back upwards. In two cases, 1. 13 Bhatta-Kshemasica and 1. 14 Bhatta-Skanda, the top of the upper to is flattened. The subscribed palatal \( \tilde{n}\) a has also an archaic shape, differing only by the curves in the left-hand vertical from the form of the Gupta inscriptions. The older form of ya consisting of a loop and two verticals occurs 1. 6 and 11, in yena.

The language is good and pure Sanskrit, offering only a few irregularities in the spelling, which, however, are very common in the older inscriptions. Instead of the annual and the invariably has before sa, and also before sa, with one exception, where the dental na stands. For kritavan the inscription has, l. 4, kritavan; for kritas, l. 7, kritas, and for simha, l. 1 and 5, singha. No distinction is made between va and ba, a certain indication that then as now the letter va was always pronounced ba in Northern India. Above the inscription there are in the centre some irregular letters of later date which seem to read Sri-Haitadhisearebhyak. Further towards the right stand five indistinct aksharas of the same alphabet in which the inscription is written, perhaps naratanasyak || and finally nearly in the corner above a diagram [rá?] jasrisádhukenak ||.

As regards the contents of the inscription, it offers (verse 22) a so-called *Protosti*,—a eulogy or panegyric, composed by Bhatta Vasudeva, son of Bhatta Skanda and grandson of Bhatta Kshemasiva, and incised in the stone (verse 23) by the mason Isvaranaga, son of Nagadatta.

The stone is now in the modern temple of Lakkhā Mandal, where it has recently been placed for safe emitedy; another shorter and almost obliterated inscription is built into a wall. The Tahaildar of Kālsi brought both to my notice.—J B.

2 Ind. Ast., vol. IX, pp. 163 seqq.: vol. X, p. 34; and vol. V, p. 180. Compare also Assectate Groniensia, vol. I, part 3, p. 73, note 2.

period during which the alphabet of our inscription was in use, and it is only reasonable to allow a margin of about fifty years either way. Hinen Tsiang's remarks concerning the government of Singhapura make it, I think, likely that it was written near the remoter limit of this period. He says (loc. cit., p. 143) that, at the time of his visit, "the country had no king or rulers, but was in dependence on Kasmir." As our inscription distinctly asserts that kings of the Yadu race ruled the realm of Singhapura since the beginning of the Yuga and enumerates those of eleven generations by name, its date probably falls before the Kasmirian conquest. For even if we assumed, though there is no foundation for such an assumption, that Singhapura again became free shortly after Hiuen Tsiang's visit in 631 A.D., and if we assigned the inscription to the remotest limit, the end of the eighth century, its contents would clash with Hinen Tsiang's statement. For the eleven generations of kings enumerated we require at least 275 years, which we can in no way get, if we suppose the inscription to have been written after Hiven Tsiang's visit and after the hypothetical liberation of Singhapura from the Kasmirian yoke, say between 650 and 1700 A.D. If we assume that it was incised before those two events, any about 600, the assertion that the Yadavas ruled Singhapura since the beginning of the Yuga, i.e., since time immemorial, and that eleven princes ruled it in a direct line of succession, offers no difficulties. The accession of Senavarman will thus have to be placed in the beginning of the fourth century A.D.

In conclusion I may add that this inscription very forcibly inculcates the necessity of our abstaining from identifying every Chandragupta who may turn up in literary or epigraphic documents with the Maurya or the Gupta king of that name.

#### TRANSCRIPT.

Line 1. ची'
सर्वसितिसवहितीर्व्यक्त [तक्क]विष्युद्धाचां ।
मूर्तिसर्व प्रदम्त संसारमिदे नमी विभवे ॥ [१]
सदुवस्त्रमुवां राष्ट्रां सेक्युरं राज्यमा बुनाइषताम् ।

1. 2. वीसेनवस्त्रमामा राजविं अक्कमचासीत् ॥ [२]'
तनवस्त्रस्य चीमाचृपतिरभूदार्ववर्ष्यनाचेव ।
'चार्वस्ततां प्रवमं स्वापितवाकस्तदन यवरितै: ॥ [३]

वी[दत्तवर्ध-

L. 3. नामा दत्ताभयविभवविश्वयविष्य[क्र]म: [1] भीतार्तिकृषारिष्यो वभूव तथास्रायो नृपति: ॥ [8] स्तुरभूत्तथ महान्भूपास्य नोप्रदीप्तवर्वेति । दर्यास्यक्रपतना -

1. 4. पतक्षपटकीप्रदीप्तान्तिः ॥ [॥] वीव्यवर्वेति इतद्यकाभृद्भूपति । एवानेन । ऐव्यवं व × व्रितवान्भव इव निषये [भवा]र्वानां ॥ [६]\* वीवृद्यवर्थसंत्राद्यका वभ्वाकाः

7 Metre of verses 1-22, AryA.

<sup>&</sup>lt;sup>4</sup> L 1. Read औ .—The word brakes is indistinct.

<sup>\*</sup> L. 2. The syliable द in वी [द्य]वर्ष is faintly visible. The restoration is certain, on account of the word द्याययन in line 3.

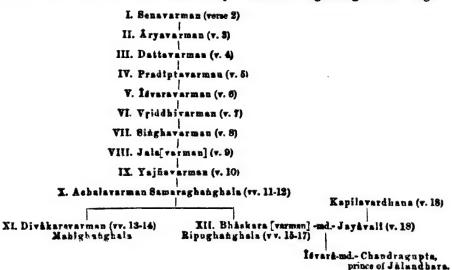
<sup>\*</sup>L 4. Read अववाय.-The first two syllables of अवास्त्रीयां are indistinct.

मित्रीमित्यद्वा फार श्वस्ता कार्य हे महत्र मास्त्रीत स्वाप्तर में स्वाप्तर व क्ष्रमा है में स्वपार हायता है। स नाम नियानिक विकाली के जिस्मा का महत्व का महत्व मान्त्र महत्व मान्त्र का महत्व का महत्व का प्रतिक का प्रति का महत्व का महत्व के प्रति का महत्व का म भाग ते सुराने प्रा किया है। यो है जो है जिस अप ति अप विकास में सुर किया है। विवास वर्ष स्थाप रहें सुर प्रविकास है। रिक्र माहीयुन्ते मित्रित्यंत्रम् क्रिक्य क्षेत्र मित्री सन्धर्म क्षेत्रमिति क्षेत्र है ज्या प्रमित्र क्षेत्र मे मारामारे देशके महित्याम्याय्याय स्वत्यि मिर्दे हिर्याय स्वति हम्पायि हम्पायि स्वत्या स्वति मिर्देशिया स्वत्या निक्ता है। जिस्सी विक्रमानिक के ब्रह्मी के ब्रह्मी के स्वर्गीय के स्वर्गीय के स्वास के स्वर्ण मिष्टी प्रवर्ण कि स्वर्ण के मा नव मुनमा हिर्दिश्माल मन्त्रम् मन्त्रम् यो विष्य यो ते न हर्यय के मुन्य के मुन्य का विष्य विष्य विष्य के पुरा के पुरा के मिन

मार्कर महस्य वेद्राय महत्त्र विकास महत्त्र विकास महत्त्र महत्त्र महत्त्र महत्त्र महत्त्र महत्त्र महत्त्र महत्त

महर्षा मार्घरम् मन्ध्रीयर्नम् वित्रमेन्नम् मार्चायम् निमानिवार वर्षायिक स्ति वर्षायिक स्ति मेन्न स्ति मेन्न स्

The Prasasti records the dedication of a temple of Siva (verse 20) by a princess, livara, who belonged to the royal race of Singhapura, for the spiritual welfare of her deceased husband. The latter, called Srt-Chandragupta, was (verse 19) the son of a king of Jalandhara,—apparently himself not a reigning king, but either a younger son or possibly an elder son who died during his father's lifetime. The greater part of the inscription (verses 2-18) is taken up by an account of the ancestors of the dedicatrix, and gives us the following pedigree of the kings of Singhapura, who, according to verse 2, belonged to the line of Yadu,—the Yadavas of the lunar race,—which had ruled over the country "since the beginning of the Yuga."



Though one or even several verses are devoted to each royal personage, not a single historical fact is mentioned regarding them. Only with respect to Jayavali the statement that "she obtained the title deof through her virtues," permits us to infer that she was of comparatively speaking low extraction. As her father Kapilavardhana receives only the epithet Srf 'the illustrious,' he probably was nothing more than a common Rajput. The fact that Isvara was married to a scion of the royal family of Jalandhara, the modern Jallandhar in the Panjab, makes it very probable that the district over which her ancestors ruled lay in the same province. Hence the Sainghapura rajya of our inscription may be safely identified with the kingdom of Sang-hopu-lo, i.e., Simhapura, described by Hiuen Tsiang. This identification gives us perhaps a clue to the probable date of the inscription and to the period during which the twelve kings of Singhapura ruled. If the palæographical facts mentioned above are alone taken into consideration, the inscription will have to be placed between about 600 and 800 A.D. For the earliest of the dated cognate inscriptions was written in Sriharshasamvat 48 or 654-55 A.D., and the latest in Sriharshasamvat 153 or 759-60 A.D. It would, of course, be unsafe to assume that these dates are exactly the beginning and the end of the

\* Si-yu-ki, vol. I, pp. 143-147 (Beal).

<sup>&</sup>lt;sup>3</sup> A not quite correct analysis of the contents of this inscription has been given in Prinsep's Essays, vol. II, Useful Tables, p. 245, note 2. According to Mr. Fleet's letter in The Academy of January 7, 1888, it was also discussed or translated many years ago by Bâbu Śivaprasāda in the Simla Akbar, a publication not accessible to me.

<sup>\*</sup> This is the usual way of rendering the Chinese syllables. The latter agree, however, more closely with the form of our inscription, Singhapura, and I believe that this was the one known to Hiven Taining.

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- I. 5. प्रवृहत्री: ।

  चन्द्र इव तापहारी नयनानां नन्दनी राजा ॥ [७]

  स्वभुजार्ज्जितयौर्ययया दानवतामुपरि दृष्टसामर्त्यः [।]
  वोसिह्वर्यानामा तत्तनयो राजसिङ्गोमृत्॥ [८]
- L. 6. तस्त्र सुतीभूदाशापूरचक्या जनस्त्र तापिकत् । जीवसनामा नृपतिः कत्तियुनदावान्तिससर्वः ॥ [८] जीयस्रवर्धानामा तदङ्कतीभूकशोपतिर्येन । यस्राज्य -
- L. 7. धूमजलदैर्विखोक्केवा × किताय यिखिन: ॥ [१.०]<sup>10</sup> पुचसाल वभूव त्रीमानृाजविरचलवसीति । कृतवुगचरितेष्यचलो यव स्वैर्यादिगुचसान्वात् ॥ [११] यन्सम -
- 1. १. रघङ्गसास्थामन्यर्कवतोन्दधार रनरीट्र: [1] षपरामगन्तिमङ्गरकरिरद्नाग्राङ्गितोरस्कः ॥ [१२] तस्त्र दिवाकरवर्धा श्रोमान्स्त्रत्यी वभूत्र नृपतीय: [1] यस्त्र दिवाकरता -
- 1.. 9. भूत्परतेवीभिभवधर्मेच ॥ [१३] वारचिवाचसङ्क्ष्यक्षचारिचम् त्रुता यस्त । चकरोदरीनमस्त्राचापदि मडीवङ्ग्यभटास्या ॥ [१४] तस्त्र कनीयान्धाता
- L. 10. त्रीभास्तर रत्मभूनृपतिपातः । रिपुषश्वाभिधानं योवश्वाची विजयमन्त्रं ॥ [१५] सभुजार्क्कितपरराष्ट्रविषसदादानकर्षतः पात्रेः [।] यस्त्रासिष्टिजामी नत -
- L. 11. रिपुगृष्ठचवस्तितिषु ॥ [१६]
  येनाभिवञ्च पद्धाम्पतिज्ञनमानि गैसदुर्म्भावि ।
  चाक्कमा बुदगीचा इस्तिकरं दापिताः चितिपाः ॥ [१७]
  तस्त्र गुवार्कितदेवीयव्य त्रीकपस्वर्धन -
- L. 12.

  राष्ट्री प्राचेमा श्रीजयावजीत्वेकपकी च ॥ [१८]

  तत्वास्तनया साध्वी साविष्ठीवकरित गावासीत्।

  जासन्वरनृपस्नोर्काया श्रोचन्द्गुप्तस्व॥ [१८]

  भर्तर नतवति नावं वर्र-
- L. 18. चस्क्रशाहवाचाइमिदं सा ।<sup>11</sup> तत्व्भायाकारयदार्चायानुमतसकेन ॥ [२०]

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" L. 13. Read वरिष:स्वथा-

<sup>10</sup> L. 7. Read 東南平。

यावकाद्मीमश्रीधरजलनिधयो यावदिन्दुरविताराः । तावदिदमसु कीर्त्तिसानं वीचन्द्रगुप्तस्य ॥ [२१] सम्बेस-

L. 14. शिवालावभइस्कन्दादवासगुभवन्ता ।

भइवसुदेव एतामग्रस्तिमकरोदयो[श्वे]ग्रः [॥ [२२]<sup>19</sup>

पक्षानीव्यरणार्गन नागदत्तस्य स्तुना ।

पक्षीर्चा सवधरिव रोहोतकनिवासिना ॥ ॥ [२१]<sup>13</sup>

#### TRANSLATION.

Om.

- 1. Obeisance to the supreme Lord, who destroys the circle of births and assumes the three forms of Brahman, Vishņu, and Rudra for the sake of the creation, continuance, and dissolution of the universe!
- 2. Among the kings, sprung from the race of Yadu, who govern the kingdom of Singhapura since (the beginning of) the (Kali) Yuga, arose in the course (of time) a royal sage, named the illustrious Senavarman.
- 3. His son was an illustrious king with the name Âryavarman, who first after him (his father) proclaimed by his deeds the fact that he kept the vow of an Ârya.
- 4. The king, named the illustrious Dattavarman, who secured safety, riches, victory, and destruction (respectively) to the fearful, to beggars, to his race and to his enemies, was his son.
- 5. His son was a great protector of the earth, called the illustrious Pradiptavarman, a blazing fire for (that) multitude of moths, the armies of his foes, who were blinded by pride.
- 6. His son, called the illustrious Isvaravarman, became king through his great liberality, he who ruled, like Bhava, over a multitude of objects of existence (bhava).
- 7. His son was he who was denominated the illustrious Vriddhivarman, a king whose good fortune was much increased, who, like the moon, removed torments<sup>12</sup> and gladdened the eyes (of men).
- 8. His son was the illustrious Singhavarman, a lion-like king who earned by (the strength of) his arms a reputation for bravery and whose power was seen (to be) above (that of) those having dana (i.e., of merely liberal not heroic princes and of rutting elephants).
- 9. His son was he who is named the illustrious Jala, a prince whose peculiar action was the filling of the regions (with his fame), who removed the torments of his people, and who rained water (as it were) for (quenching) the forest-fire of the Kaliyuga."
- 10. His son was the king named the illustrious Yajñavarman, by whom the peacocks were ever made to cry aloud on account of the smoke-clouds (arising) from the sacrificial butter.

보 L. 14. जो in 독취 회표: is not quite distinct.

<sup>13</sup> Metre of verse 23 Annshtubh.

<sup>4</sup> The deity meant is Siva.

The moon removes the torments of the heat of the day, and the king those inflirted by wicked men.

M Here we have the time-honoured pun on dana 'liberality' and 'the ichor of the rutting elephant.'

<sup>&</sup>lt;sup>17</sup> i.s., who by his virtues counteracted the wickedness of the Kali-yuga, which on account of its destructiveness may be compared to a forest-fire. The other epithets, too, have a double sense, one applicable to water, jala, and the other to the king called Jala.

- 11. His son was the illustrious royal sage called Achalavarman, who was constant in (following) the holy practices of the Kritayuga, because (his) virtues, firmness, and so forth, (were) the same (as those prevailing in the polden age);
- 12. Who bore the second name Samaraghanghala, suitable (for him) on account of its meaning, (because he was) terrible in battle and his chest had been marked in countless fights by the points of elephants' tusks.
- 13. His son was the illustrious lord of kings, Divakaravarman, whose sun-like nature (divakarata) was shown by a characteristic (of his), the humbling of his enemics' in fiery courage (paratejobhibhava), just as the sun causes to pale all other lights (paratejobhibhava);
- 14. Whose famed appellation 'the Mahighan's hala' warrior made his foes weaponless, when he nimbly strode over the battle(-field) that was impassable on account of the elephants' tusks.
- 15. His younger brother was the protector of kings, called the illustrious Bhaskara, who (also) bore the name Ripughanghala, a charm ensuring victory in battle;
- 16. Whose hand that was constantly occupied in giving away the wealth of hostile kingdoms won by (the strength of) his arms, (found) repose by resting for a moment on the backs of bending focs;
- 17. By whom, scaling on foot mountain-fortresses, accessible (only) to birds, kings expert in fighting were attacked and made to pay a tribute of elephants.
- 19. His queen, mistress of his life and his sole consort, was the illustrious Jayavall, the daughter of the illustrious Kapilavardhana, (a lady) who won the title of queen (devi) through her virtues.
- 19. Her daughter was (a lady) faithful like Savitri, 1 Isvara by name, the wife of the illustrious Chandragupta, son of the king of Jalandhara.
- 20. When her husband had ascended to heaven from the shoulder of his elephant, she caused to be built for his spiritual merit this temple of Bhava in consequence of a vow which was (made) in accordance with (the instructions of) her spiritual teacher.
- 21. As long as the mountains, the oceans, the moon, the sun and the stars exist, so long may this location of the fame of illustrious Chandragupta endure."
- 22. Bhatta Vasudeva, the lord of Ayodhya," who owed his happy birth to Bhatta Skanda, the son of Bhatta Kshemasiva, composed this panegyric.
- 23. By the mason Isvaranaga, an inhabitant of Rauhitakar (and) son of Nagadatta, has it been incised in the stone.

is I am unable to find in the Koshaz and dictionaries accessible to me the word ghanghala, which occurs here and below in verses 14 and 15. A comparison of the three compounds, samaraghanghala, makighanghala, and ripughanghala, makes it probable that its meaning is 'the conqueror:' very likely it is a Deli word, allied to ghanghola.

<sup>&</sup>quot; Of course the heroine of the Savitryupakhyana, Mahabharata, 111, 293-299, is meant.

This may either mean that he fell from his elephant and broke his neck, or merely that he exchanged his princely pomp for a residence in heaven.

<sup>&</sup>quot; In case kirtistkinam might be taken as a synonym of kirtanam, 'temple' (Indian Antiquary, vol. XII, pp. 228-229), the latter portion of the verse might be translated, " so long may this temple (sacred to the memory) of the illustrious Chandragupta endure."

Ayodhyefeğ, 'the lord of Ayodhyë,' means, I suppose, only that Vasudeva was the owner of some village called Avodhyë.

Raubitaka is the name of a town and district in Northern India, as may be mathered from Rajatara Agist, IV, 21-12. It probably corresponds, as Dr. Burgess suggests to me, to the modern town or district of Robtak, or its homonymous capital, 43 miles north-east of Behli.

# III.—ASOKA'S TWELFTH ROCK-EDICT ACCORDING TO THE SHAHBAZGARHÎ VERSION, BY G. BÜHLER, PhD., LL D., C.I.E.

The subjected edition of the lately discovered twelfth edict of the Shahbazgarhi series is based on (1) a heliotype facsimile taken from an impression; (2) a slightly mutilated paper impression taken by Captain Deane, Assistant Commissioner of Yusafzai, and (3) a direct photograph of the r.g.: nalf of the inscription, taken from the rock.

The inscription is incised in of unequal lines on a granitic boulder, and is about 2 feet 6 inches broad and 9 feet 8 inches long. The rock appears to be full of large and small fissures, excolations, and holes. Some of these seem to have existed before the inscription was engraved, as the mason has avoided them in cutting the letters. Thus the last two syllables of the word dhramamahamatra in 1, 9, stand more than an inch apart from the preceding ones, and the impression clearly shows the traces of flaws in the intervening portion of the stone. But in most cases the fissures and holes are of later origin and have destroyed smaller or larger portions of the letters. This circumstance makes a certain proportion of the vowel signs, unustairas and subscribed ra-kāras doubtful. In a very few cases the consonants too are not clearly distinguishable.

The alphabet of the inscription is the so-called Baktro-Pali or North-Indian, which according to Sir A. Cunningham was current in Indian Kabul and in the Panjab from the beginning of the historical period to the third century A.D. The letters are mostly 1½ to 2 inches high. Owing to the want of perfectly readable impressions and trustworthy facsimiles of the inscriptions in this character, and specially of the edicts of Aśoka, a good many minor details in the reading of these characters have still to be settled. Though this is not the place for the discussion of all the doubtful or disputed points, I must refer to a few of them in explanation of my transcript.

- 1. I have in general adopted the new interpretations of some signs, e.g., of † and ¬ which Dr. Bhagvânlal Indrâji and Dr. Hoernle have given in their articles on the first rock-edict of the Shâhbâzgarhî version, and of the Suibihârâ inscription, Indian Antiquary, vol. X, pp. 105 & 324, and vol. XI, p. 128.
- 2. I am however not able to agree as yet with Dr. Bhagvanlal's remark in the last article, that the short line slanting upwards, which is sometimes found on the left side of the lower end of consonants and a, denotes the long â. In our edict it occurs distinctly in the first sign of bahucidha, l. 2, where the reading báhucidha is impossible. It is further found in the va of devanam, l. 1, where the reading deránam is required. In a third word, ataprashadavadhi, l. 8, it perhaps occurs in the initial letter, and the reading âta is possible. But I do not dare to put these two lengths in the transcript, as none of the numerous other letters after which â must have been read, such as âta in \*prashamdani, tha in grahathani, show a similar contrivance. Moreover, neither Dr. Bhagvanlal's facsimile of the rock-edict nor the photograph of the Shahbazgarhi version which I owe to the kindness of Sir A. Cunningham, nor the facsimile and photograph of the Mansahra version, which I have likewise received from him, confirm the assertion that the distinction between a and â is clearly marked in the Ašoka inscriptions. Hence I have noticed these slight peculiarities of the letters merely in the notes to the transcript.



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3. With respect to the spelling I have scrupulously adhered to the position of the letters in the original. I transliterate priyadrasi, dhrumo, savra, though I have not the slightest doubt that the words were pronounced in the Panjab, as elsewhere, priyadarsi, dharmo, and sarra. To every body who is acquainted with manuscripts of works in the modern Prâkrits of India, or who has had to do with official correspondence in these Prakrits, the carelessness which the old inscriptions show with respect to the position of the letter ra will be nothing new or wonderful. A Hindu who is neither a Pandit nor a pupil of the Government schools, will write for sovarna, sovran or srovan, for sarva sometimes srava and sometimes sacra, just as his fancy may direct. As long as the ra appears in the word, he is quite contented. He, of course, pronounces invariably dhar'm, ear'o, sovar'n, and so forth. There is, I think, no reason to suppose that Aśoka's Rajukas were better scholars than the Karkuns of the British Government offices before the introduction of the European system of education, and I therefore believe that the abnormities in their spelling may be attributed to the same causes which operated in the case of the modern office writers. Still, in a transcript, it is as well to render the peculiarities of the text as accurately as possible.

#### TRANSCRIPT.

- L. 1—De (va) nam (p) riyo (P) riyadrasi raya savraprashamdani graha[tha]ni cha puje(ti) danena vividhaye cha pujay(e) [.] N[o] chu (tatha) [da]na[m] va puja va
- L. 2—devanam priyo m(a) nati yatha kiti [?] sa(la) vadhi siy(a) savraprashamdana[m] [.] Salavadhi tu bahuvidha [.] Tasa tu iyo mula ya(m) vach(a) guti [:]
- L. 3—kiti [?] ataprashamdapuja (va) pa[rapa]sha[m]dagarana\* va no s(i)ya [apra]-karanasi 10 [,] lahuka va siya ta(si ta)si prakara[n]e 11 [.] Puje[ta]v[a] 12 [e]va 12 (chu) parapra(sham)(.)
  - L. 4-[da tena tena prakaranena [.] Ev]am' karamtam [ata]prashamdam vadheti

The sign ( ) used in the transcript indicates that the letters are alightly injured, the sign [ ] that they are very much defaced but just recognisable.

- There is a straight line on the right side of the lower end of rs and a slanting one on the right of ga, faintly visible on the facsimile. I believe that both are accidental.
  - The vowel o is very faint on the facsimile, but plain, though shallow, on the impression.
  - \* The anneydra is doubtful.
- The on of decanase shows a short upward stroke at the lower end of on. The little semicircle on the right of me which on the faceimile is connected with the letter, appears detached from it on the impression.
  - \* The last annerdra is doubtful.
  - 7 A short line, slanting upwards, is attached to the lower end of on.
- Only one half of the asserdes is visible on the impression to the right of yes. The other, which was attached to the left limb, has disappeared in a great rest.
- The sourcefree is doubtful. Garans is probably a mistake for garans. The ra of this word shows below on the right horizontal line, which I believe to be accidental.
  - 16 Pro is tolerably plain on the impression.
  - 11 Na is better recognisable on the impression.
  - 18 The vertical line above so seems to be accidental, just as that below.
- 28 On the facsimile the first letter looks like ye with a wrongly placed e-stroke. According to the impression end is probable.
  - 14 The first twelve letters are with difficulty recognisable. Only the last two are almost entirely gone.

<sup>&</sup>lt;sup>1</sup> See e.g. Mr. Narmadashankar's remarks on this point in the preface to his edition of Premanand's Desauskandia of the Bildgevatepurdes, p. 8.I.C.

paraprashamdasa 16 pi cha upakaroti [.] Ta(da) añatha ka[rata] 16 [cha] 17 a(ta) pra-[shamdam]

- L. 5—chhanati parap(ra)shadasa16 cha apakaroti [ ] Yo hi kochi 19 ataprash(a)dam pujeti (para)p(ra)sh(a)d(a) [ga]rahati savr(a) atap(ra)shadabhatiyeya kiti [?]
- L. 6—(a)taprashamdam dipaya(mi) ti [,] so cha puna tatha karamtam so cha puna tatha kar(amtam)23 ba(dha)tara(m)24 upahamti atapra(sha)dam [.] So sayamo vo25 s(a)dhu [,] kiti [;] añam(a)ñasa dhramo\*
- L. 7-s(r)uneyu2 cha su(s)rus(e)yu2 clia ti [.] Evam (hi) d(e)vanam priyasa ichh [,] kiti [?] savraprashamda bahuśruta cha kala[na]gama" cha siy(a)su (.) Ye cha tatra tatra 30
- L. 8—prasana teshamai vatavom [:] de(va)nama pri[yo] n(a tatha da)nam va (pu)ja va m(a)ñati ya(tha) kiti [?] salavadhi siya ti savraprashadanam bahuka cha[.] Etaye
- L. 9—vapata [dhra]mamahamatra35 (i) \* \* yachhama(hama)tra36 v(a)chabhumika aŭe cha nikay(a)31 [.] Ima(m)35 cha etisa (pha)lam yam ataprashadayadhi36
  - L. 10—dhrama(sa) cha dipana\*[.]

#### IN DEVANAGARI.

- 1. डेवनं प्रियो प्रियद्रिय रय सत्रप्रपंडनि चच्छिनि च पुजेति दनेन विविधये च पुजये। नी चुत्रव दनं
- 2. देवनं प्रियी सम्रति यव किति। ससर्वित सिय सम्प्रमंडनं। सस्विति तु बङ्विषा। तस तु स्यो अस यं बचनति ।
- 16 The re of pers shows a small slanting line attached below to the right of the letter. The apparent anusvara under de is shown by the impression to be an accidental scratch.
  - 16 The last sign of Larata is almost entirely gone. The reading may have been karantam.
  - The letter is very doubtful. One would expect che or to. In the following word the two anasodras are doubtful.
  - 1 Possibly pashadasa.
  - 19 The o of karki is visible on the reverse of the impression.
  - " Possibly "pashamdam.
  - 21 Possibly sarre.
- = The s-stroke to the left of ya, where its proper position is, seems a little abnormal, and may be an accidental
  - The participial phrase has been repeated by mistake. The first anusvara of the second kurushtosh is doubtful.
  - 14 The aunsedus seems certain from the impression.
- This seems plain on the impression, but is a mistake for we. It looks as if a re-stroke were attached to se of
  - Dars is perfectly distinct on the impression.
- "This might be read also sennight. But there are some other cases where a diagonal stroke passes through the inside at it comicircle at the top of ma.
  - " The top line of sru is not distinct owing to a large fissure.
  - . As the top of au has been destroyed, it may have been dental.
  - " The last three syllables are not visible on the impression.
  - 21 The annerira is distinct on the impression.
  - The final vowel is distinct on the impression.
  - 21 Fa looks on the facsimile like rya. The impression shows that the lower lines are scratches.
  - " Read athage. The last three letters on the facsimile are not visible on the impression.
  - Dere is mutilated. Ha is perfectly distinct on the photograph; fra on the same and on the impression.
  - · Probably ithickingachha to be restored.
  - The apparent e-stroke to the left of ye is, I think, an accidental scratch.
  - 3 Freshler ime.
- a. A line stanting upwards seems to be attached to the left of the lower end of the initial u. But it may be due to a ns-use, the prolongation of which is plain on the impression.
  - " This line is not on the impression.

- 3. किति । भतप्रवंडपुत्र व परप्रवंडगरन व नो सिय भप्रकरचिस सङ्क व सिय तसि तसि प्रकरणे। पुत्रेतव एव चु परप्रवं -
- 4. **ड तेन तेन प्रकरचेन।** एवं करंतं चतप्रधंडं वटेति परप्रधंडम पि च उपकरोति। तद चअध करत च चतप्रधंडं
- 5. **इन्ति प्रमव्हस च भएकरोति।** यो प्रिकोचि भतप्रवर्ड पुत्रेति प्रम्यय गरस्ति मन्न भतप्रव**रमतियेव। किति।**
- 6. श्वतप्रबंडं दिपयमि ति । सी च पुन तय करंगं सी च पुन तय करंतं बढतरं उपहिंति श्वतप्रवर्ड । सी स्थामी वी स्था । किति । श्रवमञस् भ्रमी
- 7. जुचेबु च सुजुचेबु च ति । एवं क्षि देवनं प्रियस रहा किति । सत्तप्रषंड बहुजुत च कलनगम च सियसु । ये च तब तब
- 8. प्रसन तेषं वतवी। देवनं प्रियो न तथ दनं व पुज व सञ्जित यथ किति। सलविट सिय ति सम्मारकनं बहुकाच। एतये च — —
  - 9. वपट भ्रममञ्जाद र -- यक्ताइमद वचभुमिक बर्ज च निकय। इमं च एतिस फलं यं चनप्रपडविट
  - 10. भ्रमस च टिपना ।

#### TRANSLATION.

The Beloved of the gods, king Privadrasi, honours men of all creeds both [ascetics] and householders, by (showing them) liberality and by honouring them in various ways. But the Beloved of the gods thinks not so (much) of liberality and honour—as of what?—that an increase of essentials may take place among men of all creeds. But the increase of essentials (may happen) in various ways. But this is its root, riz., guarding one's speech—how so?—"honouring one's own creed and blaming other creeds shall not be in unimportant points, or, it shall be moderate with respect to this or that important point? But other creeds must even be honoured for this or that important point. Acting thus, one exalts one's own creed and benefits also the other creeds. Acting differently, one hurts one's own creed and injures the other creeds. For he who honours his own creed and blames all other creeds out of reverence for his own creed—how so?—(thinking) "I promote (thereby the interests of) my own

The forms prackada and prackanda, which appear both here and in edicts VII and XII of the unpublished Minsahra version instead of the packada, packanda, packada, or packada of the Girnar, Kalsi, Jangada, and Dhauli inscriptions, fully confirm Professor Kern's conjecture, who derives them from the Sanskrit parchada. 'a member of a (religious) assembly or school. For as ra may be taken as equivalent to ar, prackada may stand for parchada, and this form differs from the Sanskrit original only by the shortening of the first a and by the lingualisation of the final da, both of which changes are required or sanctioned by the phonetic laws of the Prakrit dialects. My rendering of the word by 'adherent of a creed, or creed' is based on the assumption that in Aboka's times it was free from the mala nota which adheres to it later. Its import, I think, corresponded exactly to the English term 'denomination' and the German 'Glanhensyenossenschaft.' Owing to its posderous length 'denomination' is not fit to be used in the translation of a document where prackada recurs more than a dozen times.

<sup>&</sup>quot;I insert the word 'ascetics' according to the Kålsi version, where the text offers påshamdåni pavaitåni gakathåni ed.

The Girnar version has pavajitåni too, but places before it a superfluous cha. For it reads savapåsamdåni cha pravajitåni cha ghariståni chā. The constitution of the Indian religious communities was in Ašoka's times, as the correct reading of this and several other passages shows, throughout the same as in the present day. The heads were ascetics or monks who taught, and in return were supported by, a number of laymen, here and elsewhere called 'the householders.'

<sup>43 &#</sup>x27;The essentials' are, of course, self-restraint and the purification of one's disposition, sayano and bhiosessahi, as the seventh edict says.

creed"—he, however, acting thus injures his own creed exceedingly. Hence self-restraint alone (is) commendable—how so? "They shall hear each other's law and love to hear it." For this is the desire of the Beloved of the gods—what?—"that men of all creeds shall have heard much and possess holy doctrines." And to those who adhere to this or that (faith) it must be said: "The Beloved of the gods thinks not so (much) of liberality and honour as of what?—that an increase of essentials "may take place among men of all creeds; and a large one." For this end are working the superintendents of the law, the superintendents of women, the vachabhumikas and other bodies (of officials). And this is its result (vis.) the exaltation of one's own creed and the promotion (of the interests) of the law."

### IV.-AN INSCRIPTION FROM DABHOI.

By G. BÜHLER, Ph.D., LL.D., C.I.E.

On a large stone slab, 3' broad and 2' 10" long, which is fixed in the inner side-wall of the Hira Bhagola gate at Dabhoi or Darbhavati, are found the remnants of a very large metrical Sanskrit inscription, originally consisting of 59 lines of neatly-incised Nagari characters which closely resemble those of the ancient Jaina palm-leaf MSS. The lower portion of the stone is broken in several places. The breaks have destroyed lines 44-46, and have more or less seriously injured the centre portions of lines 47-59. Nevertheless the lower portion, especially lines 52-59, is in a better condition than the upper one, which has suffered from the effects of the weather or from rough treatment to such an extent that nowhere is an entire line readable. On the right hand, pieces containing from 20 to 35 letters have been almost entirely obliterated in each of the first 52 lines. The first five or six letters on the left are likewise gone nearly everywhere, and in the centre portions of lines 16-40 not much more can be made out with certainty than single words and letters here and there. Under these circumstances it would be a waste of time and paper to transcribe all the small fragments. I shall confine myself to a description of the contents of the document and to giving transcripts of those pieces where at least a whole pâda of a verse is readable. The materials on which I work, a photograph and a paper impression, have been furnished to me by Dr. J. Burgess.

"I translate in accordance with the emendation proposed in the notes to the transcript, so sayamo va sadks, as we for you gives no good sense, and the Kâlsi version has distinctly samdedye wa, i.e., samavdys eva. The varia lectio samardys 'concord, harmony,' found also in the Girnâr inscription, is better than sayamo.

The various reading techesh confirms the explanation of the corresponding taki, as a dative plural, which I have proposed in the notes to my German translation, Zeitschrift der Deutsch-Morgenländischen Gesellschaft, vol. XXXVIII, 586.

I leave the word untranslated, as I do not believe that the varehobkámikdé, the inspectors of the latrines, can be meant, and as I am unable to find any other explanation.

<sup>&</sup>quot;Sufrasegu, 'they shall love to hear it,' may possibly mean 'they shall obey' (it, as far as it is worthy to be obeyed).'
For both in Sanskrit and in the Prakrits the desiderative susrded has almost lost its etymological meaning. In Asoka's inscriptions, too, it is regularly used in the sense of 'to obey.' The nominative dhrame stands for dhramesis, as it is governed by the two verbs sruneys and susruseys. The same interchange of the two cases occurs, as is well known, regularly in the modern Prakrits, and occasionally in the Vedic dialects.

<sup>&</sup>quot;If restore is not simply a clerical mistake for vasava, it must be considered as an instance of the utter loss of feeling for the distinction between the genders. The readings of Girnár and Kálsi, vasavas and vasaviye, show that it represents the Sanskrit vaktavyas.

The law to which Afoks refers here is the body of those moral doctrines which he has fully particularised in the third rock-edict, and constantly inculcates as the one needful thing.

The inscription belongs to the class of the Praéastis or panegyrics, a large number of which have come to light during recent years. As has already been pointed out by Professor V. A. Kathvate, it is the composition of Sameśvaradeva, the well-known Purchita of the Ranakas of Dholka, who wrote the Kirtikaumudi in honour of his spiritual client and master Vîradhavala and of his friend the famous Jaina minister Vastupala. The Praéasti is dated (1.59) Vikrama Samvat 1311 Jyeshtha Sudi 15, Vudhadine, or May 14, 1253, and belongs therefore to a time when Vîradhavala and Vastupala had passed away. On the throne of the former sat his second son Vîsaladeva, who in Vîkrama Samvat 1300 or 1302 extended his sway over the whole of Gujarat. As might be expected, it is the latter to whom Someśvara devotes the greater portion of his poem. Vîradhavala and his ancestors occupy a secondary place, and Vastupala is, it would seem, not even mentioned. The immediate cause which led to the composition of the Praéasti, was the building or restoration of a temple of Siva-Vaidyanatha at Dabhoi-Darbhavati, ordered by Vîsaladeva.

Turning to the details, it would seem that the first three verses contained a mangala or invocation addressed to Siva-Vaidyanatha. A fragment of verse 2 says, "May glorious Vaidyanatha himself with his eight bodies grant their desires to the creatures." In verse 4 the description of Vîsaladeva's ancestors begins; for the end of pada 2 and padas 3-4 speak of "the line of the progeny of that (man), the good deeds of which (line) . . . (cannot be described -- ) even by eloquent men." As the name of the first ancestor is lost, and verse 5, too, is gone entirely, full certainty as to the point at which the genealogy begins is not obtainable. But verse 6 makes it probable that it included the name of the first Chaulukya of Gujarât. For the fragments of verse 6 point clearly to its identity with Kirtikaumudi, II, 2-" Won over by the eminent qualities of this conqueror of his foes, the guardian goddess (Sri) of the Gurjara princes became of her own choice his bride, just as (the goddess Sri became the bride) of (Vishnu), the foe of Bana (at the churning of the ocean)." In the Kirtikaumudi these lines refer to Mûlaraja, the founder of the Chaulukya dynasty of Anhilvad. I do not believe that they can refer here to anybody else. For if they had been applied to Dhavala, the first member of the Vyaghrapalliya or Vaghela branch of the Chaulukyas, known to us, Somesvara would be guilty of uttering a deliberate falsehood. Dhavala was according to all accounts not even a minor chief of any consequence. The next verse 7 begins with the word yasmin and hence refers likewise to Mularaja. Its sense seems to be that the wives of his enemies tremble or fly into the jungles, "when he, an embodied stream of the sentiment of heroism, stands on the back of . . . with the intention of fighting." In the lost verse 8 the poet seems to have turned to the Vaghelas and, just as in the Kirtikaumudi, to have begun with Arnoraja. This is evident from verse 9, "By whom, even the son of Dhavala, an imitator of Krishna, this realm of famous Garjara land was made free from thorns." Here we have a new version of Kirtikau-

<sup>&</sup>lt;sup>1</sup> Kirtikaumudi, pp. viiii-z. Professor Kāṭhvāte has also correctly transcribed the passage containing the date, and has recognised that the Dabhoi Pratasti contains several verses from the Kirtikaumudi and one from the Pratasti in Tejaḥpāla's temple at Ābu.

<sup>&</sup>lt;sup>2</sup> This is according to Dr. Schram's calculation, who informs me that in V. S. 1311 (current), corresponding to 1253, the full moon of Jyaishtha fell on May 14th, 10 P.M., a Wednesday, in V.S. 1311 elapsed, or 1254 A.D., on June 2nd, 10 P.M., a Tuesday.

Indian Antiquary, vol. VI, p. 190.

<sup>1</sup> Indian Antiquery, vol. VI, p. 190; and Bhandarkar, Report for 1883-84, p. 12.

mudi, II, 63, "By that good warrior who imitated Krishna, even by the son of Dhavala, was begun the clearance of the kingdom from thorns." The fragment of verse 10 informs us further that Arnoraja "slew on the battle-field Ranasimha who resembled Ravana"—a deed which is not mentioned elsewhere. Verse 11 finally confirms the statement of Kirtikaumudi, II, 66, according to which he himself met his death in battle. It says, "Now when his son valiant Lavanaprasada [was able to sustain] the load of Gûrjara land, he (Arnoraja) offered, his heart being averse to the world, a battle-sacrifice at which he gave his life as fee."

Next follows the eulogy of Lavaṇaprasâda, verses 12-24, which besides known events contains some new historical facts. Verse 12 declares that owing to some deeds of his, the particulars of which are lost, "the kingdom of the Gûrjaras was even greater than that of Râma." Verse 13 mentions a fight near Vardhamâna, the modern town of Vaḍhvāṇ in north-eastern Kāṭhiāvāḍ, with some unnamed powerful foes, regarding which the chronicles are silent. Verse 14—"By whom the chief of Naḍūla was deeply wounded with his mighty sword; owing to this (severe stroke), yon kings quake even to-day, just as the mountains at a thunder-clap"—is identical with Kirtikaumudi, II, 69, and reiterates the defeat of the Thâkur of Nānḍol in southern Mārvāḍ. Verses 15-17 refer to a victory over a Muhammadan king, whose name is not given.

- 15. How many godlike kings are there not on earth? But even all of them became troubled by the mere mention of the king of the Turushkas. When that (*Turushka king*), excessively angry, approached in order to fight, [it was Lavanaprasáda] who placed only . . . . . . . .

This encounter of Lavanaprasåda with a king of the Turush kas causes a difficulty, especially because Stambha is named as the place where it happened. In Lavanaprasåda's time fall three attacks of the Muhammadans on Gujaråt: (1) the unsuccessful expedition of Shâhabu'd-dîn Ghorî in 1178 A.D.; (2) the first expedition of Quţbu'd-dîn in 1194 A.D., during which Anhilvâd was sacked; (3) the second expedition of Quţbu'd-dîn in 1196, which was at first unsuccessful, but finally led to the temporary conquest of Gujarât and to the temporary occupation of Anhilvâd by a Muhammadan garrison. It is very probable that he fought against the invaders on all three occasions. But I do not think that any of the engagements which then took

<sup>&</sup>lt;sup>5</sup> The square brackets between which the syllable Stank has been placed in the transcript merely indicate that it is badly damaged. In my opinion it is not really doubtful. A portion of the left limb of Sa, the ends of the vertical strokes of ta and the answara are distinguishable.

<sup>&</sup>lt;sup>6</sup> K. Forbes, Rås Målå (second edition), pp. 160, 180-181. Regarding the duration of Lavanaprasåda's career we only know that he was the Råjyachinták'ari or major domus of Bhima II., who ruled over Gujaråt from Vikrama Sainvat 1235 ment of Nastupåla to the poet of prime minister in Vikrama Sainvat 1276 or 1220 A.D. (Kirtikaumudi, pp. xiv-xv; Indian Antiquary, vol. VI, p. 188), and suded with a treaty in Vikrama Sainvat 1288 (Bhàndárkar, Karly History of the

place can be referred to in our passage. Both according to the accounts of the Muhammadans and according to those of the Gujarâtî chronicles and bards, the decisive battles were fought in southern Râjputânâ. On the other hand Stambha, the scene of the battle mentioned in our inscription, can be, it seems to me, only Stambhapura or Stambhatîrtha, the modern Khambhâyat—Cambay,—which lies much further south. For Stambha is the regular abbreviation of these two names, made bhîmavat, and no other town has hitherto become known in Gujarât from the name of which it could be derived. If we have then to look out for some other period during which Lavaṇapra-sâda may have gained his victory, the most probable conjecture seems to me that it happened after the occupation of Aṇhilvâḍ in 1196. Some time later the Muhammadans did suffer a defeat in Gujarât and the province shook their yoke off. The details of these events are not given either by the Muhammadan or the Hindu authors; but our passage probably contains an allusion to them, and it may be that Lavaṇaprasâda was the liberator of his country.

The fragments of verse 18 inform us that Lavanaprasada, "a repository of medicine-like valour, cured [his country....] when the crowd of the princes of Dhara, of the Dekhan and of Maru, who resembled diseases [attacked it]."

His success against the kings of Mâlvâ and of the Dekhan are mentioned also in the Kirtikaumudi, II, 74-75. As I have pointed out in the Indian Antiquary, vol. VI, page 188, note, the first-mentioned foe is probably Subhaṭavarman and the second Singhaṇa (1209-10—1247-48 A.D.), whose inscriptions record several expeditions against Gujarât. The kings of Maru or Mârvâd, who are added here, may possibly be the four princes referred to, Kirtikaumudi, IV, 55-65, who attacked Gujarât at the same time as Singhaṇa's army.

Verse 19 is purely laudatory: "He (Lavanaprasada) who raises his race, seems to me of greater fame than Yudhishthira, whose relatives were all destroyed, though their power to remove a Salya is equal." Verse 20 seems to have been of the same import. Verse 21 refers to the erection of a temple of K umara near Vadhvan. "Who (Lavanaprasada) caused to be erected in the neighbourhood of Vardhamana, a (temple of) Kumara rivalling the ocean (in the possession of treasures) and surpassing the moon (in brilliancy)." The sense of the next three verses I am unable to make out from the scanty remnants. With verse 25 begins the praise of Viradhavala. Its complete restoration is easily possible, as it agrees literally with verse 27 of the Prasasti in Tejahpala's temple at Abu. "From him sprang a son, who was the image of Dasaratha and Kakutstha (spelt kakustha), who swallowed like a mouthful the armies of hostile kings,—Viradhavala. When the flood of his fame spread, the cleverness of faithless women,—whose minds are distressed with the longing after enjoyments,—in the art of approaching (their lovers) was destroyed."

Of the remaining verses referring to Vîradhavala, 26-51, little more than single letters or words are legible, except in verse 45, where an unsuccessful combined attack of the lord of Dhārā and of the ruler of the Dekhan is mentioned. The portion of the *Prašasti* which celebrates Vîsaladeva's great deeds and virtues, verses 52-108, is likewise in a very bad condition. The only political events traceable are fights with the kings

<sup>&</sup>lt;sup>7</sup> K. Forbes, Rås Målé, p. 181.

In the case of Yudhiehthira Salya must be taken as the name of the well-known hero; in the case of Lavanaprasada it means simply 'thorn,' i.e., foe.

Kirtikaumudi, App. A, p. 4.

78. "Then that moon among princes, Visaladeva, after obtaining sway over the world," . . . . . . . . .

A little further on, with verse 80, begins apparently the account of Visaladeva's building operations. We hear of the erection of one or several temples of Siva, (verses 81 and 91), of the restoration of a temple of the sun, called Mûlasthâna (verse 92), of another "temple which resembled a peak of the mountain of Hara," i.e., of Kailâsa (verse 93), and that "he who in form resembled Cupid renovated the prâkâra," i.e., the enclosure, probably of some other temple. Verses 99—108 praise the king's liberality. According to verse 100 he gave annually "a kalpalatâ of always increasing value, the cause of the wealth of the Brâhmaṇas." Verse 102 says that "in his country the sound of the Vedas, uttered by untired Brâhmaṇas who were gladdened by fees given at great sacrifices, [ever] meets one's ears." The other verses are of a more general import. In the concluding portion of the poem, which opens with the words itaé cha, Someśvara speaks of the official and architects connected with the building of the temple, of himself, of the writer and the engraver of the Praśasti.

- 109. In the Pragvata race 10 was ... ga, the son of illustrious Chandasimha, who was appointed by the king on account of his confidence (in him) to the post (of guardian) of the fort of Vaidyesitri.
- 110. What description shall (I) give of that minister the flood of whose pure fame filled the earth, erected by whom, the excellent line of ramparts, free from interstices, dived into the abode of the gods."
- 111. There was a mason, called Sådeva, a store of all good qualities; from him sprang Våmadeva, famous for having built the temple of the Sun, called Mûlasthâna. As his son was born he who is called Madana, a scion of (the race of) Viśvakarman, the builder of the wall of (glorious) Vaidyeśa, of the extensive temple, of the gates, of the wings and of the foundations."
- 112. The son of Ahladana, called Devaditya, who (became) the firm architect of Vaidyesitri, is famous in the first rank of masons.
- 113. Glorious Vaidyanatha, worshipful sole protector of the world, I address a prayer to thee—"May God, through thy favour, that Visaladeva, free from cares caused by foes, and united with his sons, be victorious during ten thousand Kalpas!"
- 114. The chief domestic priest of the kings, born . . . , who is called Someśvaradeva, made this panegyric, producing the great composition in half a watch of the night.

The last pdds of this verse may also be taken very differently, "the builder of the wall of glorious Vaidyess, of the gate-posts of the extensive temple and of the foundations." The translation of ddki by foundations is purely conjectural. Dr. Bhagvanlal read the second name here as Ramadeva.

This is the same tribe to which Vastupala and Tejahpala, the ministers of Vîradhavala, belonged. At present it bears the name Porval. The Porval Vanias are well known in Northern Gujarat and in Rajputana. In an analysis of this inscription prepared from another facsimile by Mr. Cousens, Dr. Bhagvanial Indraji gave the first name as Samga-

115. And the excellent Bråhman Prahlådana, the son of Śriyâmanda (?), born in the *gotra* of famous Nandipura, wrote this panegyric.<sup>12</sup>

116. By skilful Padmasimha, foremost among masons,<sup>13</sup> the son of the mason Sajjana, was this panegyric incised.—Samvat 1311, on the 15th day of the bright half of Jyeshtha, a Wednesday. May it be well!

## TRANSCRIPT. L 2 मष्टाभिस्तनुभिस्तनोलभि[मतं] त्रीवैद्य[नाथ: स्वयम ॥ २] " विधेर्कि [दधत] विस के L 3. प्रसिद्धाः ॥ » तदपत्थपरंपरासी । मकानि वाकानिप्रवैरपि - रि - -○ मिोलसङ्गदः सक्ततानि यस्ताः ॥ [8] ¹⁵ चाव-] L 4. र्व्विता जितारा[तेग्वैर्वाच]रि[पीरिव] गूर्करमार[राज्य]त्रीर्यस वर्षे स्वयंवरा ॥ 🔞 16 यस्मिन् गरीरवित वीररस[पव]ाई [म] हें द्विप्रहमधितिहति ब्रह्मद्वाः। चंत:प्रराचि ८ ८ राचि क − ८ − --L 5. गंभोरता जगति ॥ ६ 18 धवसम्ब स्तिगापि येन समानुकारिया

<sup>&</sup>lt;sup>12</sup> Dr. Bhagvånlal Indråji read the second name as Śriyå-nanda.

<sup>18</sup> Regarding the use of sútra for sútradhára, see Vienna Oriental Journal, vol. II, No. 4.

<sup>14</sup> Metre, Sårdûlavikridita.

<sup>&</sup>quot; Metre, Vasantatilaka.

Metre, Anushtubh.

<sup>17</sup> Metre, Vasantatilaka.

<sup>15</sup> Metre, Âryà (?).

	त्रीगूर्जरधराराज्यमेतविष्कंटकोक्षतं ॥ ८º												
	रावणमिव रच[सिं] इंसंइ[त्रा] र[च]ं[गचें] [।]												
L 6.	• • 1[ %												
	घयात्मजे गूर्जेरभूमिभार-												
	८ - ० धीरि सवचप्र]सादै												
	चकार संसारविरऋतुद्धि -												
	र्युडक्रतुं जीवितद्विषं सः ॥ ११ <sup>21</sup>												
	तिखिन्तिखयनीयविक्रमगुचे चोचीमिमां रचति												
	चीषा - ८ ८ - ८ - ८ ८ ८ ८ 🖵 ।												
L 7.	·												
	मासीद्रर्जरराज्यमेतदिधकं त्री[राम]राज्यादिष ॥ १२ <sup>22</sup>												
	दोईर्पदुर्द्वरविरोधिश्वरोधिरत्न:												
	श्रीवर्डमानसविधे वसुधां विसिध्य ।												
	मुक्तापलैर्दलियवुंजरकुंभमुत्तै -												
	र्थी वर्डमानमभिमानमि ॥ [१३°												
	[अप्रे येनासिटंडेन गाढं नडुल]नायक [:।] [नि]												
L 8.	र्घातिनेव तेनामी कंपंतिद्यापि भूसत: ॥ १४2												
	राजान: कति नाम नामरसमा: संति चमायां परं												
	ते सर्वेपि तुरुकराजक[य]याप्यस्रस्तां विश्वति ।												
	तिकान्यो दुमुपागते ऽ तिकुपिते धत्ते स्म यः के[व]सं												
L 9.	हिरदो मदोक्रट <b>∪ — — च — — ∪ व</b> :												
	सत्तानिवानरेंद्रमोतिविगलद्रकाभिषिकाविन: ।												
	सीपि प्राप्य पुरस्तुरुष्कन्टपति: ग्रष्काधर: ग्रंकया												
	साकं येन क्रपाचभीषवभुजसंभेन [सं]भे जि[त: ॥ १]६												
	10 Metre, Anushtubh. 22 Metre, Sårdûlavikridita.												
	Metre, Aryā.  Metre, Vasantstilakā.  Metre, Vasantstilakā.  Metre, Anushtubi												

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L 10.
                             UU---U--U-1
          ---- रयामासीत्तिव्यं कयं
        मर्चियमुजैरजियमज[य]न बीच्छाधिनायं क्यं ॥ १७
        धाराधीम्बरद्विचेम्बरमञ्ज्ञीचीम्बराखां गचे
        रोगाचामिवि संनिष 🔾 🔾 स — — — 🗸 — – ।
        --- - - - विक्रमीषध [नि]-
L 11.
                                 धियक्रे चिकित्सामधौ
        --- ज्वर ∪ - - के क्वर तिराधि । १६<sup>35</sup>
        तुल्लेपि गलीवरचप्रभावे
        तुधिडिराइस्तसमस्तवंधीः।
        समययवेष कुलं खकीय-
        मलाष्ट्रकीर्त्तः प्रतिभासते मे ॥ १८%
        景信 一 ししーしーしししーーーしー
         __________
L 12.
        पाचि - - - - - - - पार्थस्य या
        चारित्रं च तदत्र याद[व]पतेशीलुक्यचंद्र - 🔾 — ॥ २०११
        सविधे वर्षमान[स्व] सार्वमानं पयोधिना ।
        चघ:क्रतसुधासारं य: कुमारमकारयत् ॥ २१<sup>28</sup>
L 13.
                             राजस्य ॥ २२
        ---: परि 🔾 🗸 🗸 - 🗸 🗸 - पवित्रसते ६ र्जनस्त
        - - र्धमर्थिजनवं 🗸 🗸 - - -
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        — — ∪ — ∪ ∪ 0 — ∪ 0 — प्रयत: # २३<sup>20</sup>
        नर्भाटासटनिविष्टविष्टपा
        नंदिनं 🗸 🗸 🔾 — 🗸 — 🗸 — [1]
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        स [त - ]
L 14.
            [स्तसादासी] हम्रयककुस्रमतिक्रतिः
       [म]तिकापालानां कवलितवली वीरधवल:
       यश:प्रे यस [प्रसरति रतिक्कांतमनसा-]
    25 Metre of verses 15-18, Sårdûlavikridita.
                                      Metre, Anushtuth.
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<sup>26</sup> Metre, Upajāti.

<sup>27</sup> Metre, Bardulavikridita.

<sup>3</sup> Metre, Vasantatilaka.

<sup>30</sup> Metre, Rathoddhata.

	[मसा	ध्वीनां र	भग्नारि	सरचव	]सायां	कुमस	ता 🛊 ः	₹¥ <sup>51</sup>					
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L 23.	•	•	•		•	•	•	•	•	•	•	• 1	1 [8
	धारा	पतिर्देशि	র্য ১	J —	_								
	<b>⊆</b> –	–	— यु	गप[त्स	]मेती								
	धीरर	तयोरेव	समान	तंबं							,		
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L 25.	•	•	•	•	•	•	•	•	•	•	•	٠	•
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L 29.	•	•	•	•	•	•	•	•	•	•	•	•	•
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L 30.	•	•	•	•	•	•	•	٠	•	•		•	•
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L 40.	_			<b>-</b> U	,	J J .			、	<i>,</i> – 1			
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	🔾 🔾 वीसनः गनभता[माक]प्रतापानने ॥ ७७												
		धिपत्य	_	-									
	प	र्घिवेंदुर	व वी	स्चदेव:	ı								
		letre, Šik Vetre, Un						Vasantat	ilakā.	landala v	ikridita	Read MT	in eff

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	हे रत	ावर र	त्वसं पर	हिममा	सुचैः व	<b>ছবি</b> —	<b>U</b> –						
	[खं] य	नी <b>चै</b> र्भ	व कांच	नाचस	[यबा	] केना	पि नार्व	ोक्सरी	1				
		स्यं र	ानतोऽ	[चि]	निईस	यितुं —	- 0		<b>U</b> –				
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L 43.	<b>U</b> –	<b>U</b> -	- ft	विजं	भतारि	T I							
	वरोति	T 4 -	रिधिव	ाधिके	र्थ:								
	पर्ना	चे प्रम		nutrif	¥ 1 5	- 3 <sup>30</sup>							
	पूर्वाचि पूजावाधराधराचि ॥ ८३ <sup>३०</sup>												
	भाका वलरवातः पी[ला] मातंगकुंभकीत्रातं । चतुतापीव बतवति रिपुरूपतीनां ∪ — — — [॥ ८४]*												
	पनुता							[1 -5	1				
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L 47.						खोल						· mara	f <sub>a</sub>
D 41.									५। स्व	144 4	. व्याप्ताप	. जार्	114
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L 48.					वीम	तस्वान	मंदिरं	1					
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→ Metre	Rathoddl of verses	satā.	Vacant	4:7,1.1				e, l <sup>†</sup> pajå e, Årså	tı.				
n Matra	, Sårdůlav	ov-o:, ikridita	v mesniti	HIRKS.					ses 92-9	6, Anush	ţubh.		

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L 49.
             कस्य वसुधावंध्वद्धार कुलदयं ॥ ८५
        यः प्राकारं स्वराकारः कारयामासिवाववं ।
        . . . . u--<u>-</u>
        धातक[तरूप]सिडि: --- संधि: खरो वितन्य
                                                     [e3 11]
        - - महाभाषगुराः .
        ____ _ म्वंतर्शिद ।
L 50.
        त्रशास्त्रेष विशेषज्ञै रतलः परिकोर्च्यते ॥ ८८ ध
        ननं टाखित टानदर्दर 🔾 - - - 🔾 - - 🔾 -
        - - - कनकाचलं तदधना किं धाम - मो वयं।
        एवं पन्नवयंति यावद 🔾 — — — 🔾 — — 🔾 —
         _____
                                           -- U TH # 22#
L 51.
        येन [कल्प]लतादानं निदानं विप्रसंपदां ।
        टीयतं धर्मालयेन प्रत्यव्यमधिकाधिकं ॥ १००4
        टामानि
                                      प्रदत्तानां ।
        चलमच्या नास्य यस्याज्ञलयित्मेकं गुल्यामं ॥ १०१
        -----
L 52.
        चर्चातकतदचिनाप्रमदितवद्यप्रयक्तः पन -
         र्बेटानां ध्वनिरध्वनि त्रवस्योरस्रव देग्रेऽवि - 🗓 १०२] 🕫
         [कनक]वितरचप्रसिद्धिमस्व
         चितिरमचस्य निम्नम् सळमानः ।
         विचरिप मलिनं विभक्तिं वक्कं
         विमिष न ज 🔾 🗸 - 🔾 - 🗸 - 📜 १०३]*
                     ---- में तावती: समाः।
 L 53.
         तहावा येन पावाचां सुप्तं दारिद्वायासनं । १०४
         वराकानुर्वराकांतान्कसूखां - - - ते।
         सुधामवंतमंशुं वा हिमांशं वा व्रवे सम ॥ १०॥
         पसुखः काकुखः क्रतकुसहितः कीरवपति -
         र्थाधादे - - नो 🔾 🗸 🗸 जल स्रीवप 🗸 -।
                        ममिषु पुरुषः सोपि नच ध-
 स्तत: साघा सोवे तमसमवसीके सूपवरं ॥ १०३ "
       41 Metre, Anushtubh.
                                      " Metre, Sardalavikridita.
       " Metre, Sardúlavikridita.
                                      4 Metre of verses 104-105, Anushtubh.
       Metre, Anushtubh.
       " Metre, Arva
```

वरीचने र[चितवत्म]मरेशमैबी -मेकब नागनगरं च गते हितीये दीनाननं भुवनमृद्देमध्य प्रस्य -दाखासितं पुनबदारकरेच येन ॥ १००० धर्मास्थानं विधिना विधा — — —

■ चर्मासानै: सकते: सकते सोयं विरं अयतु ॥ १०८० इतस्य प्राम्बाटवंग्रे ० ० — गनामा न्वीचंडसिंइस्य सती वभूव ।
 य: चोचिपालेन निजपतीला वैद्योशितुर्दुर्भपदेऽ धिचक्रे ॥ १०८६ विं वर्षनीयमधुना सचिवस्य तस्य सत्कोत्तिं[पू]

L 56. रपरिपूरितभूतसम्म ।

यत्नारितोड्डमरिर्वित्रप्रकार 
प्राकारपद्यतिरगाइत नाकिस्रोवं ॥ ११० व्याप्तिरगाइत नाकिस्रोवं ॥ ११० व्याप्तिरगाइत नाकिस्रोवं ॥ ११० व्याप्तिरगाइतिरगाइत नाकिस्रोवं ॥ ११० व्याप्तिरगाइतिरगाइति ।

मूलस्रानास्थभानोर्भवनिरचनास्थातिभृ[द्या]मदेव: ।

तस्योत्पनस्तनुषो मदनसमिधो वि[स्वक]

1. 57. थीं]मस्तः वीसदेखेयवप्रप्रविततसद्गद्दारयासाधिवासा ॥ १११ वास्ताद्वस्य तन[यो भूतो] वैखेयितः स्थिरः स्वपितः । देवादित्यसमास्यः स्थातो धृरि स्वधारासा ॥ ११२ व्यविद्यानाय भगवन् भुवनेवानाय त्वामर्थये विस्तिप देव तव प्रसादात् । नि[त्यं प-]

L 58. राधिरचितः सदितव पुत्तेः स्वात्तं व्यतु वीससदेव एवः ॥ ११३ प्रमस्तिमेता[म]  $\smile - \smile - -$  संभूतभूपासपुरोच्चितेदः । चकार सीमेक्बरदेवनामा यामार्डनिष्णवसभाप्रवंधः । ११४ व्यानंदस्य तनयः त्रीनंदिप्रनी[ब]जः।

<sup>·</sup> Metre, Sårdûlavikridita.

Metre, Âryâ.

<sup>51</sup> Metre, Indravajra.

<sup>52</sup> Metre, Vasantatilaka.

<sup>12</sup> Metre, Sårdûlavikridita

<sup>54</sup> Metre, Âryà.

<sup>55</sup> Metre, Vasantatilaka.

Metre, Upajati.

L 59. प्रशादनी ऽ लिख[त्तां च] प्रमस्तिं विजयुंनवः ॥ ११५"
स्त्रसञ्जनपुत्रेच पश्चसिंग्रेन शिख्यना ।
स्त्रधारघुरीचेन [प्रमस्तिकद]कीर्यंत ॥ ११६
संवत् ११११ वर्षे ज्वेष्ठ सदि १५ वृषदिने ॥ छ ॥ — ॥ — ॥
मु [सं] भवतु ॥ छ ॥ ० ॥

# V.—RATNAPUR STONE INSCRIPTION OF JAJALLADEVA, of the (Chedi) year 866.

By Prof. F. Kirlhorn, Ph.D., C.I.E., GÖTTINGEN.

This inscription is on a reddish-brown stone which was found at Ratnapur, in the Central Provinces, and is now in the Någpur Museum.

The inscription consists of 31 lines. The writing originally covered a space of about 2' 21" broad by 2' 2" high. At present, a small portion of the upper proper left corner and a large portion of the lower right corner of the stone are broken away, so that from 4 to 9 aksharas are missing at the end of the first five lines, and from 2 to about 25 aksharas at the beginning of the last thirteen lines. Small portions of the stone appear to have broken away also at the upper right and lower left corners, and by the peeling off of the surface some aksharas have become illegible, especially in the last three lines of the inscription, as will appear from my transcript of the text.—The size of the letters generally varies from  $\frac{1}{3}$  to  $\frac{5}{8}$ , and is somewhat less in the five or six bottom lines. The characters are Dêvanâgari. The language is Sanskrit, and, except for the introductory blessing and the date at the end, the inscription is in verse. The verses are numbered, and their total number is 34. The names of the composer, of the writer, and of the engraver appear to have been given in the concluding verses, but they are now illegible.—In respect of orthography we have to note the very frequent employment of the dental for the palatal sibilant (in saphari, line 1; sirasi, line 2; vamsé, line 4; visva, lines 4 and 16; satru, line 6; kosam, line 7; sobham, line 9; sruta, line 13; saurya, lines 14 twice, 23, and 25; sitaméu, line 19; sochik, line 19; Somésvaro, line 20; siro, line 23; asésham, line 24; sásanam, line 28; sásvatam, line 28; sástra, line 29; prasasti, lines 80 twice, and 31); the employment of the palatal for the dental sibilant in tamiéra, line 9, śitam, line 19, and śarasak, line 26; and the non-observance of the rules of Saindhi in samubhavat éri-, line 3, ásít ééshámé-cha, line 6, and mitravat-ériya, line 20. The consonant b is denoted by the sign for v everywhere except in abdhi, line 18, where the proper sign for b has been employed.

The inscription refers itself to the reign of a prince Jajalladeva of Ratnapura, a distant descendant of the Chêdi ruler Kôkalla; and it is dated in the year 866, expressed by decimal figures only, on the 9th day of the bright half of Margastrsha, on Ravi or Sunday. And the inscription records (verses 27-31) certain religious benefactions,—the establishment of a monastery for ascetics, the making of a garden and of a lake, probably also the foundation of, or the establishment of a temple at, Jajallapura, and the grant of the village of Siruli, and of Arjunakônasarana (?), &c., by the prince Jajalladeva. Elsewhere I have tried to show that the epoch of the Chêdi era is A.D. 248-49, and assuming the date of the present inscription to be recorded in that era, I

have found by Professor Jacobi's tables that the 9th day of the bright fortnight of the month Mårgasirsha, 866, corresponds to the 8th November, A.D. 1114, which was a Sunday, as required. On that day, at sunrise, the 9th tithi of the bright half of the month was current, and it ended 19 h. 54 m. after mean sunrise.1

By way of introduction, the inscription gives the following account of the prince Jājalladēva and his ancestors:—

In the lunar race there was Kartavirya (v. 2), the ancestor of Haihaya, from whom were born the Haihayas (v. 3). In the race of these princes was born the Chêdi ruler Kôkalla, whose residence or country appears to be called Tritasaurya (v. 4). Kôkalia had eighteen sons, of whom the first-born was ruler of Tripuri, while the others became lords of mandalas (v. 5). A descendant of one of these younger sons was Kalingaraja, who left Tritasaurya and acquired Dakshinakośala (v. 6), where he settled at Tummana (v. 7). His son was Kamalaraja (v. 8), and his son again Ratnaraja (v. 9) or Ratnesa, who ornamented Tummana with temples, gardens, &c. (v. 10), and founded Batnapura (v. 11-12). He married Nônalla, a daughter of Vajjûka, the prince of the Kômô mandala (v. 13), who bore to him a son, Prithvidêva or Prithvisa, who succeeded Ratnaraja (v. 14-16), and built temples at Tummana and a tank at Ratnapura (v. 17). He married Rajalla (v. 18), who bore to him Jajalladeva (v. 19). Jajalla was allied with the ruler of Chedi (v. 20), and honoured by the princes of Kanyakubja and Jêjâbhuktika (v. 21); he defeated and captured in battle one Somésvara (v. 22); and he had either annual tribute paid or presents given to him by the chiefs of the mandalas of ... [Dakshina]-kosala, Andhra, Khimidi, Vairagara, Lanjika, Bhanara, Talahari, Dandakapura, Nandâvalî, and Kukkuţa (v. 28).

I am not at present able to give a satisfactory account of the countries and places mentioned in the preceding. The name Tummana we shall meet again in the two following inscriptions, where it denotes a country or district, not a town. Perhaps it may have been the original name of the "Juna Shahar," which is mentioned as being close to Ratnapur in Archwological Survey of India Reports, vol. VII, p. 216. Vairagara and Lanjika may be readily identified with Wairagarh and Lanji on the map, plate I, appended to vol. XVII of the Archaeological Survey of India. The Talah Ari mandala is mentioned in lines 6 and 20 of a Ratnapur inscription of [Chêdi-] Samvat 915, which has suffered in the most deplorable manner, since it was first drawn attention to by Sir R. Jenkins in the Asiatic Researches, vol. XV, p. 504. Both

3 With Sir A. Cunningham's epoch of A.D. 249-50, the corresponding date would be Saturday, November 27, A.D. 1115. On the other hand, with the epoch A.D. 248-49, and a year beginning with either the month Bhadrapada or Asvina, the week-days of the ten inscriptions mentioned in the Book of Ladian Eras, page 61, come out as follows :-

Chèdi 793, Phâlguna ba-di 9, Sômê, = Monday, January 18, A.D. 1043.

- " 866, Marga su-di 9, Ravau=Sunday, November 8, A.D. 1114.
- " 896, Magha sukla 8, Budha=Wednesday, January 3, A.D. 1145.
- " 898, Asvina su-di 2, Some=Monday, September 9, A.D. 1146.
- " 902, Ashadha su-di 1, Sunday=Sunday, June 17, A.D. 1151.
- " 907, Mårga su-di 10, Ravan=Sunday, November 6, A.D. 1155.
- " 909, Śravana śu-di 5, Budhė = Wednesday, July 2, A.D. 1158.
- " 928, Magha ba di 10, Sômê=Monday, December 27, A.D. 1176.
- " 928, Śiàvana su-di 6, Ravau=Sunday, July 3, A.D. 1177.
- " 934, Karttika su-di 15, Budhê=Wednesday, October 13, A.D. 1182.

Talahâri and Kômô occur in the inscription from Rajîm which has been edited in the same volume of the Asiatic Researches; and the name Komo is found, in 'Komo Pass' and 'Komo Choki,' on the maps, about 30 miles to the north of Ratnapur. A place, Kimedi or Khimide in Ganjâm, is mentioned in the Indian Antiquary, vol. XVI, p. 131; and as we there have the name Parlà-Kimedi, we may possibly have to read in the present inscription Andhra-Khimidî, not Andhra and Khimidî.

The prince of Kanyakubja alluded to in our inscription probably was Gövinda-chandra (Indian Antiquary, vol. XV, p. 6); the prince of Jèjâbhuktika (or Bundelkhand—see Hultzsch in Zeitsch. Deutsch. Morg. Ges., vol. XL, p. 49, note), the Chandella king Kîrtivarmadêva (Indian Antiquary, vol. XVI, p. 202; and Archæological Survey of India, vol. XXI, page 85); and the ruler of Chêdi, Yasahkarna or Gayakarna of Tripurî. Sômêśvara I had thought of identifying with the prince of that name, the father of the Châhumâna prince Prithvîrâja (Archæological Survey of India, vol. XXI, p. 174); but as that Sômêśvara appears to have died in A.D. 1169 (Journal As. Soc. of Bengal, vol. LV, pt. I, p. 15), he could hardly have been defeated by Jâjalladêva before A.D. 1114.

#### TEXT.

- 1. [Óm . . . . . . | Śaśi ?]-śakala-kalâ [k]i[m v n]-âmṛit-âmbhaḥ-plava-va(ba)lıalita-nîra-svarnna[dì-tìra]-vṛittiḥ | kim=u va(ba)ta sa(śa)phar=îti svaḥ-śri[tâ ?] v v v v
- 2. si(śi)rasi yasya syât sa Îśaḥ śivâya || 1° || Étad-yat-paramam vihamtri timiram trailôkya-nêtra-dyuti jyôtis-tat-purusham(shâḥ)° sudh-âkara iti prâhus-tam-antar

- 5. mêna mâtum yasah sviyam prêshi[ta u] chchakaih kiyad-iti vra(bra)hmâmdam-antah-kshiti || 4° || Ashtâdas-âsya ripu-kumbhi-vibhamga-simhâh putrâ va(ba)bhûvur-abhivarddhita 🔾 🗸
- 6. h | tèshâm=ath=âgraja-sutas=Tripur-îśa âsît śèshamś = cha mamdala-patîn=sa chakâra va(ba)mdhûn || 5 10 || Prâpat=têshu Kalimgarâjam = asamam vamśaḥ kramâd = ânujaḥ putram sa(śa)tru-kalatra-nêtra-salila-sphî-
- 7. ta[m] pratápa-drumaḥ(m) 11 yên=âyam Tritasaurya-kôsa(śa)m = akṛisîkart-tum vihây=âuvaya-kshônim Dakshina-kôśalô janapadô vâ(bâ)hu-dvayên=ârjjitaḥ ||612||
  Râjadhânî sa Tummāṇaḥ pûrvvajaiḥ kṛita ity = a-

<sup>&</sup>lt;sup>2</sup> From an impression supplied to me by Dr. Burgess, Director of the Archaeological Survey of India,

<sup>3</sup> Metre, Malini.

<sup>&</sup>lt;sup>4</sup> I believe that this correction has been made already in the original.

<sup>.</sup> Metre, Sårdula ikridita.

Metre, Sioka (Anushtubh.

<sup>7</sup> The akskara in brackets might possibly be kka.

<sup>\*</sup> The aksharas in brackets may be ta u, or tamu.

Metre, Sardûlavikrîdita.

<sup>10</sup> Metre, Vasantatilaka.

n Possibly this correction has been made already in the original.

<sup>12</sup> Metre, Sardûlavikrîdita.

ra'fnapur inscription of Jajalladeva: chedi year 866

4 ply - - , Mid 2

विप्रधिदे विष्य गर्यश्वतं विष्य में केंद्रा ममे ना का फिबमा गम् था ए॥ उप्येषे में ना जती पाका खे वे इमप्ता निश्च पिता शुन दिने द्यामिवदिल्यः विवासिन्द्रवत्। पृष्ठी दिवनतस्यातुकाकामाकाकानिमान्॥ ५॥ विदेयस्ययता गुभर्त <sup>ख</sup> मैं तिन दन असे हैं सुजीन प्रमू बैन सूत्रा खिता स्मिष्ठी कित ताय तिक उत्ना नाम महत्त्वा के ना विस्ता नित्र तु में मिल्ने ने नाज प्रविधित प्रतिविधित स्ति स्व में कृत्या स्त्र वी द्व बंदा नी स्व सर्व समस्य न स्व न स्व न स् । मैत्रे के त्या के त्या दिन के के के के का अपनि की जा के करादि नियः प्रति दिन का नः प्रतापहिन के त्र के ता कि ज | पेन्द्रजाउ किन्त्र हता खुनक निष्यापिवाद हिलामित्र विष्या॥ २ थान झीः मधिव । प्यम् ठ घरे छ हे व ने स्य भे विर्यंगःसुखातुःसुन्सम्मन्द्रितेभार्याषिकामायममावमेष्म्ननुम्यासिर्ग्रान्यः भिष्तु ॥वीत्विम डील्यान् उन्ने क्रियान्य प्रताय किस्तियदोत्र केखानायश्वम्ता भाषायायय्या ग्रीविन न ग्रज्ये घी यस्ते दिनिष्ठिन स्वावक्री विदे न न व व न न न न न न ध्यममितीने यैनिहत्वामुनावह मीच मन ने मार्थमुन मीजिमिनामोवित्येन वृतम् दे इसाः (इतिपनिह ष्टः भित न्यम्सादन्द्रीयङ्गीप्रजीराधार्ग्रामहीनर्त्रीवस्थाविष्योपिष्यंत्रीत्राप्त्रवेताष्ठ्रत्यार्त्रास्यार्भ्यत्राध्याव्याव्यास्य अन् भारतराद्विनेत्य रुप्त मुम्हेंनाविनेनाना वसि विविच मत्रिनि निम्मत्वा नेप्त नाना नेप्त नाना नेप्त नाना नेप्त है। यो भे यो यो बी बाम में या प्रधा भ में में बार समा में बने मार में मान मही मित न सार जिया में बिन में मार मन मारि जो बन सक्ष मैक्मैव्भिग्रेद्रमश् विश्कृष्ठि जिलि विश्वमीता पह दि दिवासा २४॥ इता यता तेवामसाग्र छत्तमिष्ठभी स्मामीत्योष्ट्रिमं इनिप्तीसम्कान्बैष्न्॥ शाष्ट्रापत्रिम्तिंग पाजमम्मेष्यः क्षाप्तुकुक्रः पुत्रमञ्जत् गन दे अधिक्ष के वैब ईपामा मुम्सिय्या गाजा तम तक्ष तक्ष तत्र निम्मिल की त्रिका त्रक्षी नौख वक्ष मन कर्ता हिष्ये बुद्ध प्राम्त इस नियमायङ्गार्थानार्थान्तरमिषीकाममक्रमीक्षेर्विद्यमान्यन्त्रलीद्रिकामान्यन्त्रलीद्रिकामान्त्रमान्त्रमान्त्रमान् यासनापनामना॥ शानेषाति द्रयम् उजाम**सन्**दर्भ**स्दर्भस्दर्</mark>ग्य रःग्रोको कल्ल रुनिस्मप्पति क्रिनिर्धिष्यमोदोयनः ग्येनापैदिन स** विनगमिताः पुत्रविन्तुन ठानव्यमः मामा छत्स् च तेः का ब मादि तद् ब या म म व त् खी का त्वी पः कि जि॥ शा तै हे छैं। दि हय या मी छा ता जप त्र हि हया ह स्यायक्षेत्र सम्बद्धान्य सम्बद्धान निश्चित्र के शिक्याइ निवृक्षाडमतः कि नि॥ शात्र श्रद्धात्य निवृक्त नि माधायाया भारत्याय माधित तित्ति निमिन् मिले सने न युनि सि निर्धितानः सव बर्तात ननी रखः प्रदेशाश्रीयेवचतावित्र रिखंशी है। ात के असल समाह मिन मानदायाःस्य याप्तित्रम्हा वैस्यानामायां बद्यविवि

**विवासस्य त्यात्रायस्य सम्मानापि अविन्य स्मात्र सम्माना आँ अस्म स्मान**ि ।

निपमम्ब

माजननिविदिनोजा क्ष

निद्यात्रविद्यास्यषीमान्तु इसि वी गुउः॥ इलामाँ विविद्यित् मी स्थित प्रदेशक द्या स्थ

<u> गिमर्डीमम्।मग्यपार्या मार्थिमामनसास्र नेउपः॥ २०॥ य</u>

中田ではいる

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- 8. taḥ | tatra-sthô 'ri-kshayam kurvvan = varddhayām-āsa sa śriyam || 7 15 || Jātas= tataḥ pratata-nirmmala-kirtti-kāntaḥ śitām-u-vat = Kamalarāja it = iha simdhôḥ |
  nrìnām manah-kumudashamdam = adhiśri-
- 9. sô(śô)bham yasmâd=abhûd=arijan-ândhatamiśra(sra)-nâśaḥ  $\parallel$  8  $^{14}$   $\parallel$  Mahîbharttṛi-vibhûsh-ârtham payôdhir = iva kaustubham  $\parallel$  jita-śûra-pratâpam hi Ratnarâjam-asûta saḥ  $\parallel$  9  $^{15}$   $\parallel$  Śrî-Vamkêśa-surâlaya-prabhṛitayô [Ra ?]-
- 10. [tnê ?]śvar-âdyâs = tathâ yatr = ôdyânam = asamkhya-pushpa-suphalam châr=ûchcham = âmvram i vanam | Ratnêśêna [sa]-saudha-sadma-nichitaś = châru-śriyâ bhûshitas=Tummāṇah samakâri lôchana-sukhah samvikshyamâ-
- 11. [ņô] janaiḥ || 10 || Étad = yad = vipulam Dhanêśvara-pura-prakhyam mahêśânvitam nânâvarṇṇa-vichitra-ratna-nichitam ratnâlay-âbham yataḥ | nânâ-dêvakulaiś= cha bhûshitam=iti svargg-âbham = âlakshyatê śrima-
- 12. [d=Ra]tnapuram diśi śruta-yaśô Ratnêśvarô yad=vyadhât || 11 || Vyadhât-payan=mâm bhuvi Ratnarâjaḥ śrêshṭhî yaśaś=chêd=adhitishṭhati sma | vakt=îty=adô Ratnapuram samantân = mattô 'nayôr = yâtu ya[śa]-
- 13. s = trilôkam || 1218 || Kômô-mamdala-bhûbharttur=Vvajjûkasya [sru(śru)]tâ sutâ | Nônallâ Ratnarâjêna parinîtâ nripa-śriyâ || 13 || Tasyâm = ajani Prithvîšam(śô)18 dharmma-śaurya-guṇ-ânvitam(ḥ)18 | svar = nninyê
- 14. [dha]rmmatô vamsyân sau(sau)ryâch = cha yudhi vidvishaḥ || 14 20 || Sau(sau)[ryâdyai f] Ratnarâjê yudhi ripu-jayini svar-ggatê svargga-kṛityât = Pṛithvîdêvah, kshitisas = tad=anu samabhavat = tat-sutaḥ kshâtra-sûraḥ |
- 15. aiśya-śrîdatva-śaurya-pramukha-guṇa-bharair≖llôka-pâlaḥ sa ê[va] mkshâtram trastam hi tasmai kuruta iti namô yêna prithvyâḥ sa dêvaḥ || 15 <sup>n</sup> | Prithvîdêva-samû-śritâ bhavati cha sva-
- 16. rggô hi [lô]ka-sthitiś = chitram ch-aitad-atah sphuṭam sphurati yat-sarvvatra śûr-âśritâ|bhûri-śrî-vitatâ śata-kratu-vṛitâ bhâsvan-mahêś-âchyutâ visv(śv)-ânamdi-vu-(bu)dhâ prasarppita-sudhâsadm-âśritâ
- 17. [ni]r-dvidhâ || 16<sup>22</sup> || Tummāņē dharmma-kirtty-artham Prithvidēvēšvarādayaḥ | Ratnapurē samudr-ābhas=tēn=ākāri cha sāgaraḥ||17<sup>22</sup>||Upayēmē sa Rājallām yā kānty=ēv=ēmdu-saprabhā | Lakshmir = iv = āchyuta-
- 18. prîtih saubhâgyên-êva Pârvvatî | 18 | Aimdrir-Aimdryâm-iv-Êmdrêna svahśriyâm-abdhin-êmdu-vat | Prith vîdê vêna tasyâm tu Jâjallô'jani kîrttimân | 19 | Chitram yasya yasô vyadhâd - anu-
- 19. [diśa?]m sî(śi)tâmśu-sô(śô)chiḥ-prabham raktam straina-śatam śi(si)tam jagadidam kurvvach-cha krishnan-arin | śri-Jājalla udėti yaḥ prati-dinam śūraḥ pratāparddhi-taś = Chêd-îsêna sa aina-sam[gra?] ha-krità maitrya-
- 20. ——— [ta]h || 20 \*\* || Kanyakuv(b)ja-mahîpêna J|êjâbhuktika-bhûbhujâ | śûra iti pratâpitvâd = arhitô mitravat = śriyâ || 21 \*\* || Lakshmîh saptavidh=âpi yasya jagrihê yuddhê cha Sômêsva (śva)rô

<sup>13</sup> Metre, Sloka (Anushtubh).

<sup>14</sup> Metre, Vasantatilaka.

Metre, Sloka (Anushtubh).

M Read dmram.

Wetre, Sårdûlavikridita; and of the next verse.

Metre, Upajati.

<sup>19</sup> I am almost certain that these two corrections have been made already in the original.

Metre, Sioka (Anushtubh); and of the next verse.

Metre, Sragdbark

<sup>23</sup> Metre, Sårdûlavikridita.

Metre, Sioka (Anushtubh); and of the next two verses.

I am very doubtful about this akekara; it looks rather

like egra, or perhaps ggra.

\*\* Metre, Šárdúlavikriģita.

<sup>&</sup>quot; Metre, Sioka (Anushtubh).

21 [da]gva(gdha)m-amitam sainyam nihaty-AmunA   va(ba)ddham
mamtri-kalatra-sårtham-anu tan-måtur-ggirå môchitam yêna v(b)rûta sa îdrisah kshiti-
patir = drishtah kshitau vå śrutah
22. [ ] 22 *] [na]kô[śa]l-Âmdhra-Khimidi-Vai[raga]ram Lamjika
Bhanaras - Talahari Damdakapuram Namdavali Kukkutah   yasy = aisham hi
mahipa-mamdala-bhritô maitrêna kêchin = mudê kêchi-
23 kany=anvav(b)da-k[li]ptam daduh   23   Yatra pratapini
chchhat[t*]ram-êkam-êva si(śi)rô-dhritam   chitram kurvvaj = janê śaityam kuryāt =
tapam hridi dvisham    24 2    Udarata-sau(sau)rya-gabhirima-
24. 🔾 🗸 0 'sya varttatê   bhuv=êty=abhâshi pratatam samuch-
chritair-yasah su-subhraih surasadma-sadbhujaih   25 30   Kim Kamô-yam-asav-ase(se)-
[sham-a]tanus = Tryaksh-akshi-drishto na yah kim Vaikumta(tha)-
25. V - V - V
Sridah kim-arthi-priya évam ma[rshayat ?] a janèna viditô Jajalladêvas-chirat    26 *
Śrì-Jájallapuram
26. U - UU U U [śivaś-cha?] tâpasa-mathah s-ôdyânam-
âmvram <sup>31</sup> vanam   tulyam svaḥ-śa(sa)rasaḥ sarô-pi ruchiram yat-kāritam śrīmatā
Jajallena tad - astu kirtti-ruchira[m]
27 [   27   ] [pa-Dignå ?]g-ådi-pramåna-vit   [sv-å]-
nya-siddhânta-vich-ch-âsya śrimân Rudraśivô guruḥ    28 "    Samdhivigrahikô-py-
asya Vigra[ha]râja ity = abhût (
28
grâmam=u[tta]mam   mathâya pâṭalâ-sârtham sâ(śâ)sana[m] sâ(śâ)sva(śva)[ta]m
nripah    30    Arjunakôṇasara[na]m sa dê-
29
→ r → guru-prasparddhi-mamtr-âgraṇth kâyasthô 'sama-så(śâ)stra-sâra-[suma]tiḥ
śrîmā[n = sa Sauḍ-ānvayê]   śri- 80. – [prasa(śa)stim=a]samām
Jāja [lladē] vē vyadhāt    32°    Chakrē prasa(sa)stisāt - tasya—rbhēso vimalān - guṇān
uttamam hala[di]-
31
dhah   prasa(śa)stim prapta-[svarvva]sam vasta [nu]jó = likhat    34    [8a]mvat 866 Marga su di 9 Ravau   [Jāja(?)**-ê—?]
TRANSLATION.
Om !

(Verse 1.)—May that Isa grant prosperity!—he on whose head . . . . . is it the crescent portion [of the moon], abiding by the shore of the celestial river, the waters of which are augmented by the flood of the nectar fluid . . . . . ? or is it, oh, a carp, . . . . . thus gone to heaven . . . . . !

(V. 2.)—This highest light dispelling darkness, having the lustre of the eye of the three worlds, which men call 'the mine of nectar,' . . . . not the last, whence (there is)

<sup>#</sup> Metre, Sårdůlavikridita; and of the next verse.

m Metre, Sioka (Anushtubh).

<sup>20</sup> Metre, Vamastha.

<sup>30</sup> Metre, Sårdûlavikridits; and of the next verse.

<sup>31</sup> Read dmram.

Metre, Siôka (Anushtubh); and of the next three verses.

<sup>&</sup>quot; Metre, Sardûlavikridita.

<sup>34</sup> Metre, Sioka (Anushtubh); and of the next verse.

<sup>36</sup> Originally jo, corrected to ja (?).

the line of universal sovereignty of the regal order,—in his (the moon's) primeval race there was born on earth the illustrious Kârtavîrya.

- (V. 3.)—Of his race was Haihaya, from whom were born the Haihayas .....(?).
- (V. 4.)—In the race of these Haihaya princes was born that ruler of Chêdi, the illustrious Kôkalla, an image of the god of love, whence all derived delight; by whom, (being) on earth, in order to measure his own fame, how much it might be, this ..... of (?) Tritasaurya was sent up high into the universe.
- (V. 5.)—He had eighteen sons, who destroyed the enemies as lions do elephants, (and) who increased..... The first-born son among them afterwards was ruler of Tripuri, and he made the remaining brothers lords of mandalas.
- (V. 6.)—The race of one among these younger brothers in the course of time obtained an unequalled son, Kalingaraja, a tree of prowess grown large by the water of the eyes of the wives of enemies; who, in order not to impoverish the treasury of Tritasaurya, abandoned the ancestral land and acquired by his two arms this country Dakshinakôśala.
- (V. 7.)—Since Tummana had been made a royal residence by his ancestors, therefore residing there, he increased his fortune, causing the destruction of his enemies.
- (V. 8.)—As the cool-rayed (moon) from the ocean, so was born here from him Kamalarâja, lovely by his expanding spotless fame; through whom the lotus-group of the minds of men received exceeding lustre, (and) who dispelled, like blinding darkness, the hostile people.
- (V. 9.)—As the ocean (produced) the Kaustubha for the decoration of the supporter of the earth (Vishnu), so he begat Ratnarâja, who verily conquered the prowess of heroes, to be an ornament of princes.
- (V. 10.)—Tummana with its temples of the holy Vankêśa and other (gods) and also (of) Ratnêśvara and the rest, with a garden containing innumerable flowers and beautiful fruit, (and) a charming high mango grove, (and) crowded with palatial dwellings, decorated with charming beauty, was made by Ratnêśa pleasant to the eyes, when viewed by the people.
- (V. 11.)—This extensive glorious Ratnapura, which Ratnêśvara built, has its fame listened to in (every) quarter; held by a great lord, it is like the city of (Kuvêra) the lord of riches; it is full of many-coloured sparkling jewels and hence like (the ocean) the abode of jewels; and since it is decorated with many temples, it looks like heaven, (with the many families of gods).
- (V. 12.)—On all sides Ratnapura there says: If Ratnarâja ordered me to be built on the earth, (and) if the foreman of the guild acquired fame, may the fame of these two proceed from me to the three worlds! (?).
- (V. 13.)—Nônallà, the famous daughter of Vajjûka, the prince of the Kômô mandala, was married by Ratnarâja, together with the majesty of princes.
- (V. 14.)—From her was born Prithvîśa, endowed with the qualities of righteousness and bravery. He led to heaven his kinsmen through his righteousness, and his enemies through his bravery in battle.
- (V. 15.)—When Ratnarâja, who by his bravery and other (qualities) conquered the enemies in battle, had gone to heaven through his action (worthy) of heaven, his son Prithvîdêva, the royal hero, became ruler of the earth after him. He was (really) a

god on earth (*Prithvi-dêva*), inasmuch as the frightened tribe of kings verily offered adoration to him, regarding him to be a guardian of the world in consequence of his many excellent qualities, among which lordly nature, bestowing of prosperity, and bravery were foremost.

- (V. 16.)—And ruled over by Prithvidêva, the earth verily was heaven (itself). And this marvel was strikingly manifest from the fact, that (the earth) everywhere was dwelled on by heroes, spread over with abundant fortune, (and) covered with hundred sacrifices; that it had a splendid great lord, and was (in consequence) unshaken; that the learned on it caused joy to everybody; that it was built over with extensive stuccoed buildings, (and) was without a second.<sup>36</sup>
- (V. 17.)—For the glory of religion (shrines of) Prithvîdêvêśvara and others (were established) at Tummaṇa, and a tank resembling the ocean was built by him at Ratnapura.
- (V. 18.)—He married Râjallâ, who by her loveliness shone like the moon, who was like Lakshmî (the beloved of Achyuta) inasmuch as her love was unshaken, (and) like Pârvatî by her beauty.
- (V. 19.)—As Indra (begat) Jayanta on Aindrî, (and) the ocean the moon in the beauty of heaven, so Prithvidêva on her begat the famous Jâjalla.
- (V. 20.)—Strange (to relate), his fame, shining like the lustre of the cool-rayed (moon) in every direction, rendered a hundred women red (with affection), while it made this world white, and the enemies black. The illustrious Jâjalla, who rises up a hero day by day on account of the abundance of his prowess, was by the ruler of Chêdi, forming an alliance of princes (?)<sup>37</sup> . . . . . . . . friendship.
- (V. 21.)—By the ruler of Kanyakubja (and) the prince of Jêjâbhuktika, considering him a hero on account of his prowess, he was like a friend honoured with fortune.
- (V. 22.)—He who is possessed of even sevenfold fortune; and (by whom?) was seized in battle Sômêśvara.... having slain an immense army; (and) by whom was captured, and afterwards at his mother's request released, the group<sup>38</sup> of counsellors and wives;—tell me, have you seen or heard of such (another) prince on earth?
- (V. 23.)—To whom verily the princely rulers of these mandalas, (viz.) . . . . [Dakshi]nakôśala, Andhra, Khimidî, Vairâgara, Lañjikâ, Bhânâra, Talahâri, Dandakapura, Nandâvalî, Kukkuṭa,—some out of friendship, some to delight (hin), gave . . . . fixed year by year.
- (V. 24).—Of whom, endowed with majesty, the unique umbrella held over his head, while causing coolness to (his) people, strange (to relate), may well cause heart-burning of enemies.
- (V. 25.)—Nobility, bravery, depth . . . . he possesses; thus (his) expanding fame was proclaimed by the earth with the uplifted very splendid excellent arms—the habitations of the gods.
- (V. 26.)—Is this that entirely bodiless god of love, who has not been seen by the eye of the three-eyed (Siva)? Is it Vaikuntha.... with fortune? Is he, a hero on

I have taken the word nirdvidha in the sense of advaya or advitiya, but am unable to quote another passage in support of this meaning. When applied to heaven, some of the adjectives of the text have to be translated differently, thus: chosen by Indra (Satakratu); containing the splendid great lord (Siva) and Achyuta (Vishnu); containing the planet Mercury (Budha) which causes joy to the universe, and the moon, the habitation of nectar, which moves about in heaven.

I have taken aina, as an adjective, derived from ina, 'a lord, master, king,' &c.; but am doubtful about this pussage
The word sartha is ordinarily masculine, not neuter.

account of his heroism, the moon by his mighty splendour, the bestower of fortune (Kuvêra), dear to supplicants? By the people, thus deliberating, was he at last found out to be Jajalladêva.

- (V. 27.)—The glorious Jajallapura ..... [and an auspicious] monastery (matha) for ascetics; a mango grove with a garden; a pleasant lake, too, equal to the lake of heaven, which was caused to be made by the illustrious Jajalla, may that be, shining like fame, .....
- (V. 28.)—His religious adviser (was) the illustrious Rudrasiva, who knew the authoritative doctrines of . . . . . pa, Dignâga (?), and others, and knew his own and others' established truths.
  - (V. 29.)—His minister for peace and war also was Vigraharâja, . . . . . . . . .
- (V. 30.)—The prince Jajalla gave to the god the excellent village of Siruli, to the monastery a group of paṭalā trees, as a perpetual grant.
  - (V. 31.)—Arjunakônasarana (?) he . . . . . . . .
- (V. 32.)—The Kâyastha, the illustrious . . . in the Sauda family . . . . the leader of those whose counsel rivals the preceptor . . . illustrious . . . . who is an unequalled proficient in the essence of the Śâstras . . . , has composed the unequalled eulogy on Jājalladêva.
- (V. 33.)—. . rbhêśa has brought his spotless qualities into the eulogy, the excellent
- (V. 34.)—..., has written the eulogy which has obtained a dwelling in heaven.

The year 866; the 9th day of the bright half of Marga[śirsha]; on a Sunday. Jaja . . . . (?).

## VI.—MALHAR STONE INSCRIPTION OF JAJALLADEVA, OF THE (CHEDI) YEAR 919.

By Prof. F. Kielhorn, Ph.D., C.I.E., Göttingen.

This inscription is on a black stone, now in the Nagpur Museum, where it appears to have been brought from Malhar in the Central Provinces.

The inscription consists of 28 lines. The writing covers a space of from  $2'3\frac{1}{3}''$  to  $2'4\frac{1}{3}''$  broad by  $1'6\frac{1}{3}''$  high. At the upper proper right corner a small piece of the stone appears to have broken away, so that the first four aksharas of the first line are missing; otherwise the inscription is complete, and well preserved almost throughout. The size of the letters is  $\frac{1}{2}''$ .—The characters are Dêvanâgarî.—The language is Sanskrit, and, except for the introductory blessing and the date at the end, the inscription is in verse. The verses are numbered, and their total number is 26. They were composed by Ratnasimha, son of Mâmê, of the Vâstavya race; and the inscription was written by the Kshatriya Kumârapâla, of the Sahasrârjuna race, and engraved by the sculptor Sâmpula (verses 23-26). In respect of orthography we have to note the employment of the dental for the palatal sibilant and vice versa in saurya, line 8, and vyaśakta, line 25; the use of the dental n instead of the anusvara in mimansa, line 16, and anhri, line 26; the exceptional denotation of  $\tilde{n}$ cha by the sign for noha in bhūtin=cha,

<sup>30</sup> I take mrish, marshayati, to be used in the sense of mosts, a deta.

line 13; and the non-observance of the rules of Samdhi in  $\hat{a}vahan \, \hat{S}ubhra$ , line 4. The consonant b is throughout denoted by the sign for v.

The inscription refers itself to the reign of a prince Jâjalladêva, a ruler of Tummâna, of the Chêdi family; and it is dated, in figures only, in the year 919, which, taken as a year of the Chêdi era, would correspond to A.D. 1167-1168. And it records the erection, at the town of Mallâla, of a temple of the god Kêdâra (i.e., Śiva) by the Brâhman Sômarâja, a younger son of Gangâdhara, who in turn was the son of Prithvidhara. In the introductory portion we are told that the prince Jâjalladêva was preceded by his father Prithvîdêva, who again was the son of the prince Ratnadêva, the vauquisher of Chôda and Ganga princes, of the lunar race (verses 4-7). And we are further informed that the Brâhman Prithvîdhara had been settled at the village Kumbhatî in Madhyadêśa; and that his son Gangâdhara had come from there to the country Tummâna, and had been honoured by the prince Ratnadêva with the gift of the village Kôsambî. (Verses 9-13.)

Mallala most probably is the modern Malhar (or Malar), where the inscription is stated to have been found. The other places I am unable to identify.

#### TEXT.1

- 1. [Ôm ôm nama\* ²][ḥ Śi]vâya || Mûrddha-nyasta-jaṭ-âmv(b)upallava-chayô bhâla-sthali-mallikâ-târttìy-êkshaṇa-havyavâha-visaraj-jvâlà-pradîpa-dyutiḥ sampûrṇṇaḥ surasindhu-tuṅga-laharî-vâri-pravâhair-asau Śambhu-
- 2. [r=ma]ngala-kumbha-vibhrama-padam-vi(bi)bhrat=sadâ pâtu vaḥ ||1 ³|| Ûrddhvîkṛitaḥ surasarit-salil-âvagâhâd=uddaṇḍa-chaṇḍatara-châru-karô vibhâti(tê)³| vra(bra)hmânda-maṇḍala-mahôtpala-nâla-lîlâm=vi(bi)bhrat=sa vô Gaṇapa-
- 3. têr=avatād=ajasram ||2 || Dêvaḥ pîyûsha-dhârâ-nikara-parigalad-vindu-sandôhakîrṇṇa-vyôm-âśâ-chakravâlô Madana-nṛipa-chamû-darppaṇaḥ kairavâṇâm | va(ba)ndhuḥ sindhu-prasûtiḥ sa jayati bhu-
- 4. van-ânanda-sambhàra-kandô lôlâkshî-mâna-mudrâ-vighaṭana-paṭutâm =âvahan Śubhrabhanuḥ [3 6] Tad-vamśê nṛipa-Chôḍa-Gaṅga-visarat-prauḍha-pratâp-ânala-jvâlâ-santati-śànti-chaṇḍa-jala-
- 5. daḥ śrì-Ratnadêvô 'bhavat | bhûpâlô 'khila-vairi-vîra-vasudhâ'dhîś-ôru-dôr-vallarî-darpp-aika-druma-dâha-dàva-dahanaḥ śrî-mandirain sundaraḥ || 47 || Pṛithvî-dêvas=tatô 'bhûd=va(ba)lavad-ari-dharâ-
- 6. nâtha-nâgêndra-Tàrkshyô <sup>9</sup> namrâṇâm mauli-ratna-dyuti-bhara-vilasan-mallikâmâlya-bhàraiḥ | pùjy-àmhri-dvamdva-padmô nija-bhuja-vijaya-śrî-mahâ-kêli-śailaḥ putraḥ sat-kshâtra-kîrtti-
- 7. vratati-tarur-ilâ-maṇḍal-àbhôga-bharttâ||5°|| Tasmâch-Chêd i-kul-àvalamv(b)a-na-yu(ju)\(^1\)'shâm = agrêsarô bhûbhujàm dôr-ddaṇḍa dvaya-darppa-khaṇḍita ripur-Jjâjalladêvô 'bhavat | Tummâṇ-âdhipatir-nnij-âmala-

<sup>1</sup> From an impression supplied to me by Dr. J. Burgess.

The aksharas in these brackets are broken away.

<sup>2</sup> Metre, Sårdůlavikridita.

This correction appears to have been made already in the original.

Metre. Vasantatilakå.

<sup>6</sup> Metre, Sragdharâ.

<sup>7</sup> Metre, Śárdûlavikridita.

<sup>8</sup> Originally-tarksho.

<sup>9</sup> Metre, Sragdhara.

<sup>10</sup> This correction appears to have been made already in the original.

- 8. kula-pradyôta-dîp-ôpamaḥ sat-kshâtr-aika-nidhiḥ pratâpa-taraṇiḥ sau(śau)ry-ârjjita-śrîr=nṛipaḥ ||6<sup>11</sup>|| Manyê yad-dàna-śamkâ-janita-bhaya-vaśàd=vallabhô nimnagânâṁ dugdh-âv(b)dhir=bhîma-garbha-sphu-
- 9. rad-uru-salilê ratna-râśim=va(ba)bhâra | vâhân=Mârttaṇḍa-dêvas=tridaśaparivṛiḍhaḥ [sva]rnnadî-tôya-durggê svarggê dân-âmv(b)u-dhâr-ôddhura-madhupavadhû-mâlam=Airâvaṇañ=cha ||712|| Râjyê mahîbhujas=tasya
- 10. naya-vartm-ânusâriṇi | [kshìṇ-ôpasargga-samsarggê praj-ànanda-vidhâyini ||8<sup>13</sup>|| **Ásîch=chhrî-Madhyad**êśê vitata-suranadi-vàri-pùr-ôrmmi-mâlâ'laṅkârê hâra-bhùtê nikhila-janapad-ô-
- 11. ddâma-bhû-maṇḍalasya | grâmô ramy-ôru-bhûmir=dvijavara-vasatiḥ Kum b ha-[ṭî]-nâmadhêyô yatnât=svargg-aika-khaṇḍa-pratinidhir=amalô nirmmitò yô vidhâtrâ ||9<sup>14</sup>|| Âtrêyas=tâvad=â-
- 12. dyas=tad=anu cha viditô=pp(py)=Ârchchanânô dvitìyaḥ Sasyâvâsas <sup>15</sup>=tṛitiyaḥ pravara iha śubhais=tair=dvijô bhûshitô 'bhût | Kṛishṇâtrêyasya gòtrê praṇata-vasuma-tipāla-māl-ô-
- 13. ttamânga-tvangad ratn-ânkura-śrî-khachita-pada-yugas-tatra Pṛithvidhar-âkhyaḥ ||10|| Yaḥ prajň-aika-viśâla-lôchana-puṭan = dhattê tṛitiyam sadâ sad-bhùtin-(ñ)=cha tanôti yô nija-tanau durvvâra-màr-â-
- 14. pahaḥ | durgg-âślêsha-karô = ri-vâdi-nivahê putras=tatô 'bhûd= asau vi(bi)-bhrânô đvijarâja-sundara-padam maulau sa Gangâdharaḥ ||11<sup>16</sup>|| Tataḥ kâla-kramêṇ= âsau dèśam Tummâṇam = âgataḥ | guṇa-grâm-ârjji-
- 15. ta-prauḍha-lakshmîr=dvija-śirômaṇiḥ | 12<sup>17</sup>|| Prakshâlya charaṇ-âmbhôjê
  Ratnadêvô mahîpatiḥ | Kôsamv(b)î-grâmam = êtasmâ udakîkritya dattavân || 13 ||
  Śrî-Gaṅgâdharataḥ sutô 'jani jagad-vandy-aika-pâdô=
- 16. nujah praudh-ânanda-karah kalanka-rahitah sphàyat-kalànâm nidhih | vi(bi)-bhrânô dvijarâjatâm hata-jada-ślêsh-ôru-bhûri-prabhò dhâtrî-maṇḍala-maṇḍanò vidhur-asau śrî-Sômarâjô 'parah || 1418|| Mîmân(m)sâ-
- 17. dvaya-påragð gurur-asau yaḥ Kâśyapîyê nayê sâmkhyê ch = âpratimallatâmada-nidhis = try-akshô 'kshapâd-ôkti-dṛik | yaś = Chârvvâka-viśâla-màna-malanô durvvâra-vau(bau)ddh-âmv(b)udhêḥ pàn-â-
- 18. nandita-Kumbhasambhava-munir-ddigvâsasâm =antakaḥ || 15 || A-śrântam kratu-kuṇḍa-maṇḍala-chalad-dhûm-âvali-dhyâmala-vyôm-âśà-valayam vilôkya vilasan-nîl-âmv(b)ud-âlî-bhramât | vipr-âsy-êri-
- 19. ta-vêda-râśi-vitat-ôdghôsh-ôddhuram yad-gṛihê sat-paksha-prasarâ naṭanti paṭavô hṛishṭâ muhuḥ kêkinaḥ || 16 || Bhîtô durgga-padam dadhâti śikharî rukmasya vârâm nidhê(dhı)ḥ pârê kaṇṭa-
- 20. ki-pâdap-âvrita-vapur = bhîmaiś = cha simh-âdibhiḥ | yad-dànâd =iva tikshṇa-damshṭra-vadana-prò[dgî]rṇṇa-chanchad-visha-jvâlâ-jâla-karâla-[bhô]ga-paṭalê ratnâni Śêshô = py-adhât ||17|| Rùpam viśva-jay-aishi-
- 21. nô Rati-patê rukm-âchalâd=gauravam gàmbhîryam jaladhéh sahasra-kiranâd=aśrântam=ôjasvitâm | aiśvaryam Smarasûdanasya paramam grâmam guṇànàm=iva grâham gràham asau didṛi-

<sup>11</sup> Metre, Sârdûlavikrîdita.

<sup>12</sup> Metre, Sragdharâ.

is Metre, Ślóka (Anushtubh).

Metre, Sragdhara; and of the next verse.

<sup>15</sup> See note 29 on the translation below.

<sup>16</sup> Metre, Sardûlavikrîdita.

<sup>&#</sup>x27;7 Metre, Ślóka (Annshtubh); and of the next verse

<sup>18</sup> Metre, Sardulavikridita; and of the next five verses.

- 22. kshur-asrijat-Padmôdbhavô yam bhuvi ||18|| Sapt-âmbhônidhi-tîra-variņi bhriśam yat-kîrtti-hamsî muhur-bhrâmtv-âśrântam-iyam sur-âlayam-agân-Mandâkinîkâmkshi-
- 23. nî | bhuktvâ vâ(bâ)la-mrinâla-nâla-śakalâny=uddâma-kâm-ôtsukâ vra(bra)-hmànḍ-ôdara-bhànḍa-vârija-bhuvô rantum ma[dât=sam]yayau ||19|| Vât-âhati-chalat-tûla-taralam jîvitam nrinâm | chañcha-
- 24. làŭ = cha śriyam [ma]tvâ dharmmê matim = adhâd=vu(bu)dhaḥ ||2019|| Têna Kêdâra-dêvasya dhàma Mallâla-pattanê | dhîmata kâritam ramyam svayaśô-râśibhân am ||21|| Urvvîm=âlingya pûrvvam guru-
- 25. jaghana-ghan-âślésha-lav (b) dha-pramôdâm=êtat=kàshṭhâ-vadhûnâṁ dhvaja-bhuja-valanaiḥ ślésha-dakshaṁ samantât | kâma-vyâśa(sa)kta-chêtâ iva vivu(bu)dha-purî-sundarînâṁ samakshê tyakta-vrîḍaṁ nikâmaṁ gagana-parisaraḥ Śrî-
- 26. mukham chumv(b)at=îva  $\|22^{20}\|$  Kâśyapîy-âkshapádîya-naya-siddhànta-vêdinâ| vipaksha-vâdi-simhêna Ratnasimhêna dhîmatâ  $\|23^{21}\|$  Śrî-Râghav-ân(m)hri-kamal-âmv(b)udhar-âbhishêka-lav(b)dh-ôdaya-pratata-śâ-
- 27. kha-mahîruhêṇa | Vâstavya-vamśa-kamal-âkara-bhânun=êyam | Mâmê-sutêna rachitâ ruchirâ praśastiḥ ||24.24 || Iyam Sahasrârjjuna-vamśajêna kutûhalât=kshatriya-puṅgavéna | Kumârapâ-
- 28. lêna guṇ-âbhirâma-râm-éva ramyâ likhità praśastiḥ ||25<sup>23</sup>|| Anêka-śilpar-nirmmâṇa-payòdhêḥ pàra-dṛiśvanâ | utkîrṇṇâ rûpakârêṇa Sâmpulèn-éyam-âdarât ||26<sup>24</sup>|| Samvat 919[||\*].

# Translation. Ôm! Ôm!

#### Adoration to Siva!

- (Verse 1.)—May that Sambhu always protect you!—he who, wearing on his head, like water-lilies, a mass of braided hair, (and) spreading around the lustre of a blazing lamp with the fire of his third eye which, as on a lamp-stand, is on his broad forehead, (and) covered with the streams of water of the high waves of the celestial river, possesses the beauty of an auspicious jar!
- (V. 2.)—May that lovely trunk of Ganapati for ever guard you!—which at day-break, when lifted out of the waters of the celestial river into which it has been dipped raised up and threatening, possesses a charm as if it were the stalk of the great lotus—the circle of the universe!
- (V. 3.)—Triumphant is that god with white rays. (the moon), born from the ocean, (who is) the root of great joy to the world, (and) possesses skill in removing the haughty reserve that closes (the hearts of) tremulous-eyed women: who covers the circle of the regions of the sky with a mass of drops trickling down from a multitude of streams of nectar; (who is) the mirror of the army of the king Love, (and) the friend of the night-lotuses.
- (V. 4.)—In his race there was, beautiful (and) an habitation of Fortune, the protector of the earth, the illustrious Ratnadeva; a fierce cloud to extinguish the
  - Metric Stika Artishtaha, and of the next verse.

    Metric Stika (Anushtubh)

    Metric Stika (Anushtubh)

    Metric Stika (Anushtubh)

    I rannot quote i y other passage in which the word ambispolitical sused in the serse assigned to it here.

continuously raging flames of the spreading mighty fire of the prowess of Chôda and Ganga princes,<sup>26</sup> (and) a blazing fire to consume the unique tree of the pride in their creeper-like long arms of all the hostile heroic rulers of the earth.

- (V. 5.)—After him came his son Prithvîdêva, a master of the whole extent of the terrestrial globe, who to the mighty hostile lords of the earth was what Garuda is to the serpent-chiefs; whose two lotus-feet 27 were an object of worship for (princes) bent down with the weight of jasmine wreaths glittering with the great splendour of their crest-jewels; a high pleasure-mount for the glory of victory of his own arm; a tree for the creeping-plant fame of excellent royalty.
- (V. 6.)—From him was born the prince Jajalladeva, the leader of the princes who delight in keeping up the Chêdi family; who by the pride of his two massive arms annihilated the enemies; the ruler of Tummana, illumining like a lamp his own spotless family, a unique treasury of excellent royalty, a sun of prowess, who has acquired fortune by his heroism.
- (V. 7.)—I fancy that through fear, produced by the suspicion that they would have to give (them) to him, the ocean of milk, the husband of the rivers, kept (his) mass of jewels in the deep water agitated by the fear-inspiring (beasts) within it, and the sungod (his) horses, and the lord of the gods (Indra) his elephant, who enlivens rows of female bees with streams of rutting-juice, in the heavens rendered impassable by the waters of the celestial river.
- (V. 8.)—In the reign of this prince, which follows the path of good government, is free from the contact of troubles, (and) causes joy to the people.<sup>29</sup>
- (V. 9.)—There was in the glorious Madhyadéśa, ornamented by the garland of the waves of the streams of water of the extended river of the gods, (and itself) as it were the necklace of the whole orb of the earth crowded with countries, a village named Kumbhaţî, with pleasant broad lands, a dwelling-place of the best of the twice best which the creator had exerted himself to make the spotless counterpart of a period of heaven.
- (V. 10.)—In that (village) there was a twice-born named Prithyldhara, in the gôtra of Krishnatrêya, ornamented with the (three) auspicious pravaras, Atreya the first, and after him the famous Archanana the second, (and) Sasyavasa 29 the third; whose pair of feet was covered with the lustre of the jewels which like sprouts were trembling on the heads of rows of protectors of the earth bowing down (before him).
- (V. 11.)—From him there was born a son, that Gangadhara who, bearing on his head the beautiful title of 'king of the twice-born,' always had knowledge as a third unique large eye; (and) who, warding off the irresistible passion of love, secured for himself excellent welfare; (who) in a crowd of hostile disputants resorted to (arguments) difficult to be met; (resembling Siva Gangadhara, who, having on his

25 This verse defines the time when the temple, mentioned in verse 21, was built, and it has no reference to the verse immediately following here.

I leave these names as they are given in the original. According to the Âsualâyana-sravla-svtra. Calc. Ed., p. 883, and the Dharma-sindhu, Bo. Ed., p. 371, they really are Âtrêya, Ârchanânasa, and Śyâvâśva. It is evident that the writer of the inscription, who undoubtedly took the second name to be Ârchanâna, understood the third name to be Sasyâvâsa, joining the syllable sa, which belongs to the second name, to the third.

<sup>&</sup>lt;sup>26</sup> In the original one would have expected Chôda-Ganga-nripa, instead of nripa-Chôda-Ganga, but that would not have suited the metre.

<sup>&</sup>lt;sup>27</sup> Here, too, one would have expected pújy-âmhri-padma-dvamdvô, instead of pújy-âmhri-dvamdva-padmô, but that again would have offended against the metre.

crest a spot beautified by the moon, possesses a large third eye; who annihilated the irresistible god of love, spreads excellent ashes over his body, and embraces Durgâ).

- (V. 12.)—Then that crest-jewel of the twice-born, who had acquired great fortune by the collection of his good qualities, in the course of time came to the country Tummana.
- (V. 13.)—To him the lord of the earth Ratnadêva gave, after he had washed his lotus-feet, the village of Kôsambî, (confirming his gift by the) pouring out (of) water.
- (V. 14.)—From the illustrious Gangâdhara there was born, as a younger son, that illustrious Sômarâja whose unique feet are an object of adoration for the people, causing great joy, free from blemishes, a treasury-house of numerous arts; who holds the position of king of the twice-born, is possessed of wide and abundant splendour inasmuch as he avoids the company of the dull, (and) is an ornament of the orb of the earth; (being) freed from its spot, a second moon (whose rays are an object of adoration for the world, which causes great joy, is the receptacle of growing digits, bears the name of 'king of the twice-born;' which, united with miserable cold, is spreading its splendour far and wide, and is an ornament to the orb of the earth).
- (V. 15.)—That venerable person, who is a treasury of the pride of having no rival in the doctrine of Kâśyapa and in the Sâmkhya, has completely mastered the two Mîmâmsâs; (like Śiva) he is possessed of three eyes inasmuch as he has for his eye the teaching of Akshapâda. He crushed the great conceit of Chârvâka, delighted the pitcher-born sage (Agastya) by drinking up the difficult-to-be-restrained Bauddha ocean, (and is) a god of death to the Digambaras.<sup>30</sup>
- (V. 16.)—At his house dexterous peacocks, delighted when they see the circle of the regions of the sky incessantly blackened by lines of smoke rising from groups of sacrificial fire-pits, which they mistake to be lines of black clouds moving about, dance again and again with spread-out wings, enlivened by the long-drawn sound of Vedic texts recited by the mouths of Brâhmans (which they mistake for thunder).
- (V. 17.)—Afraid as it were of having to give (their precious stones) to him, the mountain of gold keeps an impervious place, the ocean has itself guarded at the shores by thorny trees and by lions and other terrific beasts, (and) Sesha even places his jewels in the multitude of his hoods, terrible with the sheets of flickering poison-flames ejected by the mouth with sharp fangs.
- (V. 18.)—Him that lotus-born (*Brahman*) created, desirous as it were of seeing on the earth the most excellent collection of good qualities, after he had severally taken, beauty from the lord of Rati desiring to conquer the universe, gravity from the mountain of gold, depth from the ocean, never-ceasing 31 splendour from the thousand-rayed (sun, and) the lordly nature of (Siva) the destroyer of the god of love.
- (V. 19.)—The swan of his fame, having frequently again and again roamed about by the water on the shores of the seven oceans, unweariedly went to the abode of the gods, longing for the heavenly Ganges; (and) having eaten (there) tender lotus-fibres and pieces of lotus-stalks, it has, pining with excessive longing, rapturously come, to enjoy itself, to the lotus-grounds of the interior of the vessel-like egg of Brahman.<sup>32</sup>

<sup>&</sup>lt;sup>30</sup> On Kláyapa, as another name of Kaṇāda, the founder of the Vaišéshika school of philosophy,—see Cowell's Translation of *The Aphorisms of Saṇdilya*, Preface, p. v.—Akshapāda is Gôtama, the founder of the Nyâya system. The sage Agastya is fabled to have swallowed the ocean.

In the original the adverb of rantam is made to qualify the substantive 6jasvitam, contrary to the rules of garmmar.

In the original one would have expected brahmanda-bhand-bdara, instead of brahmand-bdara-bhanda.

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- (V. 20.)—Having reflected that the life of man is unsteady like a tuft of gress which moves when struck by the wind, and that fortune is fickle, he, the wise, set his mind on religion.
- (V. 21.)—Possessed of intelligence, he caused to be built at the town of Mallala a charming temple of the god Kêdâra, resplendent like the accumulation of his own fame.
- (V. 22.)—Having first embraced the earth, which derived pleasure from the close embrace of his heavy thighs, the surrounding sky, having as it were the heart filled with love, void of bashfulness within sight of the beautiful damsels of the city of the gods eagerly kisses, as if it were the face of Fortune, this (temple) fit to be embraced on all sides by the encircling banner-like arms of the women of the regions.

(Verses 23 and 24.)—This pleasing eulogy has been composed by the son of Mâmê, the intelligent Ratnasimha, who knows the established truths of the doctrines of Kâsyapa and of Akshapâda, (and is) a lion to opponent disputants; who owes his elevation, as a tree with wide-spread branches does its growth to showers from clouds, to the lotus-feet of the illustrious Râghava; and who is) to the Vâstavya race (what) the sun (is) to a group of lotuses.

- (V. 25.)—This eulogy, charming like a woman who is pleasing by her good qualities, has been eagerly written by the excellent Kshatriya Kumarapala, born in the Sahasrarjuna race.
- (V. 26.)—Engraved it has been with care by the sculptor Sampula, who has seen the opposite bank of the ocean of various mechanical arts.

The year 919.

## VII.—RATNAPUR INSCRIPTION OF PRITHVIDEVA, OF THE (VIKEAMA) YEAR 1247 (?).

By Prop. F. Kielhobn, Ph.D., C.I.E., Göttingen,

This inscription is on a black stone, which was discovered within the fort of Ratnapur in the Central Provinces, and is now in the Nagpur Museum.

The inscription consists of 24 lines. The writing originally covered a space of about 2'5½" broad by 1'1" high; at present, a portion of the proper left side, all the way down, and the lower right corner of the stone, are broken away, so that altogether about ninety aksharas are missing. The stone evidently was less injured when Dr. Rajendralal's rubbing was taken. What remains of the inscription is well preserved.—The size of the letters is about ¾".—The characters are Dévanagari.—The language is Sanskrit, and, excepting the introductory blessing and the date at the end, the inscription is in verse. The verses are numbered, and their total number is 30. They were composed by Dévagana, son of Ratnasimha; written by Kumarapala, or, as he is called here, Kumarapala; and engraved by Sampula (verses 26-28).—In respect of orthography we have to note the employment of the dental for the palatal sibilant in sunda, line 2, saurya, line 6, Sachi, line 10, sabsate, line 18, and sikhara, line 19;

<sup>&</sup>lt;sup>23</sup> It will appear from the next inscription, that Raghava was the younger brother of Mamô, and therefore the paternal usels of Ratnasishba.

<sup>&</sup>lt;sup>1</sup> Cunningham's Arch. Sur. Reports, Vol. VII, p. 215. It has been edited before, by Dr. Rajendralal Mitra, in the Journal As. Soc. of Bengal, Vol. XXXII, pp. 277-279, 280-287.

the use of the dental n instead of the anusvára in avatansah, line 4; the employment of the upadhmáníya in puhpavantau, line 17; the exceptional denotation of  $\tilde{n}cha$  by the sign for ncha in chancharikah, line 11, kincha, line 13, and chakranzcha, line 23; and the non-observance of the rules of Samdhi in dhavalamzvilókya, line 12, and  $idamzvilagdh\delta$ , line 20. The consonant b is throughout denoted by the sign for c.

The inscription refers itself to the reign of a prince Prithvideva, son and successor of the Chedi prince [Ratnadêva], the vanquisher of Chôda and Ganga champions, who was the son and successor of a prince Jâjalladêva, of the lunar race (verses 4-6). And it records (in verse 24) the erection, at the village of Sâmbâ, of a Śiva-temple by one Dêvagana, the glorification of whom and whose ancestors, wives, and children fills just half the number of verses of the inscription (verses 8-22). The great-grandfather of Dêvagana, Gôwinda, of the [Vâstavya] race, had come from the Chêdi mandala to Tummâna, the country ruled over by the above-mentioned princes. Gôvinda had two sons, Mâmê and Râghava; and Mâmê's son again was Ratnasimha, the father of Dêvagana. This Dêvagana, the founder of the temple, himself composed, as we have seen above, this very inscription; and his father Ratnasimha is the author of the preceding Malhâr inscription, dated [Chêdi-] Samvat 919=A.D. 1167-1168.

According to Dr. Rajendralal Mitra, the inscription is dated in [Vikrama-] Samvat 1207=A. D. 1149-50. But, on the rubbing before me, the figures (scratched on the stone rather than properly engraved, and perhaps added some time after the inscription itself was engraved) look certainly more like 1247 than 1207. Besides, a comparison of the verses 3, 8, 12, 20, and 22 of the Malhar inscription of [Chêdi-] Samvat 919=A.D. 1167-6S with the verses 3, 7, 8, 23, and 25 of the present Ratnapur inscription, as well as some minor resemblances, show that the author of this inscription, Dêvagana, had his father's Malhar inscription before him when he wrote his own composition. Taking further into consideration that this inscription eulogizes five of the grandchildren of Ratnasimha, the composer of the Malhar inscription, I feel certain that it has been composed considerably later than A.D. 1167-68=Vikrama-Samvat 1225, and I think it probable that the figures at the end of it are really Vikrama-Samvat 1247=A.D. 1189-90. and that these figures, by whom and whensoever added, furnish a true date for the prince Prithvideva, in whose reign the inscription was composed. How well this date agrees with the other known dates of the earlier rulers of Ratnapur, may be seen from the following list of those rulers, which has been compiled from the three inscriptions here published, and from the Rajim inscription of Jagapala:-

- (1.) Kalingaraja.
- (2.) Kamalaraja.
- (3.) Ratnaraja (or Ratnésa).
- (4) Prithvíša (or Prithvídeva).
- (5) Jājalla (or Jājalladēva); according to the first inscription here published, [Chêdi-] Samvat 866=A.D. 1114.
- (6.) Ratnadêva.
- (7.) Prithvideva; according to the Rajim inscription, Kulachuri-samvatsare 896=A.D. 1145; and, according to Archaol. Survey of India, Volume XVII, Plate xx, Kulachuri-samvatsara 910=A.D. 1158-59.
- (8) Jajalladeva; according to the second inscription here published, [Chêdi-]Samvat 919=A.D. 1167-68.

- (9) Ratnadeva; according to Archael, Survey of India, Volume XVII, page 43, line 4 from the bottom, and Plate XX, Chêdi-Samvat 933=A.D. 1181-82.
- (10.) Prithvideva; according to the present inscription, [Vikrama-]Samvat 1247 (?)=A.D. 1189-90 (?).

#### TEXT.2

- 1. [Om 3] ôm namah Siyaya || Bhôg-Indrô nayana-sru[ti]h katham-asau drashtum kshamo nau bhavêd-êsha chandra-kala[=pi śaiśava-daśam=âsadya nau?]' — 🔾 🖵 🕽
- 2. vam Šailasutā-pravo(bô)dhana-parô Rudrô rate pātu vab [15] Sat-sindûra-višalapāmšu-paṭal-abhyakt-aika-kumbha-sthalah su(śu)nda-taṇdava-maṇdit-akhila-nabhò-din-
- 3. mîruha-vyûh-ônmûlana-kelir-astu bhavatan, bhûtyai Ganagramanih 🛚 2 🔻 Dêvah pîyûsha-dharâ-drava-kara-nikar-âkrânta-dik-chakravalas-trailôky-âkrânti-niryan-Madana-nripa-chamû-darppaṇ-âbhôga-[lakshm□]! -----
- 4. yati sura-vadhû-ratna-karun-ûvatan(m)sah Subhràmsuh praudha-ramà-haidayagiriguhâ-mâna-sarvvamkasha-śrîḥ | 3º | Tad-vamśè bhuja-daṇḍa-maṇḍala-mad-akrântatrilôkî-talô vi(bi)[bhr]âṇaḥ sura-sàrtha-nâtha-padavîm=udda² --- -- I ---
- 5. nidhi-mêkhalâ-valayita-kshônî-vadhû-vallabhô bhûpâlò bhuvan-aika-bhûshanamanir = Jjajalladevo 'bhavat | 4° | Tasmach=Chedi-narendra-durddama-chamu-chakraika-vàràmnidhês=tîvr-aurvva-jvalanô 'janishṭa tanayaḥ"-----
- 6. rvv-åkharvvita-Chôḍa-Gaṅga-subhaṭa-sphàr-éndu-vi (bi) -mv (b) a-graha-grasè Råhur = ananta-sau(śau)rya-mahim-àścharyô mahi-mandalė [[5]] Sarppat-pûrnna-śaśankadhàma-dhavala-sphàyad-yaśô-janmabhûr=udyat-tîvratara-pratapa-taraṇiḥ sat-kshà[tra]-10 ーーしむーー
- 7. yâta-diganta-vandi-nivah-âbhîshţârtha-chintamanih Prithvîdê va-narêśvarô 'sya tanayah śrîmân=abhûd=bhû-talê | 6 | Râjyê bhûmibhujô 'sy-aiva naya-màrgg-ànusàriņi l kshîņ-ôpasargga-samsarggê praj-ânanda-vidhayini  $\parallel 7^{11} \parallel V \hat{a}^{12}$  . . . . . . . . .
- 8. r=Ggðvindaś=Chêdi-mandalát I kritî kála-kramén=ásau désan=Tummánam= aga-taḥ | 8 | Putras=tasya jan-anuraga-jaladhir=bhûbhrit-sabha-bhûshaṇô jyayan= paṇḍita-puṇḍarîka-taraṇir=Mmâmê'bhidhânô 'bhavat I yô dhàtrî-tilakô [ni]13----
- 9. 1-alankara-har-opamo vikhyatas=Tripurantak-aika-eharan-ambhoj-aika-bhringo bhưvi | 914 | Bhrâtà śrî-Râghavô 'mushya kanìyàn=guṇa-sagaraḥ t nagarô bhuvan-åbhôga-bhûshâ Pûsh-ôpamô va(ba)bhau ||10 15 || Śrî-Mâmê-tanayah samastajaga[tî]16——
- 10. rnna-kîrnna-sphurat-kund-êndu-dyuti-kîrtti-santati -latâ-vyâsakta-din-mandapah i rajaty=unmada-vadi-vrinda-dalano lila-viharah śriyah śil-achara-vi[ve]ka-punyanilayah śrî-Ratnasimhah kavih [1111] Sa(śa)ch-iva Jishnôr-Ggirij-ê[va]-18.

<sup>3</sup> This is expressed by a symbol.

6 Metre, Sragdhara.

the Archæological Survey of India.

Of the aksharas in these brackets only the lower portions can be recognised in the impression.

<sup>&</sup>lt;sup>5</sup> Metre, Śārdúlavikridīta; and of the next verse.

<sup>7</sup> Dr. Rajendralal has read here madhairyyambullity 1 v. and it is easy to conjecture that the following lost akales, as Were ptambho.

<sup>&</sup>quot;Metre, Sårdûlavikridita; and of the next two verses.

<sup>&</sup>lt;sup>2</sup> From an impression supplied to me by the Director of | <sup>2</sup> Dr. Rajendralâl has read here \$ri-Ratnadévé nripa(pak). The last syllable of the line I suppose to have been ga.

w Dr. Rajendralal has read here dharmmambudith I na- na?

<sup>&</sup>quot; Metre, Ślôka (Anushtubh); and of the next verse.

<sup>12</sup> Dr. Rajendralal has read here staryavamsasabhi am-[su]

<sup>15</sup> Dr. Rajendralal has read here jamala[ku].

<sup>11</sup> Metre. Sardalas ikrigita.

B Mare, Sloka (Amsopabli).

Dr. Rajendialal has read here re[sti].

<sup>17</sup> Metre, Sadalavikifdi.a.

to The missing syllable is of course Sa.

- 11. mbhôr=Dugdhâv(b)dhi-putr=îva cha Chakrapāṇêḥ i sādhvî sadā va(ba)ndhujan-abhipû jya Rambh-êti nama'bhavad-asya patnî ||12 10 || Tabhyam-ajayata jagat trayaghushta-kirttir = akhandit-ari-vu(bu)dha-mandala-chanda-darppah Chandisa-chârucharan-amv(b)uja-chan(n)charikah pra[jna]-pa-
- 12. r-iha Dêvaganas-tanûjah | 13 m Etad-yasya jagad-yasôbhir-abhitô dindîrapinda-prabhair-akrantan-dhavalam(m)-vilôkya nikhilam gôp-angana-vikahitah I Kalindî-hrada-Kâlanêmi-dalana-prârambha-vîtâdaras=tîrê tâmyati Vârirâsi-tanayâ-
- 13. tto=pi jata-bhramaḥ ||14 " || Plyusha-drava-sandra-vindu-vasatir=yasy=asya vakchandrikâ vidvach-chakra-chakôra-chanchu-putakair-apiyaman-anisam I kin(n)châya[m] kara-pañjarô 'khila-milan-nânâ-digant-ârthinâm bhûyô 'bhîshta-phala-pradânachatura[h] svådhi[na]--"
- 14. lpadrumah ||15|| Chamdrik-éva sisir-âmsu-mâlinô mañjar-íva sura-médinfruhah I kanti-nirjjita-surangana-gana tasya sadhu-charita vadhuh Prabha | 16 4 Ja[mh]onamnî dvitîy=asya vilasa-vasatih priya | amita-prêma-va(ba)hulya[d=dvi]-
- 15. yam prâna-mandiram | 1716 | Lâvany-âpratimallatâ-mada-bharâ MaultindunA krôdhatô dagdhasy-api Manôbhavasya bhuvanê vidy-êva sañjîvanî i sat-saubhâgya-gunaika-garvva-vasatih pran-adhika preyasi yam nirmmaya Sarojabhuh pramudi-
- 16. praptah param nirvritim || 1823 || Avô(bô)dha-dhvanta-santana-kavi(ri)-kumbhavidaranah I Jagatsimhô 'sya tanayah simhavad=bhuvi rajatê ||19 " || Tarak-arir-asau Sailasutå-sûnur-ayam punah i sutô Rayarasimhô 'sya va(ba)ndhu-varggasya târakah 20 [1]
- 17. Bhôp-asya duhita sadhvi kali-kala-vicheshtitaih i a-sprishta svar-ddhun-ivévam bhuvana-traya-pavani | 21 | Valhû-śri-Dêvadas-akhyau va(ba)ddha-sakhyau parasparam i jagad-ud[d\*]yotakau bhâtah puhpavantâv=iv=âmv (b). arê ||22|| Vât-ôddhûti-[vi]-
- lola-túla-taralam nrinam-idam jivitam lakshmim ghóra-ghan-antarala vilasadvidvud-vilas-opamam I matv-aitad-durit-augha-daru-dahana-proddama-dav-anala araddhâm=uddhata-dharmma-vu(bu)ddhir=akarôch-chhrêyah-pathê sâ(śâ)śvatê ||28 "|| Chakré Déva[ga]-
- 19. no dhama Vi(bi)lvapani-pinakinah I Samv(b)a-grame tushar-adri si(si)khar-Abhôga-bhasuram ||24 "|| Nana-bhūpala-bhukta-kshiti-jaghana-ghan-aslesha-toshad-iv-Adau dig-vama-kama-pida-tarala-tanu-guru-ślesha-lipsam samantaft!
- 20. kam-iv-édam(m)-vidagdhô virachita-parama-préma-hasam tvaravat-svarvvamanam samakshari gagana-parisara[h] Śri-mukham chumv(b)at-iva ||25 ||25 || Nihśesh-Agama-śuddha-vô(bô)dha-vibhavah kâvyêshu yô bha[vya]-dhîh sat-tarkk-âmv(b)udhiparago Bhrigu-su-
- 21. [yô] danda-nitau matah I chhandô'lankriti-sav(b)da-manmatha-kalâ-sastr-av-(b) ja-chandadyutiś-chakre Devaganah prasastim-amala[m]śri-Ratnasimh-atmajah || 26 14 || Yah kavya-kairava-vikasana-sitarasmir-uddama-vu(bu)ddhi-nilavo' . \*\*

<sup>19</sup> Metre, Upajāti. " Metre, Vasantatilaka. "The missing syllable I suppose to be ya. # Metre, Sårdùlavikridita; and of the next verse. " The missing syllable is ka.

<sup>24</sup> Metre, Rathöddhatå.

<sup>&</sup>quot; The missing syllable is II. Metre, Sloka (Anushtubh).

The missing syllable I take to be tak.

<sup>&</sup>quot; Metre, Sårdůlavikridita,

<sup>&</sup>quot; Motre, Sioka (Anushtubh); and of the next three verses.

Motre, Sardalavikridita.

<sup>&</sup>quot; Metre, Slôka (Anushtubh).

Metre, Sragdhara.

<sup>22</sup> The missing syllable is to.

<sup>34</sup> Metre, Sårdûlavikridita.

<sup>&</sup>quot; Dr. Rajendralal has read here the syllable us; and for the beginning of the next line he supplies so.

- 22. påla-sûnuḥ i vidyā-vilāsa-vasatir-vvimalām prašastim śrīmān-imām Kuma-ra-pāla-vu(bu)dhō lilēkha ||27\* || Prašastir-iyam-utkīrnņā ruchir-ākshara-pāmktibhiḥ i dhīmatā sûtradhārēņa Sāmpulēna manōramā ||[28\*||]\*\*
- 23. . [D]êva[ga]ṇâv-êtau rûpakâra-śirômaṇî I chakratur-ghaṭanân-dhâmnô Vi(bi)lvapāṇi-pinākinaḥ ||29|| Chandr-ârkkau kiraṇ-âvalî-valayitam yâvad-vidhattāñ\*-jagad-din-mâtanga-ghaṭ-ôpavṛimhita-dharâ-chakran(ñ)-cha kû-
  - 24. U l nakshatra-prakar-ðru-hâralatikâ'lankâra-sâram nabhas-tvat-kîrttir-Mmadanâri-mandira-mishât=tâvach-chiram nandatu || 30°||

[Samvat 1247]?41

#### TRANSLATION.

#### Ôm! Ôm!

### Adoration to Siva!

- (Verse 1.)—May Rudra protect you!—he who at the sexual enjoyment eagerly [thus] speaks to (*Párvali*,) the daughter of the mountain: 'How should that lord of serpents, who uses his eyes as ears, be able to see us? And [how should] this crescent moon [too, reduced to a state of infancy].....!'
- (V. 2.)—May Ganapati grant you prosperity!—he who has the surface of his unique frontal globes anointed with broad sheets of the powder of excellent red-lead; who with the dance of his trunk beautifies the [immense] pavilion of all the regions of heaven,.... play of uprooting groups of [trees].....!
- (V. 3.)—[Triumphant] is the god with white rays, (the Moon), who covers the circle of the regions with a mass of rays flowing with streams of nectar; is beauteous as if he were the extensive mirror of the army of the king Love marching out to conquer the three worlds;.... is the ear-ornament of the gems of celestial damsels; (and) whose loveliness completely takes away the proud reserve of the hearts, (deep) like mountain caves, of haughty women.
- (V. 4.)—In his race there was the protector of the earth Jajalladeva, who, having by the pride of the group of his massive arms taken possession of the extent of the three worlds, was holding the position of (Indra,) the lord of the host of the gods, .... the favourite husband of his wife, the earth, surrounded with the girdle of the ... occans; a unique jewel to ornament the world.
- (V. 5.)—From him there was born a son, [the illustrious prince Ratnadeva?], who was the fierce submarine fire of the unique ocean of the array of the difficult-to-be-subdued armies of the Chédi princes; who to the Chéda and Ganga champions elated

<sup>36</sup> Metre, Vasantatilakā.

W Metre, Sloka (Anushtubh); and of the next verse.

<sup>26</sup> The figure in brackets is broken away.

<sup>&</sup>quot; Read vielketti.

<sup>&</sup>quot; Metre, flardûlavikridita.

This date has not been written by the writer of the inscription, who forms his numeral figures differently; and it appears to be scratched on the stone rather than properly engraved. Of the four figures, the first, second, and last are quite distinct; the third figure is indistinct, but it decidedly looks more like 4 than 0. An examination of the stone may possibly show, that the inscription originally was dated in a year of the Chôdi era; for, in the impression, the first syllable of the word exchant, which precedes the figures 1347 (?), looks as if it had been put in the place of the figure 9, or as if that figure had been altered so as to assume the form of each.

with [conceit] was, what Rahu is to the full orb of the moon, when he seizes and swallows it; (and) the marvellous might of whose heroism had no bounds on the orb of the earth.

- (V. 6.)—Then there came on this earth his son, the ruler of men, the illustrious Prithvîdêva; the birth-place of increasing fame, white like the spreading lustre of the full moon, a sun from which is proceeding most intense brilliancy; ... of excellent royalty; a gem which yields the desired objects to crowds of panegyrists from the (tarious) quarters, come .....
- (V. 7.)—In the reign of this very prince, which follows the path of good government, is free from the contact of troubles, (and) causes joy to the people.—2
- (V. S.)-In the course of time the learned Govinda, the [moon of the] Va[stavya race, ?] came from the Chêdi mandala to the country Tummana.
- (V. 9.)-IIe had an elder son, named Mame, an ocean of the affection of the people, embellishing the assemblies of princes, to learned men what the sun is to lotuses; who, an ornament of the earth, as it were a pearl-string to decorate [his] ... was famous the earth over as the unique bee of the unique lotus-feet of (Siva,) the destroyer of Tripura.
- (V. 10.)-His younger brother was the illustrious Raghava, an ocean of good qualities; clever, an ornament of the expanse of the earth, he was endowed with splendour like the sun.
- (V. 11.)-Resplendent is the son of the illustrious Mame, the illustrious Ratnasimha, the poet; the creeper of whose brilliant expanding fame, shining like jasmine and like the moon, [spreading over] and covering the entire world, is entwined with the pavilion of the regions; who scattered crowds of erazed disputants, (and was) the pleasure garden of Fortune, (and) the home of virtuous conduct, discernment, and religious merit.
- (V. 12.)—He had a virtuous wife, always an object of reverence for the kinsfolk, named Rambha; who was (to him) what Sachi is to Indra, what (Parvati) the daughter of the mountain is to Sambhu, and what (Lakshmi) the daughter of the ocean of milk is to (Vishau), who holds the discus in his hand.
- (V. 13.)—From these two there was born here a son, Dêvagana, whose fame has been proclaimed in the three worlds; who has broken the excessive conceit of crowds of learned opponents; a bee (hovering) round the dear lotus-feet of (Siva) the husband of Chandi, (and) a ... of knowledge.
- (V. 14.)—Having seen this whole world on all sides filled (and) whitened by his fame, shining like the foam of the sea, (Vishnu) even, [the beloved] of the daughter of the ocean, watched by the milk-maids, becomes confused; (and) having his attention withdrawn from the undertaking of destroying Kalanêmia in the waters of the Kalindi, he stands motionless by the shore.
- (V. 15.)—His words are always (eagerly received) by crowds of learned men, as the moonlight, the habitation of abundant drops of the neotar-liquid, is drunk by the round beaks of Chakôra birds; and this cage-like hand of his, dexterous in giving plenti-

a Like verse 8 of the preceding inscription, this verse defines the time when the temple, mentioned in verse 24, was built, and it has no reference to the verse immediately following here.

<sup>44</sup> Compare Raghuramsa, XV, 40, Bo. Ed., note.

fully the wished-for fruits to all the supplicants of the various quarters, crowding together, holds in subjection the tree of paradise.

- (V. 16.)—What the moonlight is to the (moon) garlanded with cool rays, (and) the cluster of blossoms to the tree of the gods, that to him is his wife of virtuous conduct, Prabha, who by her loveliness has surpassed the crowd of celestial women.
- (V. 17.)—A second dear wife he has, named Jâmhô, a habitation of graceful charms from the intensity of (his) boundless love a second home of (his) life.
- (V. 18.)—Full of the pride of having no rival in loveliness; being as it were the science of reviving on earth the god of love, even though he was wrathfully burnt by (Siva) who wears the moon on his crest; a habitation of the unique pride of the excellencies of sterling beauty,—the dear one was more (to him) than life; she, having created whom the lotus-born (Brahman), filled with delight, obtained supreme happiness.
- (V. 19.)—Resplendent on the earth is his son Jagatsimha, 'the lion of the world,' who dispels the expanding darkness of ignorance, as a lion cleaves the frontal globes of elephants.
- (V. 20.)—That (Skanda, the) son of the daughter of the mountain, is the enemy of Taraka; but this son of his, Rayarasim ha, is the preserver of the whole body of relations.
- (V. 21.)—This virtuous daughter of his, Bhôpâ, untouched by the doings of the Kali-age, like the river of heaven, is purifying the three worlds.
- (V. 22.)—(His) two (children) named Valhû and the illustrious Dêvadasa, united in mutual friendship, are shining, illumining the world like sun and moon in the sky.
- (V. 23.)—Having reflected that this life of man is unsteady like a tuft of grass which trembles when shaken by the wind, and that fortune resembles the play of lightning flashing in the midst of terrific clouds, the exceedingly virtuous-minded (Dévagana) put his faith in the eternal path of beatitude, which is a mighty blazing fire to burn the wood of this multitude of evils here.
- (V. 24.)—At the village of Sâmbâ, Dêvagaṇa built (to Siva), the bearer of the Pinâka, who has a Bilva-staff in his hand, a temple, resplendent like the extensive peaks of (Himâlaya) the mountain of snow.
- (V. 25.)—First gratified, as it were, with the close embrace of the thighs of the earth, enjoyed by many princes, the surrounding sky, like a clever lover, accompanying his action with a smile of extreme love, eagerly within sight of the damsels of heaven kisses, as if it were the face of Fortune, this (temple) desirous of receiving 40 on all sides the heavy embrace of the bodies, trembling with the pangs of love, of the women of the regions.
- (V. 26.)—The son of the illustrious Ratnasimha, Dêvagaṇa, whose wealth of learning is purified by every traditional knowledge, (and) who possesses an excellent turn of mind for poetry; who has gone to the further shore of the ocean of the science of reasoning, (and) is esteemed as Bhṛigu's son in the administration of justice; who to the sciences of metrics, rhetorics, grammar, of love, and of the arts, is what the sun is to lotuses,—he has composed (this) spotless eulogy.

<sup>44</sup> The usual form of the name is Indu-mauli; not, as in the text, Maulindu.

<sup>&</sup>quot; The play on the word tarsks is lost in the translation.

Lipsa in the original, I take to be used for lipsa; it is similarly used in a passage of the Kathdsaritsagara, quoted in B. & B.'s Dictionary, s.v. lipsd.

- (V. 27.)—The son of [Avani-?]pâla, the illustrious learned Kumarapâla, " (who is) a moon in causing the lotus of poetry to open, a home of unlimited intelligence, (and) a habitation of the play of learning, has written this stainless eulogy.
- (V. 28.)—This pleasing eulogy, charming with its rows of letters, has been engraved by the intelligent artisan Sampula.
- (V. 29.)—..... and Dêvagaṇa (?), these two crest-jewels of sculptors, have built the temple of (Siva) the bearer of the Pinâka, who has a Bilva-staff in his hand.
- (V. 30.)—As long as the moon and the sun keep the world enveloped in lines of rays; and the orb of the earth, supported by the array of the elephants of the regions, [is resting on the tortoise?]; and the sky has for its excellent ornament the extended pearl-string of a mass of stars;—so long may thy fame prosper, in the guise of (this) home of the enemy of the god of love!

[The year 1247]?\*\*

# VIII.—A RÂSHŢRAKÛŢA GRANT OF KŖISHŅA II., DATED ŚAKA 882. By E. Hultzsch, Ph.D.

The original of the subjoined grant was found at Kapadvaņaj in Gujarat. The document is inscribed on three copperplates with slightly raised rims, and is in good preservation. Each plate measures about 11½ by 8½ inches. The three plates are strung on two rings. The right-hand ring is circular and about ½ thick; it measures about 3½ in diameter. The left-hand ring is of irregular shape and carries the oval seal, which measures 2½ by 3 inches and bears, in high relief, on a countersunk surface, a well-cut figure of Garuḍa, who is sitting on a rising lotus-flower and surmounted by two svastikas. As Garuḍa, the vehicle of Vishņu, is represented on the seal of the present grant, while all other Rashtrakūta grants hitherto published bear a figure of Siva, it may be concluded that Krishṇa II. who issued it was, unlike other members of his race, a Vaishṇava. The language of the inscription is very incorrect Sanskrit. The numerous mistakes are not only due to the engraver, but also to the author of the text. Thus in verses 17 and 18, the metre proves that the composer of the inscription used the word yaéas in its Prakrit form yaéa.

The inscription opens with a short vamisavali, which has four verses in common with other Rashtrakûta grants and mentions the following princes:—Krishnaraja I. or Subhatunga (verses 2, 3); his son Dhruvaraja or Nirupama (verses 4, 5); his son Govindaraja III. (verses 6 to 8); his son makaraja Shanda (verses 9, 10); his son Subhatunga or Akalavarsha, i.e., Krishna II. (verses 11, 12). Of Govinda III. the grant says that, though his father had several sons, he left the kingdom to him, as to a second Rama, on account of his virtues (verse 7). From other inscriptions we know only one of Govinda's younger brothers, viz., Indra III., the founder of the Gujarat branch of the Rashtrakûtas. The makaraja Shanda of the present grant is identical with the makaraja Sarva or Amoghavarsha of other inscriptions. He is

<sup>6</sup> i.e. Kumārapāla; in the original, the second syllable has been shortened, to make the name fit into the versa.

<sup>1</sup> Verses 1, 3, 4, 8, correspond to verses 1, 12, 16, 18, of the grant of Dhruva III.—Ind. Ant., vol. XII, page 178.

here said to have destroyed his enemies and to have reconquered his kingdom, which had fallen off (verse 9). As we know from other inscriptions,2 the enemies alluded to were rebellious members of his own family, probably Govinda IV. and his followers, whom he conquered with the help of his cousin Karka II. of Gujarat.

After the pedigree of Krishna II. the inscription gives the vamsávali of a vassal of his, the mahásámanta Prachanda, the son of Dhavalappa, who belonged to the race of Brahmavaka (verses 13 to 18). Further, the document records that Vallabharaja or Akâlavarsha (i.e., Krishna II.) gave the village of Vyaghrasa or Vallûrika to the brahmana Brahmabhatta. This village formed one of 750 villages, which were designated by their chief town Harshapura, and among which Khetaka3 and Kasadraha are mentioned. To these 750 villages belonged the 84 villages of Karpatavânijya, and to the latter the 10 villages of Rûriddhâ, in which the village granted was included; the inscription also mentions the names of seven villages which formed its boundaries (lines 38 to 40). In verse 20, the 750 villages are stated to have belonged to the king himself, while in the ensuing prose-passage it is said that in these 750 villages a certain Chandragupta was the dandandyaka of the mahásámanta Prachanda. It thus appears that Prachanda held them as a feoff from Krishna II. Perhaps Prachanda's father Dhavalappa had received them as a reward for his bravery and loyalty, which are praised in verse 17.

After the customary imprecatory verses there follows the signature of Akkuka or, as he is called in verse 18, Akkuva, the son of Dhavalappa and brother of Prachanda. The date of the grant was the Saka year 832 (910-11 A.D.), on the full moon of Vaisakha. The writer was the kulaputraka Ammaiyaka, the son of Nemaditya. The document ends with the signature of Chandragupta, who, as mentioned in line 34, was the dandanayaka of the mahasamanta Prachanda.

### TEXT.

# PLATE I.

- I भी [#] स वीव्यादेशसा धाम यजाभिकमलं क्ततं। इरब यस्य कान्तेंदुकलया कमलंकतं। [१] पासीना-
- अप्रमेयवसोर्हाता साचाधर्मा द्वापर: । [२] 2 रारि(त:)संकाशः संख्याजः चिते[:]
- प्राहटका-ग्रीक्मेपि <sup>3</sup> यभतुङ्गतुङ्गतुरमप्रद्वदरण्डे व्हरविकिरणं
- [१] तस्यात्मञः त्रीध्वराजनामा महानुभावः पश्चितप्रतापः [I] H-स्पष्टं ।

<sup>&</sup>lt;sup>2</sup> See Ind. Ant. vol. XIV, page 197.

The modern Khedå (Kaira); see Ind. Ant., vol. X, page 278; vol. XIV, p. 198.

<sup>&</sup>lt;sup>4</sup> This is probably the same as Kasabrads, Ind. Ant., vol. XIV, p. 202.

Among the towns and villages named in the grant the following can be readily identified : Karpatavanijya, "Rag-fair," is the modern Kapadvanaj. The village granted, Vyaghrasa, is the Gaikavadi village Vaghas, situated north-east of Kapad-Vanaj in Lat. 23° 6' N. and Long. 73° 10' E. (Trig. Survey Map, Guj. Ser. No. 26). East of Vaghas lies Panthora, called in the grant Panthoda; in the south there is the Laruji Muadum, probably the Araluvaka of the grant. North-west we have Abuvel, the Apuvalli of the grant, and north Ambach, corresponding to Ambauncha. -G. Bühler.

Other inscriptions of Krishna II. are dated Saks 822, 824, 826, and 831; see Ind. Aut., vol. XII, p. 221 f.; and Mr.

Fleet's Kanarese Dynasties, p. 36. 7 This Nemaditya may have been a relation of Nemaditya, the son of the kulaputraka Dhurgabhata, who wrote the grant of Karka II. dated Saka 734; see Ind. Ant., vol. XII, p. 165.

Read साचादर्भ.

Read . Twis.

साधिताग्रेषनरेन्द्चकः क्रमेण वालार्कवपुर्वभूव । [8] ग्रग्रधरकरनिकरनिभं यस य-ग्रः सुरन(τ)गायसाणुरथै:10 [1] परिगीयते ममन्तादिवाधरसुन्दरीनिवहै: । [4] तस्वाप्यभू-पार्थापम: पृथ्समानगुणागुण्य:  $\Gamma_1$ द्भवनभारभृते: वनितातुलतापहेतुः गोविन्दराज इति सुप्रधितप्रतापः । [६] प्रभोग्रत्र<sup>18</sup>चा**रु -**यस्य रामापरो विक्पमस्य पितु: सकाशात् [1] खखेप्यनेक 'तनयेषु गुणा-तिरेकान्यर्ज्ञभिषिक्त(:) तृपसमातमाग्रु राज्यं । [७] रचितं ग्रेन नि[:]शेषं चतुरंभोधिसंयु -10 तं। राज्यं धर्म्रोण लोकानां कता तृष्टि[:] परा इदि । [८] स्नुतस्या⁴तिवीरः सकलगुणग-विघटितान्बेष्टरस्वा 18 भ्रपालात्कंटिकाभि" सपदि वभूव(:) 12 **णाकारभूतो** पृथोमेकातपतांम -<sup>21</sup> रिजमपि 19 चिततं वाइवीर्यादधाप20 यस्याभिमानी राज्यं त्रीमहाराजषंड: । [८] यस्र विभी[:] कारायां रिपुरमबीचाद-14 चरणलम्नानां [1] परुषरधे2 निमडानां धनवरतं त्र्यते लीके । [१०] तस्ताहभूव 15 श्वभतुङ्गामायै " प्रियतयग्र[स]: (1) 16 हितक्रतेये<sup>36</sup> क्षणाचरित: स एव हि गीयते लोके 17 र्त्ति निच्नाराति: (1) खभुजेन भुवं वर्सानां राज्यं

### PLATE IIa.

[1] चरणप्रभाषाद्वावकान्वयमगाइयं [१२] चस्य तसादन्ययसागरात्म -पश्चाद्धतकविन्द्रे अरनवरतं [१३] पटठाते प्रकट मभव[त्] त्रीग्रड "लुम्बिड: तसाचापि वभूव दर्णदलन[:] त्रीदेगडिर्विद्यां [।] येनानेकनरे-न्दरित्तदलनात्पाप्तं यमः साम्बतं सिंघेनेव<sup>30</sup> रणाटवीर्व्विरचिताविव्भीति<sup>31</sup>मेकािकना। [९४] **22** प्रचरखरकराक्रान्तनि[:]शेषभूधदास्त्रा तस्माज्ञात: 23 नमदयी क(ा) खपादा पिवखान्येनानीता<sup>33</sup> निजं त्री: पुनरपि भवनं चंचला कापि या-न्ती पार्थेनोवारिचक्रे प्रमथन<sup>33</sup>पट्ना शांभवं भव्यभावं । [१५] निर्जितसक्त [ा]रिजन: श्री-धवलप: प्रसिद्धतरनामा । धवलितभुवनो जयससी<sup>अ</sup> संजात: पवनसूनुरिव । [१६] सिंघीभूय<sup>33</sup> विषवेण रहामानं<sup>36</sup> यशेष्सुना [1] दत्तं स्वसामिनी<sup>37</sup> येन तं निहलाग्र म-एडलं । [१७] तस्माव्यचैण्ड[:] संजात: समरे यग्र:लंपट: [।] प्रकृतसापि खड्रेन विस्था-तो निर्मालो भवि । [१८] सेन्नविद्याधरेणापि सेलुन्नालित अपानि (तपानि)ना [1] निहत्य(र)

```
10 Read ० सानुष्टी:
11 Read ० वैरि०
12 Read यम प्रभीसतुर०.
13 Read रामीपरी ० रामीपमी.
14 Read सक्ष्यानेक०.
15 Read ० माप १.
16 Read पनुस्त्या०,
17 Read भूपालान्करण्याभान् १.
18 Read वैश्विद्याः
19 Read यमामिनी निजमिप.
20 Read ० द्वाप.
21 Read ० द्वा.
22 Read ० द्वा.
23 Read ० द्वा.
24 Read ० द्वा.
25 Read नमार्म.
```

30 Read शायतं सिंहेनेव.

31 Read • रचित निर्भीक.

25 Read •वर्षपरनामाः

29 The metre requires an additional syllable after

26 Read • ज्ञासये.

27 Read लग्नी:. 28 Read • कवीन्द्रै•.

श्रीगुद्ध०.

<sup>Read विवस्तान् । येनानीता.
Read पार्येनेवारिचक्रममधन०.
Read यशसा.
Read सिंडीभूय.
Read • सार्च.
Read क्यांमिने.
Read श्रेतुंखांसिने.
Read श्रेतुंखांसिन.</sup> 

30 श्रचून् (।) समधे<sup>39</sup> यश्रसा कल<sup>∞</sup>मलंकतं । [१८] श्रीमदत्तभराज्ञः<sup>41</sup> श्रीष्टर्षपुरीप31 [ल]चिताद्ग्रामात्<sup>42</sup> । भुंजत्य <sup>43</sup>कालवर्षः श्रद्धाष्टश्रतोपसंस्थातात् <sup>41</sup> [२०] सर्व्यानागामि32 भद्रत्यतिमहासामन्तामात्यवलाधिकतिवषदकमहत्तरात् <sup>42</sup> (।) समनुवोध33 यत्यस्तु वः संविदितं यथा श्रीखेटकहर्षपुरकासद्रहण्तत् (।) श्रद्धाष्टम34 यं समिधगतपंचमहाश्रव्दमहासामन्तप्रचण्डदण्डनायकश्रीचन्द्रगु35 से (।) मया श्रीहर्षपुरार्दाष्टमश्रतान्त[ः]पाति[क]र्पटवाण्ज्यिचतुर(ा)शीति-

#### PLATE IIb.

36 काप्रतिवद्वरुरिद्वादशकान्त[:]पातिव्यावासग्राम: सहचमानाकुन: 37 राध: ससीमापर्यन्त[:] सकाष्ठत्वकूपतडागीपेत: सभीगभाग[:] सहिरख: चतुराघाटनी-38 पर्लाचतः घाणक''पलसमेतः (समिभिल्खित)। श्राघाटवानि अभिलिख्यन्ते। पूर्व्वतः पंयो-39 डाग्रामो वित्खावसीच। दिच्चितः केरडवसीग्रामो(। শ্र)रतुवकग्रामश्च। पश्चिमत[:] नावा-40 लिका अपूर्वलीच । उत्तरतः अभ्वाउञ्चयामः [।] एवं चतुराघाटनीपलिच्तः वह्न्रिका-भट्टवास्तव्यवाजिमधन्दिनभरद्वाजसगीत्रसत्रह्मचारी<sup>4</sup> ब्राह्मणब्रह्मभट्टे<sup>50</sup> 42 सुताय (।) मृात्वौदकातिसर्मा वित्तचक्कवैखदेवार्स्य प्रतिग्रहेण प्रतिपादितः [।] तदर्धम -त्रसायुप<sup>ॐ</sup>रोधात्पालनीयो(**त्र**)नुमन्तव्य-43 स्मग्र<sup>58</sup>दत्तधर्मादाय[:] सर्वेरवा अगामिभोत्रुभिः 44 स [1] उत्तं च (1) रिषि व्यासेन । षष्टिवर्षसङ्ग्राणि स्रग्गें तिष्टति भूमिदः [1] श्राच्छेता चानुमता 58 45 च तान्धेव नरके वसेत्। विन्धाटवीष्वतीयासु गुष्क(:)कोटरवासिन: [1] महाहयो हि जाय-46 न्ते भूमिदानं हरंति ये। खदत्तां परदत्तां वा यबाद्रच नराधिप(:) [:] महीं महीस्तां श्रेष्ठ दा - $^{47}$  नातु  $^{9}$  त्रेयोनुपालनं। यानिह  $^{0}$  दत्तानि पुरा नरेन्द्रैः दानानि धर्मार्क्षयणस्कराणि। निर्मा -48 स्थवन्तःप्रति मानि तानि को नाम साधः पुनराददीत(:)। सर्व्वानिव थ भाविनः पार्क्षिवेन्द्रात् छ भू -यी भूयो याचते रामभद्र: [।] सामान्योयं धर्मासेतुर्नृपाणां काले काले पालनीयी भव-50 जि:। वहुभिर्व्वसुधा भुक्ता राजिभ: सगरादिभि: [1] यस यस यदा भूमि:

#### PLATE III.

51	तस्य त	ख तदा	फलं	1	इति	कमलदलाम्बु(:)वि -
52	न्दुलोला <sup>क</sup>	<b>चियमवलोक्य</b>	मनुष	<b>जीवित</b> ञ्च	1	सकलमिद -
	<sup>19</sup> Read समरे.		1	54 Rend	•देवार्थे.	
1	n Rend Town.		1	53 Read	•सान्यु • -	
	Read • राज:		I	54 Read	मर्वेरेवा॰.	•
4	<sup>2</sup> Read ०तान्यामान्.		i	50 Read	<b>अस</b> दनुप०	
,	'Read भूनका.		1	56 Read	ऋषि०.	
1	' Read • स्थातान्.			67 Read	तिष्ठतिः	
•	Read • विषिश्वक्रमह	मरान.		54 Read	चानुमना.	
4	Read • अधोष्टमज्ञतः	મધ્યો ૧.		5" Read	•नात्.	
•	Read घामंत्रo.	•	İ	60 Read	यानोह.	
	<sup>ल</sup> Read भाषाटनानिः			61 Read	•न्यवान्तप्रति•.	
		। जसनी चना जिमा धौदिनसङ्ख्य	वचारिक.	62 Read	सर्वानिवे.	
દ	Real •भडाय.			s Read	●वेन्द्रान्.	
4	Read बालीदकाति	हर्ने च.		64 Read	•बीलां-	

ममाखतं वि वि वि वि वि सन्जै: परकीर्त्तये विलोखा: । खटलां परदत्तास्वा यो इरे-53 त वस्थरां [1] स विष्ठायां क्रमिभेता पितृभिः सह पचते। भूमिं यः प्रतिग्रङ्काति य-स भूमिं प्रयच्छति । उभी तो पुरुषकर्माणी नियती खर्मगामिनी । प्रमेरपत्यं प्र-55 धमं सबसं भर्वेशावीं भीमसतास गाव: । लोकचय ग तेन भवेत ग गां च मही<sup>72</sup> च ददात । विक्र<sup>73</sup> विक्रसतं चाम्व पंचपतां<sup>74</sup> प्रजायते । दत्वा सर्वरसां चैचध<sup>75</sup> म मर्को जायते पनः । सर्व्वेषांमेव वि टानानां एकजसानगं फलं । डाटकं वितिगी-बीणां 59 खन्नस्तोयं नी: शकसंवत にきさ वैशाखग्रहपीर्खमास्यां 60 टेवब्र**ह्मटायवर्ज्ञी**  $\Gamma$   $\iota$   $\Gamma$ **लिखितिमद** 61 दत्तः 62 नेमादित्यसतेनेति यटचोनाचरमधिकाचरस्वा गमिति 63 व्यासतस्योपि मञ्चिति

#### TRANSLATION.

Om. (Verse 1.) May he (*Vishnu*) protect you, from whose navel (*rises*) the lotus-flower which Vedhas (*Brahman*) has made his abode, and may Hara (*Siva*) protect you, whose head is adorned by the lovely crescent of the moon!

- 2. There was a lord of the earth (called) Krishnaraja, who resembled Murari (Krishna), and who, like another incarnation of the god of justice, 3 gave away immeasurable wealth.
- 3. Even in summer the whole firmament had exactly the same appearance as during the rainy season, because the rays of the sun were obstructed on the sky by the dust, which was raised by the tall chargers of Subhatunga.
- 4. He was succeeded by his son, the illustrious Dhruvarâja, who conquered all kings and resembled the morning sun (by) his great majesty and his widespread prowess (or heat).
- 5. His fame, which resembles the rays of the moon, is sung in full by the Vidyadhara women, who dwell on the uppermost ridge of the mountain of the gods (Meru).
- 6. He had (a son) called Govindaraja, who was able to bear the burden of the earth, who resembled Partha (Arjuna), who, like Prithu, knew (how to distinguish between) good and bad qualities, who was the cause of unequalled sorrow to the wives of irresistible foes, and whose prowess was very widely known.
- 7. Though there were several sons, this clever and handsome (prince),—like another Râma,—received on account of his superior virtues the kingdom, to which anointed kings paid homage, from the famous lord, his father Nirupama.
- 8. He ruled righteously his whole kingdom together with the four oceans (and thus) filled the hearts of men with the highest joy.

```
8 Read • महाचर्त.

7 Read बहा.

7 Read बहा.

7 Read वहा.

7 Read वहा.

7 Read वहा.

7 Read वहा.

7 Read पश्चलत; ?.

7 Read च्या.

8 Read च्या.

8 Read च्या.

9 Read च्या.

9 Read च्या.

10 Read च्या.

11 Read अर्थेगु.
```

- 9. His son was the illustrious maharaja Shanda, who was very brave, a mine of all virtues, proud and powerful. He quickly dispersed, surrounded and burnt the kings, like thorns, conquered by the strength of his arm his own kingdom which had fallen off, and made the earth subject to one (royal) parasol.
- 10. In the jail of this sovereign, people incessantly heard the harsh clinking of the chains which were attached to the tender feet of the wives of his enemies.
- 11. From this famous (prince) there sprang this (present) king called Subhatunga, the same whom people praise in song by his other name Akalavarsha.
- 12. His deeds resemble those of Krishna; for, having killed his foes, he bears the kingdom for the welfare of the (four) castes and the earth with his arm, like Krishna.\*\*
- 13. Through his favour si great fortune came to the race of Brahmavaka; (this fortune) is incessantly and openly proclaimed by the great poets of later times.
- 14. From this ocean-like race there arose the illustrious . . . Kumbadi, and from him the illustrious Degadi, the destroyer of the pride of his enemies; the eternal fame which he, alone (but) without fear, obtained by destroying the elephants of many princes, pervaded the battle-fields, as that of a lion does the forests.
- 15. As the sun from Kaśyapa, there sprang from him the fierce and illustrious Rajahamsa, whose far-reaching and hard hands (or hot rays) overcame all kings (or mountains) and who was rising daily; he who, like Partha (Arjuna), knew how to destroy his foes, led fickle fortune, who was wandering somewhere else, again to his own beautiful temple of Sambhu (Siva).82
- 16. Like (Hanumat) the son of the wind, there was born the illustrious Dhavalappa, who conquered all his enemies, whose name was well-known, and who whitened the world with his fame.
- 17. Becoming (as it were) a lion and being desirous of fame, he quickly killed the enemy and restored to his master the province, which (this unnamed enemy) had taken.
- 18. From him came Prachanda, who was eager for fame in war, and the spotless Akkuva, who is renowned on earth by his sword.
- 19. Sella-Vidyadhara salso, whose hands were as graceful as the selu (plant), adorned his race with fame by killing his enemies in battle.
- 20. The illustrious Vallabharaja Akalavarsha possesses seven hundred and fifty villages, which are designated by (their chief-town) Sri-Harshapura.

(Line 31.) He informs all who shall come (to this village):—gracious princes, great vassals, ministers, commanders of the army, heads of districts and great men,—

(L. 33.) "Be it known to you that, while in these seven hundred and fifty (villages) of Śri-Kheṭaka, Harshapura, and Kāsadraha, the illustrious Chandragupta was the dandanáyaka of the mahásámanta Prachanda, who has obtained the five mahásábdas, I gave as a donation the village of Vyāghrāsa, which is included in the ten (villages) of

n On account of the metre, dkara is used for akara.

This verse alludes to the real name of the king, vis. Krishna.

Literally: "through the power of his feet."

The meaning of the second half of this verse seems to be, that Rajahamsa dedicated the booty of his warlike expeditions to a temple of Siva which he himself had built.

This person seems to have been a brother of Prachanda and Akkuva.

Rûriddhâ, which belong to the eighty-four (villages) of Karpaṭavāṇijya, which are included in the seven hundred and fifty (villages) of Śrî-Harshapura, together with its rows of trees, together with (the right to) punishment and (the right of fining those who commit) the ten offences, up to its boundaries, together with its timber, grass, wells and tanks, together with its enjoyments and shares, together with its gold, defined by its four boundaries, together with its pasture and straw;— the boundaries are (here) written: on the east, the village of Panthoḍâ and Vitkhâvallî; on the south, the village of Keraḍavallî and the village of Araluvaka; on the west, Nâvâlikâ and Apûvallî; on the north, the village of Ambâuñcha;—the village of Vallûrikâ, thus defined by its four boundaries, to the brâhmana Brahmab haṭṭa, who is the son of Vavva, lives at Bhaṭṭa (!), belongs to the Bharadvâja-gotra and studies the Vâji-Mâdhyamdina (śākhâ), after having bathed, with a libation of water, in order (to enable the donee to perform) the bali, charuka and vaiśvadeva. Therefore, all future rulers shall preserve and assent to the charitable gift which was given by us, without obstructing us."

(L. 44.) And the saint Vyasa has said:— [Here follow twelve of the customary imprecatory verses which it is unnecessary to translate.]

(L. 59). This is the signature of the illustrious Akkuka, the son of the illustrious Dhavalappa. Saka-samvat 832, on Mahá-vaiśákhí, (i.e.) on the full-moon in the bright half of Vaiśákha, (the above-mentioned village) was given, with the exception of previous gifts to temples and to Brahmanas. This edict was written by the noble (kula-putraka) Ammaiyaka, the son of Nemâditya. What syllable in this (document) is too few or too many, all that is valid; for even a man who resembles Vyâsa is liable to make mistakes. This is the signature of the illustrious Chandragupta.

# IX.—TWO CAVE-INSCRIPTIONS FROM THE TRISIRAPALLI ROCK.

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EPIGRAPHIST TO THE ARCHÆOLOGICAL SURVEY, SOUTHERN INDIA.

The subjoined inscriptions are engraved on two pillars in a rock-cut cave not far from the summit of the well-known rock at Triśirapalli (Trichinapalli). They are both somewhat worn. The left pillar was covered by a modern wall, which the temple authorities temporarily removed at the request of the Collector, W. A. Willock, C.S. Each of the two pillars bears four Sanskrit verses. Besides, the lower part of the left pillar bears a few unintelligible Sanskrit words and a much defaced inscription in old Tamil characters.

The two inscriptions record that a king Gunabhara, who bore the birudas—Purushottama, Śatrumalla and Satyasamdha, constructed a temple of Śiva on the top of the mountain and placed in it a *linga* and a statue of himself. Each of the two pillars mentions the river Kāvîrî, i.e. the Kāverî, on whose banks Triśirāpaļļi is situated,

<sup>64</sup> Compare the village of Araluam in the Ilao grant of Dadda II., Ind. Ant. vol. XIII, p. 117.

and refers to the Chola country. On the left pillar the Kåvîrî is called 'the beloved of the Pallava'; this means in prose that a Pallava king ruled over the country along the banks of the Kåverî river. This allusion and the fact, that the characters of the two pillar inscriptions remind us of those of the Pallava inscriptions at Måmallapuram and Kånchîpuram, make it very probable that Guṇabhara was a Pallava prince who ruled over the Chola country.

#### A .- PILLAR TO THE LEFT.

### TEXT.

[1]		कावीरीर	यनाभिराम <b>ः</b>	त्तविवामारा-
[2]	<b>ममालाधराम्</b>	देवी	वीस्त	नदीपिय:
[3]	प्रिय[गु]चामप्येष¹	रज्येदिति	[1 × ] <sup>2</sup>	सार्थ-
[4]	का गिरिकचका	पितृक्तलं	<b>इिंबेइ</b>	मचे गि-
[5]	[री] नित्यन्तिष्ठा	त पन्नवस्य	दयित	मितां ब्रु-
[6]	वाणा नदीम् ॥	[१ <sup>×</sup> ] गुणभरन	ामनि राष	जन्यनेन लि-
[7]	क्रेन लिक्निन जान	म् [।*] प्रा	यताश्विराय	लोके वि-
[8]	पचवृत्ते: परावृत्तम्	n [२ <sup>×</sup> ]	चोळविष	प्रस्य ग्रैलो
[9]	मीलिरिवायं म	ा <b>ष्ट्रामणि</b> रिवास्य	[1*]	इरगृहमेत-
[10]	<b>ज्योतिस्तदीयमिव</b>	ग्रांकरं ज्योति	: n [ą*]	गिला[स]रे-
[11]	च जनिता सत्यस	थय भौतिकी	[।*] मूचि	र्तः कोर्त्तिम-
[12]	यी चास्य कृता तेनैव	याम्बती ॥ [8	*] निष्कृ[ष]	चला [स]-
[13]	मधायि [गुज्म]रे म	ातिः *	*	

### TRANSLATION.

(Verse 1.) Being afraid that the god who is fond of rivers (Siva), having perceived the Kaviri, whose waters please the eye, who wears a garland of gardens, and who possesses lovely qualities, might fall in love (with her), the daughter of the mountain (Pdrvatt), has, I think, left her father's family and resides permanently on this mountain, calling this river the beloved of the Pallava (king).

- (2.) While the king called Gunabhara is a worshipper of the linga, let the knowledge which has turned back from hostile (vipaksha) conduct, be spread for a long time in the world by this linga!
- (3.) This mountain resembles the diadem of the Chola province, this temple of Hara (Siva) its chief jewel, and the splendour of Samkara (Siva) its splendour.
- (4.) By the stone-chisel a material body of Satyasamdha was executed, and by the same an eternal body of his fame was produced.

<sup>1</sup> W looks like W .

<sup>&</sup>lt;sup>2</sup> In the transcripts, a small star × attached to a mark of punctuation, letter, or numeral in square brackets [ ], indicates that it did not exist in the original, but has been supplied.—Ed.

<sup>&</sup>lt;sup>3</sup> Parvati calls Kaviri the wife of another, in order to prevent Sive from coveting her.

<sup>&</sup>lt;sup>4</sup> This whole verse has a double entendre. It contains allusions to the Iudian logic (tarkasastra), in which lingus means the subject of a proposition, lingu the predicate of a proposition and vipaksaa an instance on the opposite side.

Satyasamdha must have been a biruda of Gunabhara. A statue of the king is also alluded to in the first verse on the right pillar.

#### B .- PILLAR TO THE RIGHT.

#### TEXT.

**ग्रैलेन्ट्**मईनि **श्रिलाभवने** विचिन्ने **ग्रैलीन्त**नं न्पतिर्विधाय गुणभरो  $\lceil 1 \times \rceil$ स्वाणं व्यध[त्त] वि[धि]रेष ययार्खसंच स्थाणुः स्वयञ्च सञ्च तेन जगत्सु [5] गृहसक्त यनुमझो [6] पतिर्मिराविधान गिरिशस्त गिरिश-[1×] [7] [सं] ज्ञामन्वर्त्योकर्तमर्त्वपतिः [{×] H [8] विभूतिश्रोळानां वयमञ्चावेचे-[9] य विप्रसां नदीं कावीरीमवनिभवनाव-वा [10] स्थित इति [1\*] इरेचोक्त: प्रीत्या विभरदिश-[11] दश्वंतिष्ठमिदमान्प्रिक्शो राज्ये] गरिभवन-7 [12] मस्ते गुलभर: ॥ [३\*] निर्सापिता[मिति सुदा] [13] पुरुषोत्तमेन ग्रेनी हरस तनुसप्रति-[14] सामनेन [1\*] कृता भिवं भिरसि [धा]रयताल-[15] संखमुचै: शिरस्तमच[लख] कृतं वृता-[16] र्सम्॥ [8\*]

#### TRANSLATION.

(Verse 1.) When king Guṇabhara placed a stone-figure in the wonderful stone-temple on the top of the best of mountains, he made in this ways Sthanu (Siva) stationary and became himself stationary (i.e., immortal) in the worlds together with him.

- (2.) King Satrumalla built on this mountain a temple of Girisa (Siva), the husband of the daughter of the king of mountains, in order to make the name Girisa (i.e., the mountain-dweller) true to its meaning.
- (3.) After Hara (Siva) had graciously asked him: "How could I, standing in a temple on earth, view the great power of the Cholas or the river Kâvîrî?"—king Guṇabhara, who resembled Manu in his manner of ruling, assigned to him this mountain-temple which touches the clouds.
- (4.) Thus having joyfully placed on the top (of the mountain) a matchless stone-figure of Hara ( $\tilde{Siva}$ ), which he caused to be executed, that Purushottama, who bore Siva fixed in his mind, made the loftiness of the mountain fruitful.
  - Read निरीन्द्र.
  - 7 Read विरिभवन.
  - \* Literally: 'this was the way.'
  - <sup>9</sup> Literally: 'he made Sthanu (i. e., the stationary one) one whose same was true to its meaning.'

### X.—BADÂUN STONE INSCRIPTION OF LAKHANAPALA.

BY PROFESSOR F. KIELHORN, Ph.D., C.I.E.; GÖTTINGEN.

This inscription was found in August 1887, in the ruins of the south gate of the old fort of Badâun, the chief town of the Badâun District of the North-Western Provinces, whence it has been removed to the Lucknow Museum.

The writing covers a space of about 3 feet broad by 1 foot 6 inches high, but the inscription is not complete now. All along the top, on the proper left side all the way down, and at the left side of the bottom, portions of the stone are broken away. But the akeharas which in consequence are missing on the left side are few, and can in almost every case be easily supplied; and at the top probably only one or two lines are lost, containing little more than the customary blessings and verses in honour of some deity, in the present case, probably Siva; and the introductory historical portion of the inscription, at any rate, appears to be complete. Nor does anything of importance seem to have been lost in the concluding lines, in the verses which either refer to the composer of the inscription or express the usual wish that the temple, the erection of which is recorded here, may last for ever. Excepting about half a dozen aksharas at the beginning of the last line, what remains of the inscription is well preserved, and may be read with certainty.

The average size of the letters varies from  $\frac{5}{5}$  to  $\frac{3}{4}$ , and is somewhat less in the four or five bottom lines. The characters are Devanâgarî of about the 12th or 13th century A.D., and the inscription was engraved by the two artizans Gôge and Jîlhe (line 23). The language is Sanskrit, and excepting what possibly is a date, at the beginning of line 23, the inscription is in versathroughout. The verses were, it appears, composed by the poet Govindachandra, who is described as the youngest of the five sons of Gangadhara (himself the son of the sage Sômêśvara, a resident of  $\hat{\Lambda}$  hadegadha) and his wife Sûlha, a daughter of the learned Paraśurama (lines 21—22). The inscription is remarkably free from minor errors, and in respect of orthography I therefore have only to note that ba is represented by the sign for va everywhere except in the word arabdha in line 23.

The inscription possibly, at the beginning of line 23, contains a date which at present, unfortunately, I am unable to make out from the impression submitted to me. Certain it is that it refers itself to the reign of a prince, Lakhaṇapâla, and that it records the erection of a Siva-temple at the place, it may be presumed, where the inscription was discovered, and which is called here Vodâmayûtâ (lines 1 and 11). And from these two points of view the inscription may be conveniently divided into two portions, the first of which, extending to near the end of line 7, gives the genealogy of Lakhaṇapâla, while the second part, comprising about lines 8—20, has reference to the founder of the temple and his spiritual predecessors. Of this latter portion it is sufficient to give

In the inscription, the place is called Vodamsyútâ (lines 1 and 11) and described as "the town of Charata" (line 20.) Sir A. Cunningham, in the As cheed. Survey of India, vol. XI, p. 1, states that, according to the Brahmans, its original name was either "Bedaman" or "Bedamaya." [Conf. North-Western Provinces Gazetteer, vol. V, pp. 157 to 160. It is also written Bedâyân.—J. B.]

an abstract of the contents; regarding the prince Lakhanapala and his ancestors, the writer of the inscription expresses himself as follows:—

- (L. 1). "[Here 2] where the rising of the whole assemblage of evils is far removed by the floods of water of the river of heaven, 3 [there is] the town Vodâmayûtâ, ornamenting the land named Paūchâla, (and) protected by the arms of all the famous princes born in the Râshtrakûta family. Radiant with prosperity, inasmuch as its enemies were feeble and the excellent well-disposed persons in it many, ornamented with the best of horses, (and) surrounded by trees resembling the trees of paradise, pleasing with its lofty spotless [temples] (and) a seat of law-abiding people, this beautiful (town) with its collections of excellencies shone like the city of Indra, radiant with the wealth of very many excellent flowers of mandâra 4 trees, ornamented with the best of Gandharvas, (and) surrounded by samtâna and kalpa trees, pleasing with its lofty pure [habitations] of the gods, (and) the seat of the assembly of the immortals."
- (L. 2). "There, there was first, endowed with endless excellencies, the lord of men, Chandra, who by the terror of his sword terrified the host of the enemies; whose son Vigrahapâladeva protected the earth, well known among adversaries (and) munificent towards supplicants. His son, known by the name of Bhuvanapâla, (was) certainly, manifested as it were to the eyes, the law incarnate; when, after having protected the earth, he had gone to heaven, his son Gopâladeva guarded (the earth), and when he, the remover of the distress of the people, had assumed the reign, the castes, delighting in their several duties, attained to happiness."
- (L. 3). "Afterwards his son Tribhuvana protected the earth, humbling the multitude of enemies (and in consequence) endowed with fame. When (this) his brother by the decree of fate had gone to heaven, then the same land was ruled over by the prince Madanapála, in consequence of whose distinguished prowess there never was any talk of Hambîra's coming to the banks of the river of the gods. Afterwards his younger brother, who destroyed hundred thousands of proud adversaries (and who was) munificent (and) compassionate, protected the earth, bearing on earth the excellent name of the illustrious Devapála, a recital of whose deeds might secure victory even to-day."
- (L. 5). "(Then) his son became king, installed in the place of his father as the illustrious Bhîmapâla, who defeated the difficult-to-be-conquered hostile heroes (and) whose excellent body was spotless like gold, a born ruler, causing welfare, devoted to the gods and to Brâhmans. Then there came, to protect the earth, his son, known the world over as the illustrious Sûrapâla, (who among princes was) what Indra is in the assembly of the gods, what the moon is in the assembly of the stars, what (Indra's elephant) Airâvana is among the choicest of elephants, (and) what the lion is among the wild beasts. His son was Amritapâla, who, endowed with prowess, frightened all enemies by the sharp sword of his hand, who was devoted to the twice-born, the elders, and the gods, attached to every science, (and) the preceptor as it were of all whose weapons deal out stern punishment."

<sup>&</sup>lt;sup>2</sup> The beginning of this verse, together with the verse or verses which must have preceded it, is broken away.

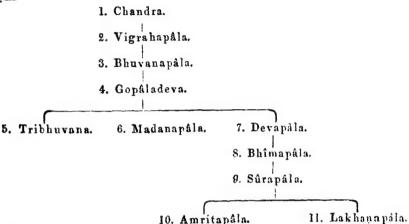
i. e., the Ganges.

<sup>4</sup> The mandara, samtana, and kalpa trees are trees of Indra's paradise.

The usual spelling of this word is Hammira; see, e.g., the Royal Asiatic Society's Plate of Vijayachandra and Jayacherundra, line 8, in *Indian Antiquary*, vol. XV, p. 7. [For the application of *Hammiras* as used on coins, see Thomas's Chronicles of the Pathan Kings of Delhi, pp. 50n. and 136n.—J. B.]

(L. 7). "May his younger brother, the prince Lakhanapala, who has succeeded him, remain here billions of ages!—he, whose munificence is boundless, (and) the multitudes of whose missile weapons, resembling the scorching rays of the sun, drink streams of blood from the bodies of distinguished enemies!"

Put into the form of a tabular statement, the genealogy here furnished to us is as follows:—



Beyond these names, and the statement that these princes belonged to the Râ-shṭrakûṭa clan (which appears to connect them with the Râṭhôr rulers of Kanauj), and that the town Vodâmayûtâ was ruled over by them, we learn nothing of historical importance from the inscription. Nor have I been able to gather any certain information about these rulers from other inscriptions, or from the historical works which I have consulted. Most of the names, of course, do occur elsewhere, but the only name ending in pāla, distinctly connected with the town of Badâun, is that of Mahipâla, "the Tomar Râja of Dehli, who," according to Sir A. Cunningham, "is said to have built the great fort on which part of the city now stands," as well as a temple, on the site of which the Muhammadans built the present Jâmir Masjid; and Mahipâla's name does not occur here. The reference to Hambâra (or the Hambâras), in line 4, appears clearly to point to the invasions of the Muhammadans.

After the above historical introduction, the inscription goes on to relate that there was once a Saiva ascetic, called Varmasiva, whose home was Anahilapataka, and who, after destroying by the efficacy of his mantras an idol which had been set up by Bauddhas in Dakshinapatha, and after giving other proofs of his piety and superhuman power in Kaśmir, on his wanderings also came to Vodamayūta, where, by Devapala's minister Rulha, he was appointed head of a matha or monastery of the town (lines 8—12). In this office he appears to have been succeeded by another holy and renowned personage, named Mūrtigana, who became the spiritual adviser of the prince Sūrapaladêva (lines 13—15). Mūrtigana's place, again, was taken, during the reign of Amṛitapala, by his pupil îśanasiva, who is described as born in Gauḍa, as belonging to the Vatsabhargava gotra, with the five pravaras Bhargava, Chyavana, Apnavana, Aurva, and Jamadagni, and as the eldest son of the twice-born

<sup>&</sup>lt;sup>6</sup> Archaol Survey of India, vol. XI, p. 1.—A prince 'Depâl,' with the date A.D. 1256, and a prince 'Lakhan Pâl, with the date A.D. 1330, are mentioned, ib., vol. XX, pp. 13 and 14.

Vasâvaṇa, a resident of Simhapalli in the Hariyâṇa country. This Îśânaśiva, persuaded of the vanity of worldly affairs, founded the temple of Śiva at which this inscription must be supposed to have been put up originally, and endowed it with (the revenues of) a place called Bhadaṇaulikâ (lines 16—21). This portion of the inscription closes with a verse (line 21) which appears to intimate that the minister Rulhâ, mentioned above, was succeeded in his office by Lakshmîdhara and Jagatpâla, who were as devout workshippers of Śiva as their predecessor.

Of the places and districts, which, besides Vodâmayûtâ, are mentioned in the inscription, Anahilapâţaka is the well-known Anhilwâḍa in Western India, and Hariyâna the modern Hariana, described in the *Imperial Gazetteer* as a tract of country in the Hissâr District of the Panjab. The places Simhapallî (l. 16), Bhadanaulikâ, and Âhàdegaḍha (l. 21) I am unable to identify.

#### TEXT.1

L. 1. [svaḥsi]ndh²-ûdaka-pûra-dûra-gamit-ásêsh-âgha-samgh-ôdayê I prakhyâtâkhila-Râshṭrakûṭa-kulaja-kshmâpala-dôḥ-pâlitâ Pamehâl-âbhidha-dêśa-bhûshaṇakarî Vôdāmayûtâ purî II Mamdârâtiva(ba)hu-prakṛishṭa-sumanaḥ-sampatti-sam-[ś]ôbhità gamdharvv-ôttama-bhûshità parivṛitâ samtânakalpadrumaiḥ I atyuchehâmala-dêva-[mam ?]

2. nà ramyà sudharmm-áśrayô yà rêjê guṇa-saṃchayair=iva purî Paurandarî sundarî II Tatr³=âditô=bhavad=ananta-guṇô narêndraś=Chandraḥ sva-khaḍga-bhaya-bhîshita-vairi-[vṛi]ndaḥ I prathyarthishu prakaṭitô=rthishu yasya dâtâ kshôṇîm raraksha

suta-Vigrahapâladêvaḥ II Tasy=â[tma]-

3. Bhuvanapâla iti prasiddhah pratyaksha-lakshya iva mûrtti-dharô hi dharmah I tasmin=prapâlya vasudhâm divi samprayâtê Gôpâladêva iti tat-tanayô jugôpa I (II) Yatra prajâ-durita-hàrini lavdha\bdha\-râjyê varnnâh sva-karma-niratâh sukhitâm=avâpuh II (I) tat-sûnur=ânamita-vajri-kadamva(ba)kô=tah kirty⁵-a[nv]i—e

4. s-Tribhuvanô bhuvanam raraksha II Sva-bhrâtari svar=upayâtavati sva-daivât= s-aiv=avanir=Madanapâla-mipêna bhuktâ I yat-paurushât=pravaratah surasindhutîra-Hamvî(mbî)ra-samgama-kathâ na kadâchid=âsît II Tasy=ânujô dalita-driptavipaksha-lakshô dâtâ dayâlur=avanîm=avati sma paśchât [I\*]

5. śrî-Dêva pâ la-vara-nâma-dharô[dharâyâ]m=ady=âpi yach-charita-varnnanatô jayah syàt II Tasy=âtmajô vijita-durjaya-vairi-vîro râj=âbhavat=kanaka-nirmala-sach-chharîrah I garbhêśvarah śubha-karah sura-vipra-bhaktah śrî-Bhîmapâ la iti tâta-padê=bhishiktah II Tat-sambhavô=bhavad=a--

6. vani-pâlanâya śrî-Sûrapâla îti sarvva-jagat-prasiddhaḥ I Śakrô yathâ sura-gaṇê bha-gaṇê śaśāmka Airāvanō gaja-varēshu mṛigēshu simhaḥ II Abhavad®=Amṛitapâlas=tasya putraḥ pratàpì nija-kara-niśit-âsi-trâsit-âsēsha-śatruḥ I dvija-guru-sura-bhaktaḥ sarvva-[śā]—®

From an impression supplied to me by Dr. Burgess.—The first half of the line, preceding that here numbered 1, is entirely some, and of the second half only the lower portions of the also haves are left

<sup>\*</sup> Metre. Śaidulavikrādīta; and of the next verse.

Metre, Vasantatilakā; and of the next six verses.

<sup>\*</sup> i.e., åtmajô.

<sup>5</sup> Originally kirtya-.

i.e., anvitaa.

ī i.e., atô-.

<sup>8</sup> Metre, Målini; and of the next verse.

<sup>\*</sup> i.e., Sästrä-.

- gurur=iva sakalânâm≈ugra-daṁḍ-âyudhânâṁ II Tad-anu tad-anujatô âta-dân-âtirêkô nripati-Lakhanapâlah kalpa-kôţîr=ih=âstâm | tapa-tapana-kar-âtha. prâsa-vrimdâni yasy=âri-vara-tanushu dhârâ raudhirîr=âpiva(ba)nti II Anahilapâtaka10-vasatih prag=asit=tapa-11
- 8. mahâkula-jah I Varmasivah siva-murtih kîrti-mati-kshâmti-dhriti-dhâma II Yô12 vå(bå)lah kila Dakshinapatha-gatô vau(bau)ddha-prati|shth]àpitâm sampasyan= pratimām jahāra vidhinā kên=āpi dūram rushā I mamtr-ôchchāraņa-vélay=aiva paṭahadhvanát=tatô visrutô vijnátô guru-gauraván=nija-padê ninyê 13-
- 9. tâm mamtra-vit II Kaśmîrêshu ya îśvar-ârpita-manâ vidvadbhir-abhyarehehitah svâm saktim paridarsya Kasyapa iya kshmapala-mal-architah I digrudran-yishamanvidhâpya sa tatô Rudr-âlayam nirmalam yâmchh-àhàra-karam matham vyarachayad=bha ttårak-abhishta-dam II Svairên=Opavanê kvachid=virachita-dhyanasan-a-
- 10. dhyâsanô madhyâhnê=pi na tatyajê vara-ta[rô]h14 prâgvan=nija-chchhâyayâ t tad = drishtvå dvija-jåtin=åtisayatah kên=åpi samsêvitas=tasmai tushta-mana manushyanikara-svâmitva-lâbham dadau II Paśchâd=adbhuta-tarka-vô(bô)dha-va(ba)latas=tatr= aiva pa[t\*]tram svayam dattv=ôpârjya yaśah śaśainka-ruchiram jitv=ô-15
- 11. tân=vâdinah I chêtah-śuddhi-karêshu tîrtha-nikarêshv=â-vârddhi sisnâ(shnâ)saya pradakshinyam-idam mahî-talam-atan-Vôdamayûtam gatah II Tada16 śrì-Dêvapålasya kula-krama-samudbhavah I mamtrî Rulh-âbhidhânô=bhûd=Imdrasy=êva sva-
- yam guruh II Tato 17 bhavi-kshmabhrit-sukrita-[rachana]h patra-nikara-pradha-12. nên-ânêna prachura-guṇa-bhrit-pûjya-charitah i svayam Rulhà-nàmnâ divirakulajên=apta-matina gurutvê vinyastô nija-pura-matha-svamya-vishayê II Anadiis Kanhêśvaradèvam=ådau Rulhèśvaram karayati sma paśchat I matham tapasvishv=anukûlavastu-sampatti dêvâyanı-tulyam=êtat II Tad-bhaktimân
- va(ba)bhûva bhûpâla-hṛidavja(bja)-sûryah I sad-dî-13. Marttigano gun-imdrð kshaya yasya sa Sûrapâladêvô va(ba)bhûv=apratima-prabhavah II Vasy19-akrishtimahâ-vidhâna-nipunô mamtr-ôddhritau dakshinô vipram bhumipatim tadîyam=athav= âmâtyam sa yam dîkshayêt I tam tam vô(bô)dha-nidhim [sa]masta-prithivî-nâtham pradhanam nrinam sthanum
- 14. pa[t\*]trinam=Atanôt=tarum=iva śrî-Yajñavalkyô munih II Kâmah<sup>20</sup> kumbhî tadupayamanamata tad-bhujastambha-yugmam krôdhô vyâdhir-vvachanam-amritan-tasya tach-chhâmti-hêtuh i lôbhah śamkê śaśaka-śiśukah kêsarî sa prasiddhah sa trailôkyê

kim=iha va(ba)huna Sambhu-sambhavan-arhah II Asyam bhumau malahara-[ma]-15. hatir[tha]-yatra-prayatam śravam śravam vara-yatijanô=nugrahay=aitam=êva 1 ghrayam ghrayam parimalam-ali-vrata asadya sadyo yadvad-durad-vrajati kusumam sêvatê ch=apy=ajasram | Sva-23sishyavara-bhûpâla-bhakti-lavdhê(bdhê)na bhûrina ! bhûmi-dânêna yô viprân=pûjayâm-âsa bhûrinâ II Prakhyâtô23 Hariyâna-déśa vasatih śrî-16. Simhapallyam dvijo va(ba)hv-anne gunavan=Vasavana iti khyatah prithi vyám=abhút II tasya śrêshtha-sutah purákrita-mahá-punya-prabhávád=asau tyaktvá

<sup>10</sup> Metre, Arya.

i i.e., tapaso.

<sup>1</sup> Metre, Sårdûlavikrîdita; and of the next three verses.

<sup>14</sup> Perhaps ninyé, gryatám.

This certainly is the original reading; but a careful examination of the akshura ro shows that it has been altered, and I would suggest the reading vara-tanut.

is i.e., jitv-odbhatan=.

<sup>15</sup> Metre, Sloka (Anushtubh).

<sup>17</sup> Metre, Sikharini.

is Metre, Upajati; and of the next verse.

<sup>19</sup> Metre, Sardulavikifdita.

<sup>20</sup> Metre, Mandakranta, and of the next verse.

<sup>21</sup> Here, in the original, follow the oksharas thathathathathathatha.

Metre, Sloka (Anushtubh).

<sup>13</sup> Metre, Sardulavikridita.

va(ba) mdhu-dhana-spṛihâm para-pada-prâptyai sishêvê gurum II Niyama-<sup>21</sup> sayama-dhyâna-vyagrô gurôh paricharyayâ pratidinam-abhûd-dêv-âbhyarchâ-kṛitê kusum-âkulaḥ I tṛiṇam-iva dhanam matvâ-

- 17. sa[t^]tva-sthitau [ma]kar-âkarah sva-guru-hridayê śishyô bhaktim parâm samadarśayat#Gauḍa-jaḥ²³ pravara-pamehak-ânvitô Vatsabhârgava-sugôtra-mamḍitaḥ! Bhàrgava-Chyavanak-Âpnavânakair=Aurvva-nâma-Jama[da]²⁵gnibhir=yutaḥ II Aśêsha¾-śishyéshu parákshya dákshitaḥ svayam ya Ísânaśiv=êti kîrttitaḥ I tapasvi-râjyê sva-padê=bhishê-
- 18. chitô mahîbhujâm padmakarê 'bhavad=guruḥ II Tûryâṇâm' samninâdair=madhukara-madhurair=vallakî-sphîta-gîtair=ghamţâ-samghatṭa-ghôshaiḥ kusuma-parimal-air=nartanair nartakînâm' yasminn-atyamta-bhaktyâ mahati Girisutâ-vallabham nitya-rîtya bhrâmtiḥ pâvitrakî syâd=ativa(ba)hala-mahâ-pûjayâ vismitânâm II A mritapâla-<sup>20</sup> ni—<sup>30</sup>
- 19. tara-bhaktitô vasumatî gahan=âsya hi kîrttanaiḥ i kim=aparam grahaṇêshu na ganyatê katishu sarva-dhanam dvijasât=kritam ii N³¹=âmî sêvyâ vishama-vishayâ dushṭa-hâlāhal-ābhā va(ba)ddham kamṭhê chiram=api dhanam prāṇinam n=ânuyâti i samsârô= yam sarasa-kadali-damḍa-vach=ch=âpy=asâras=tasmâd=dhêyam sakalam=aparam dharma-tô=nyad=viditvâ ii Prâ ³²--³³
- 20. da èsha Bharatasya purè hy=akâri yô nâma tumgima-gunêna jagaj=jigâya i yad-râmanîyakam-anuttamam=âkalayya Kailâsa-vâsa-vimukhô vasat=îha Sambhuḥ II Anârata- <sup>34</sup>prabhramêna <sup>35</sup> bhânô khinnô=si viśrâmya muhûrttam=atra II it=îva sam-ñâm-anusaridadhânaś=chalat-patàkâ-chehhalatô vibhâvi(ti) II Śivâlayam <sup>36</sup> vinirmâpya pratishṭhâſś=cha?] <sup>37</sup>
- 21. dhânataḥ I pràyaehchhad=Îśânaśivaḥ śâsanam Bhadaṇaulikâm I Rùḍhâ Rulhābhi[dham]prâpyaŚiva-bhakti-latâ hiyâ I Lakshmîdhara-Jagatpâla-bhavanaiḥ s=aiva varddhitā II Áhâḍēgaḍha <sup>38</sup> uttamê samabhavat=sûriḥ sa Sômēśvarð yat-pûjâ-paramâ va(ba)[bhùvu]r=akhilà lòkâḥ sadâ nāgarāḥ I tasy=âśēsha-g[u]ṇâ — — [Ga]mgādharaḥ pamditô vidy-âdâna-rataḥ pa— <sup>39</sup>
- 22. graha-bhayâd=yô n=aikshata kshatriyân II Tasmai "dadau Paraśurâma-vu(bu) dhah sva-putrî[in] Sûlh-âbhidhâm Girisutâm=iva Parvvatêśaḥ I tasyâm=va(ba)bhûva suta-pamehatayì kanishṭhô Gôvimdachamdra-vivu(bu)dhaḥ śruti-śâstra-nishṭhaḥ II Surâ-lay-" àra[ma]

. . . . . . . . . . . . [pra]śa[sti\*] . . . .

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24 Metre, Harini
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<sup>25</sup> Metre, Rathoddhata.

<sup>25</sup> This akshara originally was bha.

<sup>27</sup> Metre, Upendravajiā.

<sup>25</sup> Metre, Sragdhara,

<sup>3</sup> Metre, Drutavilambita.

<sup>30 1</sup> e., -nir.im-.

<sup>1</sup> Metre, Mandakranta.

<sup>32</sup> Merre, Vasantatilakā.

M . . Praid.

<sup>&</sup>amp; Metre, Upajati

<sup>25</sup> Read prubaramarena.

Metre, Śloka (Anushtubh); and of the next verse.

<sup>37</sup> i e., vi-.

<sup>3</sup> Metre, Sardulavikridita.

<sup>39</sup> ie, pari-.

<sup>40</sup> Metre, Vasantatilaka.

<sup>41</sup> Metre, Vaméistha.

<sup>42</sup> Here are about seven illegible aksharas which possibly contained a date.

<sup>&</sup>quot; Metre, Salini.

<sup>&</sup>quot; Metre, Sloka (Annshtubh).

<sup>&</sup>quot; Here about 45 aksharas are broken away.

# XI.—THE MADHUBAN COPPER-PLATE OF HARSHA, DATED SAMVAT 25.

BY G. BÜHLER, Ph.D., LL.D., C.I.E.

The subjoined edition of Harsha's lately found grant has been prepared from two paper impressions and an ink print which have been made and furnished to me by Dr. J. Burgess. The plate was discovered in January 1888, by a cultivator whose phoughshare struck against it in a field near Madhuban, a village in pargana Nathûpur of tahsîl Sagrî, thirty-two miles NE. from Âzamgarh, in the North-Western Provinces. It was obtained by Dr. A. Führer from the Collector of Âzamgarh, and is now in the Lucknow Museum.

The inscription is incised on a single copper-plate measuring 201 inches by 131, and which weighs 8½ fbs, but has no ring or seal. The letters are cut neatly and deeply, so that even in those places where the surface has suffered or the plate is uneven, they have not been quite destroyed or blurred, and the reverse of the impressions shows them distinctly. The alphabet is of the Central Indian type which appears on Dr. Bhagvanlal's inscriptions from Nepal, Nos. 3-15, the Kamavana, Jhalrapatan, Lakkha Mandal and other inscriptions, as well as on the Horiuzi palm-leaves and the Nepalese Cambridge MS. No. 1049.1 The characters resemble those of the later epigraphic documents named, especially Dr. Bhagvanlal's No. 15, and those of the MSS., more closely than the earlier inscriptions which are known to fall within or immediately after Harsha's reign. Only a few letters, like ka and the subscribed na, show more ancient forms than the palmleaves. As regards ka, the curve of the left-hand limb does not join with the upward stroke on the left of the central vertical line. The subscribed na has in samajnapayati (l. 10) the older form, which occurs in the Lakkhû Mandal Prašasti, in  $r\acute{a}j \widetilde{n} i$  (l. 12) and djnd (1, 15), the form used in the MSS. and Nepal No. 15, differing only slightly in the position. On the other hand a good many signs like tha, &a, ha and the numerals for 20, 5 and 6 show somewhat later or more developed forms than those of the documents quoted. The letter-numerals 5 and 6 resemble exactly the figures of the Cambridge MS. No. 1702, the sign for 20 comes closest to that of the Cambridge MS. No. 1464.2 Peculiar is a small excrescence on the left-hand of  $d\sigma$ , caused by the letter having been made with two strokes, the triangular form of the subscribed na, and the slope in the bottom-lines of the letters pa, ma, ya, va, la, sa, and sha, which however is not constant. These latter mostly show acute angles, but occasionally nearly right angles.

The inscription is most important for alteographical purposes, and its careful study may be recommended to those scholars who still believe that the epigraphic documents give a clear view of the gradual development of the Indian alphabets. If this Såsana is compared letter for letter with Dr. Bhagvanlâl's No. 15, it will appear that the latter, which was incised 128 years later, shows a number of more archaic forms. If the Madhuban grant had been accessible when I wrote my palæographic essay on the Horiuzi palm-leaves, it would have been much easier to prove that everywhere in India the epigraphic alphabets are in many details retrograde and lag behind the literary ones,

<sup>&</sup>lt;sup>1</sup> Indian Antiquary, vol. IX, pp. 166 ff; ibid. vol. X, pp. 34 ff; ibid. vol. V, pp. 180 ff, ante, p. 10; Anecdota Oxoniensia, vol. I, pt. 3; Bendall's Catalogue of Sans. MSS, from Nepál.

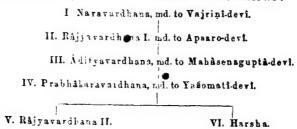
<sup>2</sup> See Beudall's Catalogue, last table.

<sup>3</sup> Anecdota Oxonsensia, vol. I, pt. 3, pp. 63 ff.

and to demonstrate more forcibly the great antiquity of the Japanese and of the oldest Nepalese MSS.

The language of the edict is on the whole good Sanskrit, and there are very few clerical mistakes. As regards the spelling, no distinction is made between ba and ra, no doubt because in the seventh century the pronunciation of the two letters was the same, just as at present. In samviditam (1. 10) and samvat (1. 18) the letter m remains unchanged before va, which practice is, though against grammar, very common in the inscriptions of the fourth and later centuries, and due to the pronunciation that in this point too agreed with the modern one. Ungrammatical or unidiomatic forms and words occur exclusively in the technical portion of the grant. Among them may be noted kundadhánívaishayika (1. 8) for kundadhánívishayántahpáti, bhuktakah (1. 10) for bhuktah, sarvaparihritaparihárah (1. 11) for parihritasarvaparihárah, "samakálínah (1. 11) for "samakálíkah. Very interesting is the incorrect form pramátára, which twice (1. 9 and 1. 17) occurs in the middle of a compound. It can only be explained as caused by the influence of the vernacular language which must have had then as now forms in târ, spelt târa, such as kartâr, instead of the Sanskrit words ending in tri.

The historical information which the inscription furnishes, is throughout most interesting. Great Harsha is known as one of the most eminent kings of India. His life and the lives of his immediate predecessors have been described by Bâṇa and by Hiuen Tsiang. It is therefore most important to see, if what he says about himself and his family agrees with the accounts in the Śriharshacharita and in the Si-yu-ki. The result of the comparison is on the whole favourable, especially for Bâṇa. But we obtain some valuable additions to the facts already known. The genealogy of Harsha's family—the Vaisyas of Sthâṇviśvara —stands now as follows:—



The names of the first three kings and those of their queens are new. Both Hiuen Tsiang and Bana omit them, the latter mentioning in their stead the remote founder of the family Pushpabhùti or, as the correct spelling of the name probably was, Pushyabhûti. They seem however to have stood on Mr. Flect's Sonpat seal of Harsha, on the

Sir A. Cunningham, Anc. Geog., p. 377, is right when he asserts that the French translation of Hiuen Tsiang's Fei-she was wrong in making Harsha of the Vaisya caste, and that the intermarriages with the Rājput families of Valabhi and Mālvā (recte Kanoj) prove him to have been a Kshatriya. I also agree with his identification of Harsha's family with the modern Bais Rājputs. I would add that according to Dr. Kielhorn's MS. B., Patanjali on Pāṇini, IV, 1, 170, (vol. II, p. 269, Kielhorn) mentions a country called Vaisa, an inhabitant of which is named Vaisya. Dr. Kielhorn prints, according to the majority of his MSS. Naisa and Naisya. Though this proceeding is undoubtedly correct, yet it by no means follows that the reading of the majority of the MSS. is the original one, for ma and va are very similar in the ancient alphabet and the writers or correctors might easily make a mistake in the case of a name which does not occur in other literary works. Hence it is not impossible that the Mahābhāshya has preserved the ancient name of the Bais nobles. The fact that the capital of Harsha's ancestors was Sthānvišvara—Thānesar, is fully proved by Bāna's statements.

The word Pushpabhúti gives no good sense. Pushyabhúti is a Nakshatra-name, and means "he to whom Pushya may gige welfare" There are numerous similar ancient names like Ashádhabhúti, Somabhúti, Nágabhúti, Indrabhúti, and so forth. The modern Devanágari MSS. constantly interchange pa and ya, especially in compound letters.

facsimile of which (1. 5) the end of the name of Prabhâkaravardhana's mother is visible in . . . naguptáderyám utpannah. As all three receive the simple title mahárója, it follows that their power was not great, and it is even doubtful if they were independent. For in the fourth, fifth, sixth and later centuries of our era the title mahárája was commonly given to great vassals, as the Valabhî and numerous other inscriptions prove. The position of the fourth ruler, Prabhakaravardhana, was of course different. As he is called paramabhattáraka and mahárádhirája, he must have been an independent sovereign and a man of some consequence. He no doubt owed his prosperity to his own valour. Bâna mentions his successful wars against his northern neighbours, the king of Gandhâra and the Hûnas in the Himâlayas, against the king of Sindh in the west, and against the rulers on his southern frontier, the Gürjaras, i.e., those of Bhinmal in Rajputana, the Latas, i.e., the Garjaras of Bharoch, who no doubt assisted their northern clansmen, and against the king of Malava.7 The same author gives also a number of other data which prove that Prabhakaravardhana's wars did not lead to permanent conquests of the countries or tribes which he combated and may have vanquished. Thus he tells us that shortly before his death the king sent his eldest son "into the north-country in order to exterminate the Hûnas." Again, we hear that immediately after Prabhâkaravardhana's death the king of Mâlava was powerful enough to destroy the kingdom of the Maukhari Grahavarman, the son-in-law of the ruler of Sthanvisvara, and to slay him, as well as that he intended to attack Thanesar. That does not look as if Malava had suffered much at the hands of its foe. Another remark which Bana makes on the same occasion warns us against forming too high an opinion of the extent of Prabhâkaravardhana's kingdom. He says that after Grahavarman's death, his wife Râjyaśrî was thrown into prison at Kanyakubja. and lay there in fetters. Hence Kanyakubja seems to have been the independent state which Grahavarman governed and the kingdom of Sthanvisvara which Prabhakaravardhana held, cannot have extended far eastwards. It seems probable that his possessions did not go beyond the limits of the kingdom of Tbanesar which Hiuen Tsiang describes (Beal's Si-yu-ki, vol. I, p. 183ff), and which, as Sir A. Cunningham (Ancient Geography, p. 328ff) suggests, probably included portions of the Southern Panjab and of Eastern Rajputana. A state, the circuit of which amounted to 7000 li or 1200 miles, might exercise a considerable influence, keep its neighbours in fear. and afford to a very talented king the means for greater conquests; but its ruler cannot have been a chakravartin.

The further description of Prabhakaravardhana in our grant is obviously

<sup>&</sup>lt;sup>6</sup> See Corpus Inser. Indicarum, vol. III, plate xxxiiB. I owe a set of the plates and of a portion of the text of this unpublished work to the kindness of the author. Since writing the above, I have received Mr. Fleet's text, from which (p. 232) it appears that he has made out the names of the second and third kings and of the third queen.

<sup>7</sup> Srikarskackarita, p. 274 (Kafmir edition), where the foes of Prabhakaravardhana are briefly enumerated and in a somewhat different order.

Srikarskackarita, p. 326, অন অংশবিদ্ধানা ব্যেত্ত্বলৈ অব্ভাহন ক্লাকল ......তল্বাটো দাছিত্তীন ! The issue of this expedition does not seem to have been favourable, as Bana speaks on Rajyavardhana's return of hard fights, but not of booty brought back: see p. 376.

<sup>&</sup>lt;sup>9</sup> Srikarskackarita, pp. 391-392, पिद्राचानां निवासानां चरितानि चिद्रप्रदारीचि मायबी भवनि वती बिचन्नवनिपति-चपरत रसभूवार्गा तस्त्रिये देनी बहवनां दुराकाना भाववराजिन जीवसीबनातमनः सुक्रतेन सह नाजितः। महदारिचापि राज्यत्रीः चालायसनिवस्युगसपुन्तित्रस्था चौराङ्गीव संग्रता सम्बद्धि बारायां निचिता। चिवदनी च यवा विचानायम् सामने मला जियुद्धः सुद्भतिरेतानिय सुवमाजिननिवतीत : The speaker is Samvådaka, a servant of Råjynöri. My interpretation of this passage follows Dr. Hall, Vdsavadatta, p. 52, who says that Kanyakubja was Grahavarman's capital. Grahavarman and his father Avantivarman are always spoken of by Båna as independent princes.

conventional. The same expressions occur also on the Asirgadh seal of the Maukhari Śarvavarman, and apply there to the first king Harivarman. The only other statement which possesses a historical value is the assertion that Prabhâkaravardhana was "a most devout worshipper of the Sun." Bâṇa, too, says of him (in the Śriharshacharita p. 274)—"And owing to his natural disposition this prince became a worshipper of the Sun." He goes on describing at length the king's daily devotions, adding that the recitation of the Adityahridaya—a still much-used stotra—formed part of them. The name of Prabhâkaravardhana's queen is likewise known from Bâṇa's poem. In the latter she is however called Yaśovatî, not Yaśomatî. This vacillation in two contemporaneous sources is another instance showing how little the Hindus care about the form of a name provided the sense remains the same.

Prabhâkaravardhana's eldest son Râjyavar dhana ruled, as Bâna and Hiuen Tsiang tell us, for a short time only. Soon after his father's death he set out in order to punish the king of Malava and to avenge the destruction of Grahavarman. He was successful, defeated and slew his foe. But before he returned home, he followed an invitation of the king of Gauda (Sriharshacharita) or Karna-Suvarna (Si-yu-ki), -named, according to one MS. of the Sriharshacharita, Narendragupta and according to the Si-yu-ki Śaśanka,—who treacherously killed him, because he feared his military ability." The grant in the main confirms these statements. The verse inserted, ll. 6-7, declares that after defeating various kings, Devagupta and others, Rajyavardhana "gave up his life in the mansion of his foe owing to his adherence to a promise." Assuming the correctness of Bana's account (Sriharshacharita, pp. 393-394), according to which the expedition against Málava followed immediately after Prabhâkaravardhana's death and Rájyavardhana was slain some months 13 later, it may be suggested that Devagupta was the name of the Malava king. The latter certainly was the chief foe, and the conquest of his kingdom is attested by the further statement of Bana that Bhandin, who had accompanied Rajyavardhana, brought the booty from Målava to Harsha when the latter had reached the territory of Kumara-Bhaskaravarman on his expedition of revenge against the king of Gauda.13 I may add that the word Malara need not refer here or in the other passages of the Sriharshucharita to the Malava in Central India. There was another Mâlava in the Panjāb, much nearer to Thânesar, which may be meant.

Another statement of the grant which possesses some interest is that Råjyavardhana was a Saugata or Buddhist (l. 6). If Båna, himself a Bråhman, does not

<sup>\*\*</sup> See e.g., pp. 273, 274, 275, 278, 379, 281 of the Kafmir edition. [Right of the best MSS. of the Hereka-ckarita, however, read 'Yasomatt,' which reading I have adopted in my forthcoming edition of the text and commentary.—A.F.]

<sup>11</sup> The story is told, Srikarskackarita, p. 399, and frequently alluded to, e.g., in the second introductory verse of Uch-chhrdsa, VI, 376. Hiven Tsiang's account occurs in Beal's Si-yu-ki, vol. I, p. 210, and St. Julien, Via, p. 112. Sir A. Cunningham, Ancient Geography, makes the name of Sasanka's sountry to be Kiranasuvarna. Neither this nor M. St. Julien's transliteration is certain.

<sup>12</sup> Bana says, p. 396: चित्रवालेच बढ़ासरेषु करावित्रवेश बादनजनदु:चासिकवा द्रमण्डावरिक्रभावित्रवादो विद्यालाचे वालिकेन वीद्यमानाभित्रालाचे द्याप : The listener is Harsha. The news of his brother's death came on the following day. It seems impossible to understand the phrase "when many days had passed" otherwise than that some months, not a full year, had elapsed since Rajyavardhana's departure.

<sup>13</sup> Srikarskackarita, p. 472. I may add that Bhandin was not the minister of Rajyavardhana, as Hioen Tsiang says, nor "a subject of high rank" entrusted with the two brothers' education, as Dr. Hall (Vdsavadatta, p. 52) asserts. Bana, 298, states plainly that he was the son of queen Yasovati's brother, who at the age of eight years became the attendant of the two princes, विकास न स्थानिका जात स्थान कार्य कार्य स्थान कार्य 
mention it, there is no reason for wondering at his ratioence. But it is a retainly curious that the fact—for such it must be considered—escaped the notice of Hiuen Tsiang, who is so anxious to record every point in favour of his faith and who occasionally, it would seem, exaggerates its influence in India. Such an exaggeration of the Chinese pilgrim is laid have by the only direct statement concerning Harsha which the grant contains. Harsha calls himself a most devout worshipper of Mahesvara or Siva, "who like Mahesvara is compassionate towards all created beings." It agrees with this assertion that the emblem on the Sonpat seal is a reclining Nandi. Hinen Tsiang, on the other hand, tries to make out that Harsha was a Buddhist or full of faith in Buddha from the beginning. He tells us an obviously fictitious story describing how Harsha was prevented from mounting the throne and induced to take the title kumára by a Bodhisattva, who miraculously appeared to him in return for his worship."

In the genealogical portion of the grant Harsha says nothing more about himself, and to our regret thereby sets an example which few Indian princes have imitated. But indirectly we learn something more about him from his edict. First. the wording of the verse in ll. 16-17, and the reverential manner in which the grant in 1. 13 speaks of "the feet" of the elder brother, prove that Harsha really felt the strong attachment and great regard for Rajyavardhana of which Bana speaks very frequently. Otherwise he would not treat him here with almost greater reverence than his parents. Secondly, we learn from the edict that Harsha really was a poet. The second admonitory verse, ll. 16-17, gives us a maxim proclaimed by Harsha. Its wording proves beyond a doubt that the king superintended the drafting of the grant, and that this verse at least is his own composition. The fact that the first admonitory verse contains the same sentiments which are usually given in such passages, but in its form differs from all the known parallel passages, makes it probable that it likewise belongs to him. Under these circumstances I feel inclined to ascribe to him also the verse on Rajyavardhana. Instances in which kings took a part in the composition of their inscriptions are not common. No. 15 of Dr. Bhagvaulal's Nepal series, where five verses are stated to be "the clever king's own composition," proves, however, that such things did occur. In the case of Harsha it is not astonishing that he took an interest in such matters, as we still possess three plays which go under his name and probably, in part at least, proceeded from his pen. The third piece of information, a confirmation of Hiuen Tsiang's account of his military career, is furnished by the particulars regarding the donation. The object of the grant is to transfer the village of Somakundika situated in the vishaya of Kundadhani, and in the bhukti of Śravasti, to two learned Brâhmans, the Samaredi Bhatta Vâtasvâmin of the Savarni gotra and the Rigredi Bhatta Sivadevasvamin of the Vishnuvriddha gotra. The village had formerly been enjoyed on the strength of a forged sasana by one Vamarathya, from whom it is now taken after destroying the old plate. The latter point is of some interest, as it shows that the rules of the Smritis which settle the punishment for forgers of roval edicts, were not unnecessary, and that ancient forgeries existed. As the village granted by Harsha was situated in the bhukti of Sravasti, it is evident that he had conquered at the time a very considerable portion of Northern and Central India. The dútaka.

<sup>&</sup>lt;sup>16</sup> Beal, Sign-ki, vol. I, p. 212. Doubts about Hiven Triang's verscity have been emitted by Mr. Boyd, Nagananda, pp. ix—ri, who correctly states that the events narrated by him do not bear out his assertion that Harsha was a thoroughgoing Buddhist.

or officer charged with the execution of the grant, was the Mahdsamanta-maharaja Skandagupta who held the office of pramatri. This personage is probably the same Skandagupta who, according to Bana, was "the master of the elephant" at the death of Rajyavardhana and addressed to his prince the well-known speech full of political wisdom and historical allusions. The order to engrave the inscription was given by the chief of the mahakshapatulika's office, or the great keeper of the records, samanta-maharaja Iśvaragupta, and it was carried out by one Gurjara, whose name no doubt is derived from his caste. 18

The date of the grant, Samvat 25, Mårgaśirsha vadi 6, clearly refers to the Śriharsha era. Since the discovery of Mr. Bendall's inscription " of Amśuvarman, dated Samvat 34, it is not doubtful that the era began in 606 A.D. Our date consequently corresponds to November-December 631 or, if the years are taken as elapsed, to 632 A.D. I am unable to offer any suggestion regarding the situation of Pinthikå, where Harsha's camp of victory, which included elephants, horses and boats, was located at the time when the edict was issued.

### TRANSCRIPT.

- L. 1. ची 18 सस्ति महानी इस्वश्वत्रयस्कश्वावारात् पित्रिकायाः महाराजश्रीनरवर्धनस्तस्य पुत्रस्तत्या-दानुष्यातः श्रीविक्षनीदेव्यामृत्यतः परमादित्यभक्तो
- L. 2. महाराजत्रीराज्यवर्डनस्तस्य पुत्रस्तत्यदानुध्यातः त्रीप्रप्सरोदेन्यामृत्यतः परमादित्यमक्तो मङा-राजत्रीमददित्यवर्डनस्तस्य पुत्रस्तत्यादानुध्यातः त्रीमङा-
- L. 3. सेनगुप्तादेव्यामुत्यवयतुः चमुद्रातिकृक्तिकीर्तः प्रतापानुरागोपनतान्यराजो वर्णात्रमव्यवस्थापनप्रद्य-त्तचक्र एकचक्रुरथ इव प्रजानामार्त्तिचरः
- L. 4. परमादित्यभन्नः परमभद्दारकमञ्चाराजाधिराजयोप्रभाकरवर्द्दनस्तस्य पुत्रस्तत्पादानुध्यातः सितय-भःप्रतानविच्छरितसन्नसभुवनमण्डलः परिग्रज्ञीत-
- L. 5. धनदवर्षेन्द्रप्रधतिलोकपालतेजाः सत्पयोपार्क्कितानेकप्रविष्भूमिप्रदानसमीिषतार्थिद्वदयोति-ययितपूर्वराजचिरतो देवाममलयशीमत्यां
- L. 6. त्रीयशोसत्वामृत्यवः परमसीगतः सुगत इव परिश्तिकरतः परमभद्दारकमञ्चाराजाधिराजत्रीराज्य-वहनः राजानो युधि दुष्टवाजिन इव त्रीदेवगुप्ता -
- L. 7. दय:
  काला येन कथाप्रहारं विमुखा सब्वें समं संयताः [1]
  उत्खाय दिपती विजित्य वसुधां काला प्रजानां प्रियं
  प्राणानुजिमतवानरातिभवने सत्वानुरोधेन य: [॥]10 तस्वानुज -
- L. 8. स्तत्पादानुध्यात: परममाद्वेखरो महेखर इव सर्वसत्तानुकस्पी परमभद्दारकमञ्चाराजाधिराज-त्रीहर्ष: त्रावस्तीभुक्ती कुच्छधानीवैषयिकसोमकुच्छिकाद्याम
- L. 9. समुपगतां अ महासामन्तमहाराजदीन्साधसाधिनकप्रमातारराजस्थानीयकुमारामात्वीपरिकविष-यपतिभटचाटसेवकादीन्प्रतिवासिजनपदास समा -

<sup>16</sup> Srikarskackarita, p. 417.

<sup>16</sup> It may be mentioned that Gurjara sútradháras are met within the present day.

<sup>17</sup> Journey to Nepal, pp. 74-76.

<sup>18</sup> L. 1 Read T.

L. 2 Read अपन्छ री : • श्रीमदादिन्द •

I. 5 Read . HEW., It looks as if the engraver had tried to remove the vowel i.

<sup>19</sup> Metre of the verse, Sardusavikridita.

<sup>&</sup>lt;sup>20</sup> L. 9 Read समुपनतान् ; the Sanskrit form of मनातार is यनात. Read जनपदांच ; the reading of the plate may be जनपदान्ध.

- L. 10. न्नापयत्वस्तु वः सम्विदितंमयं सीमजुण्डकाग्रामी ब्राह्मण्वामरय्येन कूटशासनेन भुक्तक इति विचार्ये यतस्त्रच्छासनं भङ्क्ता तस्त्रादाचिप्य च स्वसीमा-
- L. 11. पर्यन्तः सीद्रङ्गः सर्व्वराजञ्जलाभाव्यप्रत्यायसमितः सर्व्वपरिश्वतपरिशारी विषयाष्ठवृतिपिण्डः पुत्रपी-श्वानुगः चन्द्राक्वेचितिसमकालीनीः
- L. 12. भूमिच्छिद्रन्यायेन मया पितुः परमभद्दारकमञ्चाराधिराजश्रीप्रभाकरवर्षनदेवस्य मातुः परहः भद्दारिकामञ्चादेवीराज्ञीश्रीयश्चिमतीदेश्याः
- L. 13. व्येष्ठध्वातृप्रसभद्वारकमञ्चाराजाधिराजधीराज्यवर्षनदेवपादानां च पुष्ययशीभितृत्रये सावस्थितः भीक्षण्यस्थीगसञ्ज्ञावारिभद्वपादस्थाहि -
- L. 14. विश्ववृह्वसगोस्रवहृचसञ्ज्ञचारिश्ववदेवस्वामिभ्यां प्रतिग्रन्थभग्नेणाग्रहारत्वेन प्रतिपादितः विदित्यः भविः भविः समनुमन्तवः प्रति
- L. 15. वासिजनपदेरप्याजात्रवलविधेयैर्भृत्वा यथासमुचिततुल्यमेयभागभोगकरिङ्खादिप्रत्यायाः पन-योरेवीपनियाः सेवोपस्थानं च करलीयमित्य-
- L. 16. पि च ॥

  प्रसाक्तुलक्ष्मममुदारमुदाइरद्विरन्धैय दानमिदमभ्यनुमीदनीयं [1]

  शक्तास्तिहित्सिलिलचंचलायाः दानं फलं परयग्र:परिपालनं च ॥21
  कर्माला
- L. 17. मनसा वाचा कर्त्तव्यं प्राणिनिहितं [1] इपेंचैतसमास्थातं<sup>22</sup>धर्मार्ज्ञनमनुत्तमं ॥ दृतकोत्र महाप्रमातारमहासामन्त्रवीस्कन्दगृष्तः महाचपटलाधिकरणाधि -
- L. 18. श्वतसामसामशाराजिम्बरगुप्तसमादेशाश्वीत्कीर्णं गुर्क्करेण सम्बत् २० + ५ मार्ग्योर्षयदि ६

#### TRANSLATION.

Om Hail! From the great camp of victory (containing) boats, elephants and horses, from Pinthika: —the great king, the illustrious Naravardhana; his son who meditated on his (father's) feet (was he who was) born from the illustrious Queen Vajrini, a most devout worshipper of the Sun, the great king, the illustrious Rajyavardhana. His son who meditated on his (father's) feet (was he who was) born from the illustrious Queen Apsaras, a most devout worshipper of the Sun, the great king, the illustrious Adityavardhana. His son who meditated on his (father's) feet (was he who was) born from the illustrious queen Mahasenagupta, he whose fame passed beyond the four oceans, he whose sovereign power was employed in settling (the system of) castes and orders, who like (the deity) with the single-wheeled chariot removed the torments of his subjects, a most devout worshipper of the Sun, the supreme lord and supreme king of great kings, the illustrious Prabhakaravardhana. His son who meditated on his

The ablatives must be construed with sandinapayati below, il. 9-10.

L. 10 Read संविद्यासयं सीमक्षाकां. The dot above व may, however, be accidental.

L. 11 Read विषयादुक्त.

Metre of the first verse, Vasantatilaka; of the second, Anushtubh.

<sup>22</sup> L. 17 Read प्रवेचेतवा ..

Though I am unable to prove my supposition by the quotation of parallel passages or of Koshas. I think that the sin is meant, the single wheel of whose chariot may here, as in the Rigueda, represent the year. The next two kings are likewise compared with those gods whom they particularly worshipped.

(father's) feet (was he) who overspread the circle of the whole world with the canopy of his brilliant fame; who completely appropriated the lustre of the guardians of the world. Dhanada, Varuna, Indra and so forth; who gladdened the hearts of needy men by gifts of many excellent is (pieces of) land gained in a righteous manner; who was born from the queen possessing spotless fame, the illustrious Yasomati, -a most devout worshipper of Sugata, who like Sugata solely found pleasure in doing good to others, the supreme lord and supreme king of great kings, the illustrious Rajyavardhana; "By whom, plying his whip in battle, the kings Devagupta and others-who resembled wicked horses—were all subdued with averted faces; who, after uprooting his enemics, after conquering the earth, and doing what was agreeable to his subjects, in consequence of his adherence to his promise gave up his life in the mansion of his foe." His younger brother who meditates on his (elder brother's) feet, a most devout worshipper of Maheśvara, who like Maheśvara is compassionate towards all created beings, the supreme lord and supreme king of great kings, the illustrious Harsha, addresses (this) order to the great feudal barons, the great kings, Daussádhasádhanikas, Pramátris, " vicerovs, princes, ministers, Uparikas, rulers of districts, regular and irregular soldiers, servants and others, as well as to the provincials of the neighbourhood, assembled in the village of Somakundika which belongs to the district (vishaya) of Kundadhani in the bhukti of Sravasti:

"Be it known to you that, having considered that this village of Somakundika has been enjoyed28 by the Brahman Vamarathya on the strength of a forged edict, having therefore broken that edict and having taken (the village) from him, I have granted it, up to its boundaries, together with the udranga, together with (the right to) all the income which ought to accrue to the house of the king," endowed with all immunities . . . . . (with the right of) inheritance by sons and grandsons, (for a period) lasting as long as moon, sun and earth (endure), according to the maxim concerning land unfit for tillage,30 for the increase of the merit and fame of (my) father, the supreme lord

s Pravona cannot here have its usual meaning "inclining towards." I take it in the sense of addra which is given in some Koskas, and as a synonym of pravara. The latter term is sometimes found in parallel passages of inscriptions.

" Literally "those charged with the accomplishment of what is difficult to accomplish." If this term, which occurs also in other inscriptions (see e g. Indian Antiquary, vol. XIV, p. 167, l. 28), is identical with dankeddhika (see A. Weber, Hala, 406, 557), it means perhaps "policeman," or, as Professor Weber thinks, "doorkeeper."

Regarding the term pramatri, found here and below, l. 16, see the note on verse 36 of the second Baijnath Prasasti (inf.), and regarding the form pramatara, see above, p. 68.

" The text has bhuktakuh. The addition of a meaningless affix ke to participles in mana, so and to, which, I think, is owing to the influence of the Prakrit dialects, occurs very frequently in the Central Indian inscriptions of the fifth and sixth centuries. See e.g. Mr. Fleet's volume, quoted above, page 136, l. 9, nipannakotpadyandnaka, p. 137, l. 11, karitaka

3 Analogous expressions such as samuchitarājābhāvyakaropratyāyā na grākyāh occur in the Karitalai copper-plate inscription of M. Jayanatha (Fleet, Corpus Inser. Ind., vol. III, p. 118, U. 11-12) and other grants of the same series. Mr. Fleet interprets them however differently. I dissolve the compound by sarre-rajakula-abhavya-pratydya-cometak and take abhavya in the sense of abhavayitavya.

30 My translation of bhamichchhidra by 'land unfit for tillage' rests on a passage of Yadava's Vaijayanti, where we read according to a MS. sent to me by Dr. Oppert (now India Office Bühler Sansk, MSS., No. 145) in the Vaityddkydys

of the Bhimikanda, III, e, 16b-17:

बेदार: बेदर: चेवसुर्वरा सर्वसल्लम्: ॥ १६ ॥ मुनिष्किदं अध्योग्या प्रश्त नाससुव्यितम् । चिल त्यप्रदत स्थानम्यवन्ध्यरियो ॥ १० ॥

The maxim concerning ground unfit for tillage is probably that enunciated by Manu, IX, 46, that "a field belongs to him who cleared away the timber." The ultimate sense of the expression is, therefore that the land in question is made over to the donce with the same full right of ownership which the first cultivator would have personned who reclammed it

and supreme king of great kings, His Majesty the illustrious Prabhâkaravardhana, of (my) mother, the supreme lady and great queen, Her Majesty the illustrious queen Yasomatî, and of the feet of (my) elder brother, the supreme lord and supreme king of great kings, His Majesty the illustrious Rajyavardhana,—to Bhaṭṭa Vâtasvāmin, a member of the Sāvarṇi gotra, and a fellow-student of the Chhandogas (a Sāmavedī) and to Bhaṭṭa Śivadevasvāmin, a member of the Vishņuvṛiddha gotra and a fellow-student of the Bahvṛichas (a Rigvedī), as a duly accepted si agrahāra. Knowing this you should agree (to it), and the provincials of the neighbourhood being obedient to (my) command should bring to these two (donees) alone the due income, which is to be given according to weight and according to measure, (viz.) the share (of the crops), the (objects of) enjoyment, the taxes, the gold and so forth, and they should do them service."

Moreover, "By those who profess (to belong to) the noble line of our race and by others this gift ought to be agreed to. Gifts and the protection of the fame of others (are) the result of fortune that is unstable like lightning or a water-bubble." "With deeds, thoughts and words living beings should do their duty. Harsha has declared that an unsurpassable (mode of) acquiring spiritual merit."

The messenger (charged with the order) concerning this (grant is) the great feudal baron, the great king Skandagupta; and (the edict) has been incised by Gurjara at the command of the great chief of the office of records, the feudal baron, the great king Iśvaragupta, [Srtharsha-]Samvat 25 Margaśirsha, dark half, the sixth (lunar day).

# XII.—THE DEWAL PRASASTI OF LALLA THE CHHINDA.

By G. BÜHLER, Ph D., L.L.D., C.I.E.

The Dewal Prasasti was originally discovered by Mr. H. S. Boulderson in 1829, at the village of Gadh Gajana, on the west bank of the Kava or Katni stream, between Dewal and Deoriya, about twenty miles south-east of Pilibhit, in the North-Western Provinces.

The inscription is incised with great neatness and care on a stone slab, measuring 3'9" by 2'1", and is in a state of almost perfect preservation. The characters are ancient Nagari, differing from the ordinary type of the tenth century only in that the loops on the left hand of na and ma are not closed, but represented by a curve. Similarly

<sup>11</sup> Pratigrakadharmand, i. e., pratigraho dharmo yasya tens.

I understand by bkoga '(objects of') enjoyment' the so-called kaks, fruit, firewood, flowers, pan, etc., which the villagers have to furnish to their lord either daily or on certain occasions,—see also Manu, VII, 119, and the note to my translation of the passage.

Both verses are composed on the model of ancient slokes, the first according to some commonly quoted in other grants, the second according to one from the Makhbharata, see Böthlingk, Indische Sprücke, No. 1560.

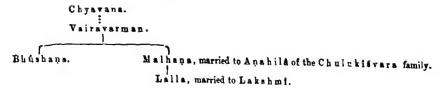
The document was first published with a translation in the Jour. As. Soc. Beng., vol. VI, p. 777, by Mr. J. Prinsep, according to a copy taken by Colonel Stacy. A facsimile of l. 1 and of the greater part of l. 2 accompanies Prinsep's paper. See also Prinsep's Essays, vol. I, pp. 321—324. Later a complete facsimile was published by Sir A. Cunningham, Archaeological Reports, vol. I, p. 354ff. The subjoined edition has been prepared according to an excellent paper impression taken by Dr. A. Führer, of the Archaeological Survey, North-Western Provinces, and sent to me by the Editor.

the left limb of ks in the group ksha is curved upwards. In all other respects the letters closery resemble the section Paramara, Rathor, and other inscriptions of the same period. As a most other inscriptions from Northern India, we find here no distinction between the letters be and va, which doubtless were pronounced alike. In rajahansi, 1. 3, the lental na is substituted for the anustura. The letter pha has a very archaic form. Owing to the peculiarity mentioned above and guided by a peculiar interpretation of a statement of the copyrst who in verse 36 calls himself "acquainted with crooked letters" (kulidaks! criqu), Mr. Prinsep has called the alphabet of this inscription the Kuțila alphabet. It seems to me, however, that there is no sufficient reason for doing so I cannot see anything particularly crooked in any of the letters, and do not think it likely that the very slight modifications in three signs could have caused the alphabet to be designated by a special name. Moreover, if the writer says that he was acquainted with crooked letters, the natural interpretation of the phrase seems to be that it refers to his skill in reading badly written and difficult documents, not that he was acquainted with letters called Kulila. For there is nowhere else an indication that an alphabet of this name existed. Nor could the knowledge of such ordinary easily read characters as the of our inscription become the subject of a boast on the part of a professional scribe. It a writer wishes to extol his skill, he will of course say that he is proficient in the difficult local alphabets, used by the professional classes, such as the Modt, Lande, &c., which all, indeed, are very "crooked" and are not easily deciphered. I would, therefore, remove the term Kutila alphabet from Indian paleography and desc, the letters of the Dewal inscription as Nagari of the North Indian type.

The language is very high-flown Sanskrit, which, however, is not quite free from mistakes. When the author speaks, verse 21, of "holy édsanas, situated on the banks of pur rivers," he uses the word édsana in the sense of "villages granted by édsanas or loss," for which meaning it might be difficult to find good authority. Again, the use of the 'hiter, in verse 11, is very curious. Further, the construction of samvaddhá, verse 32, will the locative instead of with the instrumental is ungrammatical. Finally, there are some cases where words seem to have been put in merely in order to make up the verse.

The inscription records the erection of two temples dedicated respectively to Siva and to Farvati and of certain donations made to them. The founders were the provincial chief, Lalla of the Chhinda family, and his wife Lakshmi.

The pedigree of the former is given as follows:-



The allusion in verse 4 to Chyavana's quarrel with Indra shows that the person intended is the mythical sage of the Bhârgava tribe, who according to the Vedic and Purânic legends married Sukauyâ, the daughter of king Saryâta or Saryâti, a son or descendant of Manu Vaivasvata. The Chhinda family would, therefore, seem to have claimed connexion with the Solar line of Kshatriyas. Its name occurs elsewhere only in the Jaina lists. It is found in the slightly different form Chhindaka in the Ratna-

भारणवीर अय रव्यस्क नवनः सञ्चित्र मञ्जून का का नवनः मुर्वि हें स्मित्रां अति भारति माञ्चलित् । वित्त के विशेष स्मित्र स्मित् तिय द्वी पर्ययाः भी भी शुण्यनायः सक्तवसुभनी इस्माद्व विश्वासाय स्था स्टूल स्टू नायाई रिवय क्रकिर लीव तर विजा विद्व सामित राष्ट्र के सरसी वर छि।। सन्य विभिन्न क्षेत्र के अनु से द्वार क्षेत्र के स्व के ति ॐवावब्रस्त स्थायकाषार के तेर्रा राज्य विक्रा के स्थाप के विक्रा के तिसर के तिसर के तिसर स्थाप के स ু বছ হ সাধ্যবস্থানিস্ত ই ঘুহাস্থানিস্থায়ির বুকীঞ্চামপ্রবিধন নামপ্রিধন ক্ষাণিনিজ্ঞানিক এই পাইনিজ কিন্তু ক্ষানিজ স্থানিক বিশ্বনাধান ক্ষানিজ্ঞানিক কিন্তু স্থানিক বিশ্বনাধান কিনা কিন্তু নামিক কিন্তু श्वरनः ययान इ.जि.मक्त र विविद्ध वृद्ध । जि.कि.सक्तिकी क्रार्शिन अजिस्यासनी सक्ति के दूब सूट क्राज्य न सम्मान के स्वार्थ जिस्सार न के सन्धार साम के साम के सम्मान के साम के सम्मान के समान के सम्मान के सम्मान के समान के সী। কি প্লাব । এই গবিদনি হিন্দা জানু প্ৰাৰ্থ কৰি কৰি লাগি । ইনা সাহী কৰি নাম বিনাম বান প্ৰভান প্ৰাৰ্থ কৰি কৰি আইন সমা সাম কৰে। সাম কৰা সাম কৰে সাম কৰি নাম বান কৰে। সাম কৰি নাম বান কৰে নাম কৰি নাম বান কৰে। সাম কৰি নাম বান भाजाय भागा रेचे ई वालयानाअयिशियमन्त्रात्रायमानावशीयां है विस्तृत्रायम प्रारेख अरियुनिक राख्य है जानाविष्ठ वालयाना प्रारेख प्रारेख अरियुनिक राख्य है जानाविष्ठ वालयाना प्रारेख प्रारंभ का प्रारेख अरियुनिक राख्य है जानाविष्ठ वालयाना प्रारंख अरियुनिक राख्य है जानाविष्ठ वालयाना प्रारंख का विष्ठ वालयाना प्रारंख के विष्ठ वालयान प्रारंख के विष्ठ के विषठ के विष्ठ गीरंबिजवरोग्रजातीयर शिजासुयुरी सिंध्रेवीरजार एण रूपरी क्रुता। तस्त्रान्य पूर्ण सिनीजरुसर जस्त्र स्त्रीताजल कुलासुर्विवः प्रस्ता। सर्वार्वे विषय सिन्ध्र स्त्रान्य सिन्ध्र स्त्रान्य सिन्ध्र स्त्रान्य सिन्ध्र स्त्रान्य सिन्ध्र सिन्ध् रण्यू चाराकारा गुणवराष्ट्राणिणीरार्ग्यंदगर्यि (विन्त्रमिद्धमित्यमित्र मुम्योपित्र न्त्रमुम्य भाराभिश्चा म्वायोष्ट्र विनास नित्यमाला विस्थान मिला विस्थान मिला के स्वाय के स्वय के स्व 'उद्योग्यातिययणारिजरिजी।'इ देतिविक्रमञ्जीः योविस्माजदर्भे प्वविगलकलिकालवृत्रीः। एकस्थारमंभका रयरिखुमालः पासारमदिन्यमास्य विगणास्य गृह्य विविक्रमञ्जीः योविस्माजदर्भे प्रविश्व विश्व खें इस्मिद्धिः वित्र रिक्रिर मार्थि मार्थि मार्थि मार्थि । इस्मियावयानी सुद्धि मार्थि सार्थि । अस्ति सार्थ । अस्ति सार्थि । अस्ति सार्थ । अस्ति सार्य । अस्ति सार्थ । अस्ति ં હું વિલ્રા વિસ્કૃષ્ઠ કે દાવની ૧ટ ઝગનિ વુળનઝાના ત્રચોને લહે. જીમારિ વાર્ક્સ માર્ચ સાંધાનિના વુળ છે કે પ્રતિના સાથે <mark>કે સામ માર્ચ કે દાવની ૧૨ ઝગનિ વુળનઝાના ત્ર</mark>ાના કાર્ય કે સામ માર્ચ કે ्टिइन युन्ट इन्निप्निन्द र इक्निप्निन्द अपनिकार्णिविद्धानकारियादिनाक्षिक अपने स्विनायनाम्बर देनेन्त्र इ<mark>श्विमायनादिनायकार युन्द स</mark>्वान्यादिनायकार युन्द स्वान्य प्रतिकारिकार स्वान्य स्वान

kosha, and in the Kumārapālacharita for Jinamandana where the thirty-six Rājput tribes are likewise enumerated.

The description of the four Chhinda chiefs named is almost purely conventional. In spite of the extravagant praise of their bravery and warlike exploits, it may be considered as certain that they were only ordinary feudatories, obeying a paramount power, possibly the king of Kanauj. The real facts recorded are very few. Regarding Malhana it is said in verse 11 that he was a Saiva, and in verse 13 that his consort Anahila belonged to the royal Chulukîśvara race. The latter name is, I think, an equivalent of the better-known one Chaulukya. The Chaulukyas derive their origin from a mythical hero Chuluka, who is said to have been created from Brahman's waterpot (chuluka). Chulukîśvara may stand either for chuluki(n)-iśvara or, as I believe to be more likely, with a somewhat irregular sandhi for chulukyu-isvara, and may be translated the Chulukya lords. Malhana's marriage seems to have been above his rank and a source of pride to the family. The definite statements regarding his son Lalla are—that he brought the Katha river to his unnamed capital, verse 22, and that he built the temples of Siva and Parvati in conjunction with his wife Lakshmi, endowing them with some villages, situated in the Mayûtâ of Bhûshana, to which he gave the name Devapalli, as well as with a fourth of his income. Sir A. Cunningham's researches have shown that Devapalli is the modern Dewal,5 and that the Katha river is the canal still called Katni-nadi. The latter identification makes it very probable that Lalla's residence was the deserted fort, called Gadh-khera, which is almost surrounded by the canal. As the date of the inscription, Samvat 1049, probably refers to the Vikrama era and thus corresponds to 992-93 A.D., Lalla and the other chiefs named, all lived in the tenth century. Nehila, the author of the Prabasti, who, as would appear from his great praise of Lalla's liberality, must have been very well paid for his work. was the son of Bhatta Sivarudra and belonged to the Vedic gotra of Vatsa. The copvist Takshaditya, son of Vishnuhari, was a Gauda Kayastha, and Somanatha. son of Kamadeva, the mason, who incised the document, was a native of Kanyakubja-Kanauj.

#### TRANSCRIPT.

L. 1. भी भी नमः शिवाय ॥

हेशाशुहायपीडाभरनमदचलीत्संगसभारद्र अध्यद्भगरितर्यग्वसितमणिफणामखन्ते भीगिराजे । तत्कासीद्रान्तकीकवितयस्तमसाद्यीवभन्त्रावतारः पायादः पार्किती]मः ममितदममिरःमी -र्यवीर्यावसेषः ॥ [१॥]

L. 2.

शूक्तवतिहरददानवक्षंभमुक्तमुक्ताककापनिकतामस्वकष्ठकातिः ।

विश्वं पुनातु गिरिका वदनावधूतचन्द्रीपनीतपरिवेषमियीहदन्ती ॥ [२॥]'

सक्तीविभागविस्ताविसद्य सभटव्यापारतीसामादं प्रस्थात -

<sup>2</sup> Aufrecht, Cat. Sansk. MSS. Bodleian Libr., p. 354. The addition of the affix ke to names is extremely common, especially in Jaina Sanskrit.

<sup>&</sup>lt;sup>3</sup> See Ind. Off. Lib. No. 286, p. 2 (Sansk. MSS. Bühler). Sir H. Elliot's identification (Memoire, &c., vol. I. p. 73) of the Chhindas with the Chandels is most improbable, because the words do not agree and the Jaina lists contain both names.

<sup>\*</sup> Archaological Reports, vol. I, pp. 853 ff.

Dewal is called 'Illahabas or 'Illahabad by the Muhammadans: the Katni is also known as the Kava.-J. B.]

<sup>\*</sup> Metre, Sragdhara. Only the = of the syllables = of is distinguishable.

Metre, Vasantatilaka.

- L. 3. चितिपालर क्रजलिषः श्रीराज इसीसर: । सदीर व्रतियोगियां स्वीर व्रतियोगियां स्वाप्ति स्वाप
- L. 4. रहष्टेरष्टासु दिश्च यशमैव सह प्रसिद्धा ॥ [४॥]° वंशिखिन्मितकीर्त्तिकन्दलवित त्रीवैरवर्माख्यया ख्यातीभूद्भवि भूषिताविनतली राजन्यचूडामणिः । जन्मस्थानिमवाकलय्य कमला तुङ्कालनां भाविनाश्चर्तृशामवनेषकार चतुरा यस्थालयान्तस्थिति-
- L. 5.

  म्॥ [५]

  त्यागी धर्मापरः पराक्रमधनः सत्यप्रियः कीर्त्तिमासस्मार्मानुगतः ग्रुचिर्दृदमितम्भीनीवती

  नीतिमान्।

  गौर्यौदार्यविवेकधेर्यनिलयो यः सङ्गतः सळानैर्युक्तः सर्व्यगुणीदयेन महतामाराधनीयोभवत्॥ [६॥]

  तस्मादत्ययतेजःप्रसर्गियमितारा -
- L. 6. तिपङ्गीपमंगः त्रीमांचण्डप्रतापः सकलवसुमतीभूषणं भूषणोभूत् । यस्योद्योगप्रसर्णहलभरदिलतस्मातलस्थस्ववीयः श्रेषाहिष्वासशीषादगमदिरिणतां निर्ज्जलं भीगि-सञ्च॥ [७॥]12

यत्सेन्यगन्धगजगण्डगलबादाश्वः संजातचम्द्रकशतैरिव मुद्रि -

- तासु ।
  टूरे विपचकरिणी वनदिन्तिनीपि भूयी न वारि जग्रहः सरसीष्वरख्ये ॥ [८]¹³
  यः सेवागतराजचक्रमुकुटोड्ट्टांच्रिपीठस्थली भर्त्ता यसतुरस्वुराधिरधनालंकारवत्था भुवः ।
  विद्येपैरपि यस्य तै रघुपतेराशोषिताः सिन्धवी यस्तस्थापि महाकुला -
- L. 8. [च]ल द्वावष्टभ्य तस्त्री भुवम् ॥ [८॥]<sup>14</sup> यस्त्रैषा राजधानी रजनिकरकराकारकाम्त्रेमुंचीधेः पूर्खेवाद्यापि रमग स्कुरित मरकतस्त्रामलेः । ज्वानैर्कस्त्रामेरितविशदसुधासेकश्चनेः सुराणां प्रासादैक्वताग्रेरमरपितपुरीस्पर्दिनीव विभाति ॥ [१०]<sup>15</sup>
- L. 9. स्थानुजः समभवद्रवमित्रनमृः श्रीमल्इणः परिघपीवरवाष्ट्रदण्डः । भ्यातुः क्षपाणतुलिताष्ट्रितराजचकं यो लीलयैव धवलो धुरमावभार [॥ [११॥] ल[ब्यू]ा ततः स विपुलामिप राजलक्षीं भिक्तं परामकृत देवगुक्षिजेषु ।
- L. 10. प्रीत्ये सञ्ज्ञणयिवस्तुजनेजनिष्ट दृष्टचयादतनुतातिसुदं प्रजास् ॥ [१२॥]"
  तस्य प्रियापि चुलुकीखरराजवंश्रसभूतिक्ष्यलगुणाभरणाभिरामा ।
  गीता जगत्यणिक्विति समस्तकान्तग्रहान्तवज्ञकमलेन्द्रकला वसूव ॥ [१२॥] 
  तस्यां श्रीलक्षनामाजनि जनितमद्वामण्डलाधीशशक्यः श्रूरः कुन्दे -

<sup>&</sup>quot; Metre, Sårdûlavikrhlita.

<sup>\*</sup> Metre, Indravajra.

<sup>10</sup> Metre, Sardulavikitdita.

<sup>&</sup>quot; Metre, Sårdûl wikrelita.

<sup>15</sup> Metre, Sragdbara.

<sup>12</sup> Metre, Vasautatilaka.

<sup>14</sup> Metre, Śardúlavikrklita; the first letter of l. 8 is destroyed.

<sup>13</sup> Metre, Sragdhard.

<sup>16</sup> Metre, Vasantatilaka.

<sup>&</sup>lt;sup>17</sup> Metre, Vasantatilaka; the second syllable of the verse is mutilated, but recognisable.

Metre, Vasantatilaks.

L. 11. न्दुदत्तद्युतितुलितगृणालंकताशामुखन्ती: ।
योगी सामन्तचकाचलकनकगिरिर्व्विद्वतारातिलक्षीतिर्यक्षेत्रान्तपाताहतभुत्रशिखरिन्द्वंशप्ररोष्टः ॥ [१४]19

चित्रं यदस्य किल जन्मदिने ममन्तात् श्रीमल्हणस्य भवने परमप्रमीदे । भावेदयंत्युदयम -

L. 12. ब्बरतः पपात । शृङ्गालिमङ्गलरवैरिव पुष्पवृष्टिः ॥ [१५॥]<sup>20</sup> नीनिद्रा निलनी न चार्ष्पितमनिक्षा सतां सङ्गति-चीत्पुलस्तवका नता वनलता श्रीमा ससस्वा न च ।

नीहामा कविभारती न च तथा हृद्या परत्कौमुदी लच्छीर्यस्य यथा वभूव विदुषामानन्दनिष्यन्दि - L. 13.

किञ्चातैरपरेर्डराधिपतिभिर्मान्धे दृथा रचिता येषान्तिष्ठति दुर्क्भगेव वनिता श्रीरप्यभोग्या राष्ट्रे। नाभूदिस्त न नापि कोपि भविता भूपालचुडामणिर्यः श्रीलक्षनरेन्द्रचन्द्रसदृशस्यागेन भीगेनच॥ [१७॥]

भादी सङ्गरसंगताहितमहामातङ्गकुभ[स्य] -

L. 14. वी सिन्दूराक्णकान्तिक्ञवलयशस्तेजीभिरिकस्ततः । अत्यक्षातारितमः प्रतापविभर्देराक्रान्तदिग्मण्डल स्तिग्मांशीस्तुलनाम्विभर्त्तं भुवने यन्मण्डलाग्रीधुनाम [१८॥]

भयी मुक्तायमाना शिरसि हिमगिरेरश्वगङ्गायमाना व्योखि च्योत्खायमाना दिशि दिशि करिणां कुरू -

रमग्रामु हिं वह्रक्या -

L. 15.

उचैईवालयानामुपरि सितपताकायमाना यदीया कीर्त्तिभीन्ता समन्तादनुनदि पुलिने राजद्वंसीयमाना ॥ [१८॥]<sup>24</sup> कष्टे काले कलावप्रभिभवति जगत्कूपवापीतडागै रासवारामसचैः सुरसदनमठैर्माख्डिताया-ममुखाम् ॥

L. 16. 

मित्रुजनजनानन्दितायां नगर्यो यश्चिम्बर्मावतारे प्रकृतकत्युगाश्चर
सञ्चावनाभूत् [२०॥]\*\*

यः शासनान्यतिसमृद्वजनान्वितानि सीमान्तसस्यवहुलानि ददी द्विजेभ्यः । पार्श्वप्रशस्ततक्षण्डमनीहराणि पुष्यानि निर्मलनदीतटवासभांजि ॥ [२१] अ

L. 17. गीरयेनेव येन मार्गोपदेशिना । खपुरीसिवधी रमा पुच्या कठनदी कता ॥ [२२]"
तस्त्राभवत्रव्यिनी मधसदनस्य सच्चीरिवामसकुत्राम्युनिधेः प्रस्ता ।

<sup>\*\*</sup> Metre, Sragdharå.\*\*

\*\* Metre, Vasantatilakå.\*\*

\*\* Metre, Śārdûlavikridita; read 아제:[证明 단데. \*\*]

\*\* Metre, Śārdûlavikridita.\*\*

\*\* Metre, Śārdûlavikridita.\*\*

\*\* Metre, Šārdûlavikridita.\*\*

\*\* Metre, Šārdûlavikridita.\*\*

\*\* Metre, Vasantatilakå.\*\*

\*\* Metre, Anushtubh.\*\*

सर्व्यावरीधनवधमखपद्मषण्ड प्रालेयहष्टिरपराभिधयापि लच्नी: ॥ [२३॥] भक्त्या च या विनयनमृतया

- च पत्यवेती जद्दार गुणवत्यनुरागिणी च। L. 18. रमंग्र हरादिसतयोखि तत्त्रथा हि प्रेमापि रूढमनयोखितरेतरस्थम ॥ [२४॥]20 श्रारामीद्यानवापीष देवतायतनेषु च। क्रतानि क्रियमाणानि यस्याः कर्माणि सर्वेटा ॥ [२५] 30 टीनानाथविपन्नेष करुणान्वितचेतसः। मचे -
- षु भुञ्जते यस्या विप्रसंघा दिने दिने ॥ [२६॥]31 L. 19. इत्यं विविक्तमनयोः परिवर्दमानधर्मप्रवस्थविगलकालिकालवृत्त्योः । एकस्त्रयोरममकारयदिन्द्रमौत्तेः प्रासादमदितनयाभवनन्त्रयान्या ॥ [२०॥] अ सुरग्रह्यगमितत्तङ्कौलासम्ङ्गदितयतुलितकान्ति खेत -
- T. 22. मचः सधाभिः। वितरति हृदि नान्तर्व्विसयं कस्य वातप्रहृतघनपताकाकंपितास्थीदवन्दम् ॥ [२८॥] अ यावत्सकोस्तभमरो मरमई नस्य युक्तीः ग्रशाङ्गकलाभरणं ग्रिरंस । यावित्स्वतिन्द्धित तीयध्यः समस्ताः स्तादेव तावदचला भवि कीर्त्तिरेषा ॥ [२८॥] स जय -
- L. 23. तु भुवि लक्षिन्छन्दर्वश्यप्रवीरः सममतिगुणवत्या कान्तया चेष्ठ लक्ष्मग्रा । रिप्गजसद्यंकप्राविताग्रेण येन प्रतिरस्मिसनैवालेखि दिख प्रशस्ति: ॥ ३०]35 भूत्यं सदैव भवने क्रतसंनिधाना नानाविधानि दरितानि विनाश्यम्ती । साप[त्य]दारपरिवर्भा स] -
- L. 24. ष्ट्रहरणस्य त्रीलक्षमण्डलपतेरनघास्त देवी ॥ [३१॥]<sup>36</sup> भूषण्स्य मयुतायां सम्बद्धा भूमिकत्तमा । विधाय देवपक्षीति देवयी: प्रतिपादिता ॥ [३२॥]<sup>37</sup> पूजासंस्कारहेतीच शिवयी: शासनीकृत: । दानादायस्य पादीपि श्रीलक्षेन सुकीत्तिना ॥ [३३॥]<sup>38</sup> प्रस्थातवत्सम्निवंशसम्ब्र[वो] -
- L. 25. भूबहोन्रूपचरितः शिवरुटनामा । तत्स्तुना विरचिताभिनवा प्रशस्तिरेषा प्रसन्नकविता किस नेष्टिसेन ॥ [३४॥] अ यस्य प्रसन्नसरला पदमालिकेयं प्रचादचेत्रधिकं सदलंकतिस ॥ त्रीलक्षनिमंत्रगणप्रयनाभिरामा मुक्तावलीव द्वदये विद्वां चकास्ति ॥ [३५]€

Metre, Vasantatilaka.

<sup>29</sup> Metre, Vasantatilaka.

<sup>30</sup> Metre, Anushtubh.

<sup>31</sup> Metre, Anushtubh,

Metre, Vasantatilaka.

<sup>13</sup> Metre, Malıni.

<sup>24</sup> Metre, Vasantatilaka.

<sup>35</sup> Metre, Mâlinî.

<sup>36</sup> Metre, Vasantatilaka; the letters placed between brackets are half destroyed.

<sup>37</sup> Metre, Anushtubh.

<sup>38</sup> Metre, Anushtubh. Read Halfifer.

<sup>39</sup> Metre, Vasantatilaka. The last letter of line 24 is damaged.

<sup>40</sup> Metre, Vasantatilaka.

L. 26. विष्णुहरेस्तनयेन च लिखिता गौडेन करिएकेणैषा । कुटिलाचराणि विदुषा तचादित्याभिधानेन ॥ [३६॥]'' कन्यकुआगतेनापि कामदेवसुतेन च । उत्लीर्षा सीमनायेन टक्कविज्ञानग्रालिना ॥ [३०॥'' सम्बत्सरसङ्ख १०४८ मार्ग्य विद ७ गुरुदिने ॥थ॥''

#### TRANSLATION.

## Om, Om, Adoration to Siva!

- 1. May the husband of Parvati protect you,—he by whom the mainfestation of a charm (in the shape of) the Mahastotra, was made in the three worlds that were greatly frightened at that time when the King of Serpents had his jewelled heads obliquely by the load of the earth that fell far away in consequence of the multitude of the mountain-plateaux bending under the weight of a gentle pressure of the tip of (Šieter) great toe—he who humbled the pride entertained by the ten-headed (Rávána) on account of his strength and valour.
- 2. May the Daughter of the Mountain purify the universe—she the specific splendour of whose throat has been gained through a multitude of pearls fallen from the frontal globes of the Dânava (who assumed the shape of) an elephant (and was) wounded by (her) trident, she who wears as it were the halo surrounding the moon which is surpassed by her face.45
- 3. Victorious be the race of the Chhinda princes, the scene of the coquetion sport of Lakshmi, the field of the playful activity of brave warriors, an ocean containing jewels (in the shape of) renowned kings, a lake for the royal swan Sri, a sacred bathing-place for those who keep the vow of noble heroes, a moon to gladden the needy, (who nive be compared to) the night lotuses, a forest-fire for the destruction of the families of (their) foes (who resemble) bamboos.
- 4. Its origin in ancient times from the great sage Chyavana—who sternly frowned in order to break the pride of the Lord of the gods when he was openly tainted by sin<sup>18</sup>—is known in the eight regions of the world together with its fame.
- 5. In this race which possesses brilliant fame (comparable to the white flowers of the) Kandala, was born a crest-jewel of warriors, famous on earth under the appellation 'the illustrious Vairavarman' in whose house the clever goddess of Fortune took

<sup>41</sup> Metre, Âryâ.

<sup>42</sup> Metre, Anushtubh.

The word सदस is superfluous and ought to be expunged. The mistake seems to have been caused by the and on having originally intended to give the date both in words and in figures.

<sup>44</sup> I have rendered the first huge epithet of Siva as literally as possible, because I do not know the myth to which it refers. Siva's encounter with Ravana is frequently alluded to in the Karyas.

<sup>45</sup> The demon who assumed the shape of an elephant is no doubt Mahishasura. According to the Decimalistatures, Markandeya Purana, LXXIII, 30, the Asura turned himself also into a Mahagaja. When speaking of the halo which surrounds the face of Parrati, the poet may have thought of representations, such as are found in Moor's Himbe P of plate vii, where her head is surrounded by a glory. Chandropanita which I have taken as equivalent to chanaraya upanita, may also stand for chandrens upanita. In the latter case it would indicate that the moon, found on Siva's crest, transferred his halo to the goddess who is closely united with her husband in the form of Ardhanaîî.

<sup>&</sup>quot;This refers to the quarrel of, Indra and Chyavana, caused by the latter's appropriating a share of the offerings to the Asvins; see H. H. Wilson's Vishnapurana, vol. III, p. 248, and Dr. F. E. Hall's note thereon. I am unable to find the story in the Kaushitaki-Brahmana where it ought to stand according to the scholiast.

up her abode, foreseeing, as it were, (that it would be) the birth-place of high-minded future lords of the earth;

- 6. Who (Vairavarman), being liberal, pious, energetic, fond of truth, famous, a follower of the path of the virtuous, pure, of firm intellect, exalted through (proper) pride, the abode of valour, munificence and discernment, an associate of the virtuous, (and) endowed with all virtues, became worshipful for great men.
- 7. From him sprang illustrious Bhûshaṇa<sup>43</sup> of fierce prowess, an ornament of the whole earth, who through the expansion of his exceedingly terrible lustre prevented mud (i.e. his) enemies from sticking (to him). Through the heat of the breath of the very stout serpent Sesha who lying under the earth was wounded by the weight of that (Bhūshaṇa's) army when it strenuously marched forward, the abode of the snākes (Pūtūla) was converted into a salt-marsh.
- 8. In the forest-lakes which were marked, as it were, with hundreds of dark spots sprung from the ichor that dropped from the temples of the rutting elephants of his army, even the wild elephants—how much less those of his enemies—no longer drank water.
- 9. His footstool was scratched by the crowns of a multitude of princes who came to serve him; he was the lord of the earth that is encircled by the four oceans as by an ornamental zone; the oceans were almost dried up by his camps (as) by those of the lord of the Raghus, resembling one of the primeval mountains he stood supporting the earth.
- 10. This capital of his, filled as it were with numerous excellent qualities that are lovely like the shape of the beams of the moon, glitters even at present, charming on account of its woods that are dark-green like emeralds, (and) seems to rival the town of the lord of the immortals with its gardens resembling Nandana, with its high-topped temples of the gods that are resplendent with the sprinkling of exceedingly pure whitewash.
- 11. His younger brother was the illustrious Malhana, who, in devotion, bowed to Bhava,—whose strong arm was stout like a club, who resplendent (with fame)<sup>50</sup> sportively took over the burden (of the empire) from his brother, proving himself equal to the multitude of hostile kings with his sword.<sup>51</sup>
- 12. Though he gained thereby great royal fortune, he showed the highest devotion to gods, Gurus and Brâhmans; he was born for the joy of his friends, intimates and kinsmen; he spread delight among his subjects by destroying the wicked.

47 Or, "exalted through honours" (conferred by his suzerain).

- \*Bhūshaṇa, left out in Mr. Prinsep's translation, not the monstrous Māmschanda-pratāpa, which owes its origin to a wrong division of the syllables of two epithets and to a mislection, is the name of the second chief. Bhūshaṇa is still a very common proper name, usually spelt and pronounced Bhūkhaṇ. By the epithet chandapratāpaḥ, Bhūshaṇa is compared with the sun and this comparison suggests that of his enemies to the mud which the sun dries up and prevents from sticking.
- \*\* The translation of the third and fourth Pâdas is not certain. In Pâda 3, I have taken vikshepa in the sense of 'camp' which it certainly has in the inscriptions of the Gurjara king Dadda II. If that is correct, it must be assumed that the armies are represented as having required, on account of their magnitude, the whole contents of the oceans for drinking-water. Indian poets frequently speak of the soldiers of their heroes drinking from the ocean, apparently forgetting that the thing is impossible (see e.g. the great Andhra inscription of Pulumâyi, Arck. Reports of Western India, vol. IV, p. 108, I.8). Possibly, however, vikshepa may mean 'constructions' and the poet wished to say that Bhūshaṇa built bridges or dams across the ocean, as Rāma did when invading Ceylon. In the fourth Pâda I have left untranslated the words tasyâ pi, of which I cannot make anything. I am inclined to assume that they have been put in in order to make up the verse.
  - Dharala, 'resplendent (with fame),' may possibly be intended as a second name or biruda of Malhana.
- a One would have expected chakrah. But the actual reading may be defended on the supposition that the compound is an argoyibhara modifying avabhara. It would seem that Malhana had to fight for the succession or possibly took the chiefship by force from his brother.

- 13. But his wife, sprung from the royal race of Chulukiśvara, lovely through the ornament of shining qualities, celebrated in the world as Anahilâ<sup>52</sup>, was (as) the new moon to the lotus faces of the whole harem of her husband.
- 14. From her was born a hero, called the illustrious Lalla, who caused fear to great rulers of provinces, who adorned the beauteous faces of the (nymphs guarding) the regions by his virtues which equalled the brilliancy of jasmin, the moon and ivory; he was a shoot of the Chhinda race, whose high arm was struck by the oblique glance of the goddess of Fortune that he took from his enemies.
- 15. Wonderful (it was) that, forsooth, on the day of his birth a rain of flowers fell from the sky all around in the most joyful palace of the illustrious Malhana, announcing, as it were, (his future) prosperity by the auspicious humming of the bees.
- 16. Neither a lake with opened lotuses, nor the company of the virtuous, dear to those who give them their hearts, nor bending forest-creepers with full-blown flower-bunches, nor fields covered with crops, nor the high-flown speech of poets, nor the light of the autumnal moon, is so pleasing to the heart, as his good fortune that showers joy on the learned.
- 17. What is the use of the birth of other princes, in whose palaces I ween Fortune resides, like a hapless woman<sup>53</sup> guarded in vain and unenjoyed? No crest-jewel of princes ever existed, exists, or will exist who resembles the illustrious moon-like prince, Lalla, in liberality and in enjoyment.
- 18. His sword now equals in the world the fierce-rayed (sun), as first it possesses a ruddy hue derived from the minium on the frontal globes of the huge elephants of his foes meeting him in battle, and then, flaming with the brilliant lustre of his fame, it occupies all the regions with its majestic power that destroys his enemies who resemble darkness.
- 19. His fame wanders all around (the world), becoming a pearl in the ocean, appearing on the top of the snowy mountain as the heavenly Ganga, changing to the moon-light in the sky and in every quarter of the horizon to the frontal globes of the (guardian) elephants, being visible on high, above the temples, as a white flag and on the sands of every river in the shape of royal swans.
- 20. Though the dread Kali age oppresses the world, there arose—when justice became incarnate in him—the idea that the original Krita age had begun in that town (of his) which is adorned with round and square wells and tanks, with temples of the gods and monasteries having gardens and alms-houses<sup>55</sup> attached, which shows a pleasing prosperity, and which is joyful with most virtuous men.
- 21. He presented to the Brûhmans, by grants, sacred villages which are inhabited by very wealthy people, on whose fields corn is plentiful, which are pleasant through neighbouring groves of excellent trees, and are situated on the banks of pure rivers.
- 22. The pleasant, holy river Katha was conducted by him, who showed it the way to his town, just as Ganga (was brought down from heaven) by Bhagiratha.

Masculine occurs also as Anahila in the Valabhi inscriptions, Indian Antiquary, vol. VII, p. 76.

<sup>33</sup> I am afraid durbhaga is put in order to make a most indecent pun. At all events the poet is guilty of gramyatea.

<sup>&</sup>lt;sup>54</sup> The elephants guarding the quarters are white, just like the fame of Lalla.

- 23. His wife became she, who is born from a pure ocean-like family (and therefore) resembles Lakshmi, the wife of Madhusüdana rising from the pure ocean, her ancestral home,—she who is a snow-shower to the lotus-thicket of the faces of all the (other) ladies of (her husband's) harem, and who even according to her appellation is a second lakshmi.
- 24. She, being endowed with virtues and affectionate, charmed the heart of her bushand by her devotion and her modest humility; for their pleasing mutual affection is even as high grown as that of Hara and of the Daughter of the Mountain P(mati).
- 25. In parks, gardens, wells and temples of the gods her (good) works have been a remark, are ever being performed.
- 26. Crowds of Brahmans dine every day in the alms-houses maintained by her, who is compassionate towards the distressed, the helpless and the decayed.
- 27. Thus it was resolved by those two (Lalla and his consort) through whose processing acquisition of merit the manners of the Kali age disappear; the one of them both this temple of the god who wears the moon on his head, and the other that of the Doughter of the Mountain.
- 28 Whose heart does not this pair of temples fill with wonder, the splendour of which equals that of two high tops of Kailasa, which is on high white with stucco (and) to allow numerous flags, agitated by the wind, the cloud banks are shaken?
- 29. As long as the breast of the destroyer of Mura is decked with the Kaustobha jowel, as long as the head of Sambhu is adorned with the crescent of the mean, as long as all the oceans exist, so long may this (source of) fame remain firm on earth.
- 30 Victorious be here on earth Lalla, the chief hero of the Chhinda race, tozether with his most virtuous consort Lakshmi,—he who in every battle has written
- ' say (of himself) on the firmament even with his sword, the tip of which is covered by the muddy ichor of his enemies' elephants.
- 31. May holy Devi<sup>3</sup> who destroys misfortunes of various kinds, be ever present (*crant*) welfare in the palace of the illustrious Lalla, the ruler of a province, united with his children, wife, dependants and friends.
  - 32. The excellent land connected with the Mayûtâ of Bhûshaṇas has been preated to the two deities, having been given the name Devapalli.
- 33. And for the purpose of the worship and of the repairs, illustrious Lalla of good teme has granted by a charter, after (making) a (solemn) donation, to Siva and his consection for the fourth of his revenues.
- 34. There was a Bhalfa of befitting conduct, called Sivarudra, born in the famous the of the sage Vatsa. By his son Nehila has been composed this new eulogy, the party of which is perspicuous.
- 35. This perspicuous and simple wreath of verses of his, which is the cause of xendingly great joy, which possesses true poetical ornaments and is lovely through the

re, who surpasses her revals in beauty or, to use the oriental phrase, blackens their faces like a snow-shower the result is a

T Davi. ie, Parvatt.

The Mark has of contishana has not been identified. Possibly it may be the town or auburb of the capital, mea-

description of the pure virtues of illustrious Lallah, glitters in the hearts of the learned like a string of pearls.<sup>59</sup>

- 36. And this (eulogy) has been written by the son of Vishņuhari, a Gauda clerk, 60 called Takshāditya, who knows crooked letters.
- 37. And it has been incised by Somanatha, the son of Kamadeva, who came from Kanyakubja and is experienced in (work performed with) the chisel.

One thousand years, 1049, Marga, dark half 7, on a Thursday.

### XIII.—A VALABHÎ GRANT OF DHRUVASENA III. DATED SAMVAT 334.

By E. HULTZSCH, Ph.D.

Like the Råshṭrakûṭa grant published above,¹ the original of the subjoined grant was found at Kâpaḍvaṇaj in Gujarât. The document is inscribed on the inner sides of two copper-plates with raised rims. Each plate measures 1'3" by  $10\frac{3}{4}$ ". The right-hand ring has been lost. The left-hand ring, which bears the seal, is of irregular shape and about  $\frac{1}{3}$ " thick. The oval seal measures 2" by  $2\frac{1}{3}$ " and bears—in relief, on a countersunk surface—a seated bull facing the left and below it the legend  $\frac{3}{3}$  Here. Both the plates and the seal are in a state of almost perfect preservation.

The grant is dated "from the victorious camp pitched at Siri-Simminikâ," which looks like a Prâkrit name. The inscription gives the usual genealogy down to Dhruvasena III. and records that the latter granted the village of Paṭṭapadraka, which was situated in the Dakshina-paṭṭa of the Śivabhâgapura-vishaya, to the Brâhmana Bhaṭṭibhaṭa, the son of Bappa, a native, inhabitant and chaturvedin of Mahichhaka, who belonged to the Kauśika-gotra and studied the Vājasaneya-śākhā. The name Mahichhaka, which occurs twice in the grant, seems to be a later correction in somewhat different characters. The dūtaka was the pramātṛi Nāga, and the document was written by the chief secretary (divirapati) Anahila, the son of the chief secretary Skandabhaṭa, who was "charged with peace and war" (samdhivigrahā-dhikṛita). The date of the grant was the 9th day of the bright half of Māgha of [Gupta-]Samvat 334 or 653-54 A.D.

"I am unable to render the pun in Aridaye, which, if referred to the string of pearls, means 'on the heart' or 'on the breast;' if referred to the verses' in the heart' or 'in the mind.'

Maranika 'clerk,' i.e. Kâyastha, is derived from karana, which means both 'a written document' (see the Petersburg Dict. sub voce) and 'a Government office.' The latter meaning may be gathered from Hemachandra's commentary on his Yogasastra, III, 127: यथोचित स्थानम् । यथोचितमिति । यहा राजा तदा घवतमूई यहामात्यसदा करव यदा विकादिरापणमिति ।

<sup>1</sup> Ante, p. 52.

<sup>&</sup>lt;sup>2</sup> Ind. Ant., vol. VII, p. 76.

<sup>3</sup> Ind. Ant., vol. VII, p. 79, where the reading of the facsimile is योगान, not योगा as the transcript has it.

Ind. Ant., vol. VII, p. 76, and vol. XI, p. 306.
 Ind. Ant., vol. I, pp. 17, 45f., and vol. VII, p. 73.

<sup>\*</sup>According to Professor Bühler (Ind. Ant., vol. XV, p. 337, note 10, and vol. XVII, p. 197, note 50), an unpublished grant of Dhruvasena III. is dated in Samvat 332. The reign of Dhruvasena III. is limited by the latest date of his predecessor Dharasena IV. (330) and by the date of his successor Kharagraha II. (337).

### TEXT.

### PLATE I.

- $[L.\ 1.]$  श्रीं स्वस्ति विजयस्कन्धावारात् सिरिसिमिणिकावासकात् प्रसभप्रणतामित्राणां मैत्रकाणाम-तुलबलसंपन्नमण्डलाभोगसंसक्तप्रहारशत -
- [2.] लक्षप्रतापात्रतापोपनतदानमानार्ज्जवोपार्ज्जितानुरागादनुरक्तमौलभृतत्रेणीवलावाप्तराज्यत्रियः परममार्ह्णवरत्रीभटार्कादव्यवच्छि -
- [3.] त्रराजवङ्शान्मातापितृचरणारविन्दप्रणतिप्रविधौताशेषकस्मषः शैशवात्रस्थित खङ्गदितीयबा-इरेव समदपरगजघटास्फोटनप्रकाशितस -
- [4.] विनिकष: तत्रभावप्रणतारातिचूडारव्वप्रभासंसक्तपादनखरिमसहितः सकलस्मृतिप्रणीत-मार्म्भसम्बर्गिरपालनप्रजाहृदयरंजनान्व -
- [5.] र्यराजभन्दो रूपकान्तिस्थैर्यगांभीर्येबुद्धिसंपद्धिः स्मरमभाद्वाद्विराजोदिधित्रिदशगुरुधनेभानतिभयानः सरणागताभयप्रदानपरतया तृण्व -
- [6.] दपास्ताग्रेषस्वकार्य्यफर्ल[:\*] प्रार्त्यनाधिकार्यप्रदानामन्दितविद्वसुद्वत्रण्यिद्वदयः पादचारीव सकलभुवनमण्डलाभोगप्रमोदः परममाहिष्वरः स्त्री -
- [7.] गुइमेनस्तस्य सुतस्तत्पादनखमयूखसन्तानविसृतजाञ्चवीजलीचप्रचालिताशेषकल्मषः प्रणयि-श्रतसङ्खोपजीव्यमानसंपद्रपलोभादिवाश्व -
- [8.] त: सरभसमाभिगामिकैर्मुणैस्सङ्जगिक्तभीचा विशेषविस्मापिताखिलधनुर्देर: प्रथमनरपति-समितस्ट्रशनामनुपालयिता धर्मदायानामपा -
- [9.] कर्त्ता प्रजोपघातकारिणामुपप्रवानां दर्शयिता श्रीसरस्वत्योरकाधिवासस्य संहतारातिपच-लच्छीपरिभोगदचविक्रमो विक्रमोपसंप्राप्तविमलपा -
- [10.] र्ष्टिवयी: परममान्नेष्वर: योधरसेनस्तस्य सुतस्तत्यादानुद्यातस्रक्षक्षश्रादानन्दनात्यद्भृतगुण-समुदयस्यगितसमग्रदिङ्मण्डल: समरग्रतविजयशो -
- [11.] भासनाथमण्डलाययुतिभासुरतरांसपीठीदूढगुरुमनोरथमश्वाभारः सर्व्यविद्यापरापरविभागा-धिगमविमलमतिरिप सर्व्यतः सुभाषितल -
- [12.] वेनापि सुखोपपादनीयपरितोष: समग्रलोकागाधगांभीर्याष्ट्रदयोपि सुचरितातिश्रयसुव्यक्त-परमकत्वाणस्त्रभाव: खिलीभूतक्षतयुगनृपति -
- [13.] पथविश्रोधनाधिगतोदग्रकोत्तिः धर्मानुपरोधोञ्चलतरीक्षतार्श्वमुखसंपदुपसेवानिरूठधर्मादि-त्यदितीयनामा परममाद्वेखरः श्रीश्रोलादित्यः
- [14.] तस्यानुजस्तत्पादानुद्वातः स्वयमुपेन्द्रगुरुणेव गुरुणात्यादरवता समिभलपणीयामिप राजलच्मी स्वन्थामक्तां परमभद्र इव ध्रय्यस्तदाचा -
- [15.] संपादनैकरसतयैवोइइन् खेदसुखे रितिभ्यामनायासितसत्वसंपत्तिः प्रभावसंपद्दशोक्कतनृपति-शतिशरोरत्रच्छायोपगूढपादपीठोपि
- [16.] परावज्ञाभमान प्रसानालिङ्गितमनोष्ट्रत्तिः प्रणितमेकां परित्यन्य प्रस्थातपीक्षाभिमानैरप्य-रातिभिरनासादितप्रतिक्रियोपायः कत -
- [17.] निखलभुवनामोदविमलगुण्संष्ठतिप्रसभविघिटतसक्तलकिविलसितगितवींचजनाधिरीष्टिभिरशेषैदींपैरन $[\mathsf{T}^{\times}]$ मृष्टात्युद्धतद्वयः प्र -

<sup>7</sup> Read ०संहति:.

<sup>8</sup> Read ॰ ग्रिचा •.

<sup>9</sup> Read . Hwo.

Dead • श्रामिमान•.

- [18.] स्थातपीरुषास्त्रकीशलातिशयगणितर्थावपचितिपतिलच्छोखयंशाहप्रकाशितप्रवीरपुरुषप्रथ-मसंस्थाधिगमः परममाहेखरः त्रीखरय -
- [19.] इस्तस्र तनयः तत्पादानुद्यातः सकलविद्याधिगमविद्यितनिखिलविद्वज्जनमन प्रपितिवेषा-तित्रयः सत्वसपदा त्यागौदार्थ्येण च विगतानुस -
- [20.] श्वानाश्रमाश्वितारातिपचमनीरयाचभङ्गः सम्यगुपलचितानेकशास्त्रकलालोरचरित''गञ्जरवि-भागोपि परमभद्रप्रकृतिर -
- [21.] [क्क] चिमप्रश्रयविनयशोभाविभूषणः समरशतजयपताका हरणप्रत्य लीदग्रवा हुदं डिविध्वंसित-निख्छि प्रतिपच्चदर्योटयः
- [22.] स्वधनु अप्रभावपरिभूतास्त्रकीयलाभिमानसकलतृपतिमख्डलाभिनन्दितयासनः परममाहे-खरः त्रीधरसेनः तस्यानुजः तत्पाः । दा -
- [23.] नुद्यात: सञ्चरितातिययितसकलपूर्व्वनरपतिरतिदुखाधानामपि प्रसाधियता विख्याणा<sup>3</sup> मूर्त्तमानिव पुरुषकार: परिष्टदगु -
- [24.] णानुरागनिव्भरिचित्तवृत्तिभिर्मनुरिव खयमभ्युपपद्यः प्रक्तिभिरिधगतकलाकलापः कान्ति-मान् निर्व्वतिश्चेतुरकलकः कुमुदनायः
- [25.] प्राज्यप्रतापस्थगितदिगन्तरालप्रध्वन्तितध्वान्तराशिस्त्रततोदितः सविता प्रक्वतिभ्यः परं प्रत्यय-मर्खवंतमतिबद्दतिय -
- [26.] प्रयोजनानुबंधमागमपरिपूर्णवदधानः सम्धिविग्रहसमासनिश्चयिनपुणः स्थानेनुरूपमादेशं दरहण -

### PLATE II.

- [27.] व्रत्निधानजनित[संस्का]र: [सा]धूनां राज्यसालातुरीय तन्तृयीरुभयोरिप निष्णातः प्रक्रष्ट- विक्रमोपि करुणामृदुष्ट्वदयः श्रुतवा -
- [28.] नष्यगर्व्धित: काम्तीपि प्रश्रम<sup>16</sup> स्थिरसौद्धदय्योपि निरसिता दोषवतासुदयसमयससुपजनित-जनतानुरागपरिपित्ति -
- [29.] भुवनसमर्थितप्रथितवालादित्यद्वितीयनामा परममाहेखरः श्रीधुवसेनस्तस्य सृतस्तत्पादकम-
- [30.] षणजनितकिण्लाञ्कनललाटचन्द्रशकलः श्रिश्रभाव एव त्रवणनिष्टितमीक्तिकालङ्कारविश्वमा-मलत्रुतविशेषः प्रदानमलिलचा -
- [31.] लिताग्रहस्तारिवन्दः कन्याया इव मृदुकरग्रहणादमन्दीक्तानन्दविधिर्वस्यरायाः कार्मुके धनुर्वद इव संभाविताग्रेषलच्य -
- [32.] कलाय: प्रक्तसामन्तमण्डलोत्तमाङ्गप्टतचूडारब्र[1\*]यमानशासन: परममान्देखर: परम-भद्यारकमन्त्राराजाधिराजपरमेखरच -
- [33.] क्रवर्त्तित्रीधरसेनस्तत्वितामङ्भातृत्रीशीलादित्यस्य शार्क्रपाणिरिवाङ्गजनानी भक्तिवन्धुरावय-वकस्थितप्रचतेरतिधवलया दृरं तत्वा -
- [34.] दारिवन्दप्रष्टत्तया नखमणिक्चा मन्दािकन्येव नित्यममिलतोत्तमाङ्कदेशस्यागस्यस्यैव राजर्ष-इीचिन्समातन्त्रानस्य प्रवलधवलिन्द्रा य -

u Read सत्तसंपदा.

<sup>13</sup> Read • सीकचरित •.

<sup>13</sup> Read विषयाचा.

<sup>14</sup> Read • पूर्व विद्धान:-

<sup>15</sup> Read • ज्ञाखानुरीय • .

<sup>16</sup> Read um #1.

- [35.] श्रसा<sup>17</sup> वलयेन मण्डितककुभा नभिस यामिनीपतेर्व्विडम्बिताखण्डपरिवेषमण्डलस्य पयोद-श्यामशिखरचूत्रुकरुविरसञ्चविन्ध्यस्तनयु -
- [36.] गाया: चिते ४ पत्यु: श्रीडेरभटस्याङ्गजः चितिपसंहतेरनुरागिष्याः ग्रुचियशीङ्ग्रकस्तः स्वयंवरमालामिव राज्यश्रियमर्प्ययन्या ४ व⁴-
- [37.] तपरियन्नः शौर्थ्यमप्रतित्तत्रवापारमानमितप्रचण्डरिपुमण्डलमण्डलायमिवावलम्बमानः शरिद प्रसममाक्षरियलं ११-
- [38.] मुखबाणासनापादितप्रसाधनानां परभुवां विधिवदाचरितकरग्रहणः पूर्वमेव विविधव- रणीज्यलेन श्रुतातिप्रयेनोद्वासितश्र -
- [39.] वर्णः पुणः<sup>30</sup> पुनरुक्तेनेव रब्रालङ्कारेणालङ्कृतस्रीत्रः परिस्फुरत्कटकविकटकीटपचरब्रकिरण्-मविच्छित्रप्रदानसलिलनि -
- [40.] वहावसेकविलसम्बवभैवलाङ्ग्रसिवाग्रपाणिमुद्दह्न् धृतविग्रालरत्नवलयजलधिवेलातटायमानमुजपरिष्वत्नविग्न -
- [41.] भार: परममाईखर: श्रीधुवसेन×कुशली सर्व्वानेव समान्नापयत्वस्तु वस्तंविदितं यथा मया मातापित्रो≺पुर्खाप्यायनाय
- [42.] महिक[क]विनिर्मातमहिककवास्त्वीतश्चातुर्व्विद्यसामान्यकीश्विकसगोववाजसनेयसब्रह्मचारि-ब्र[1\*]श्चणवपपुत्रमष्टिभटाय
- [43.] शिवभागपुरिवषये दिल्लापट्टे पट्टपद्रकशांमः सीद्रङ्कः सीपरिकरः सभूतवातप्रत्यायः सधान्य-हिरस्थादेयसाद -
- [44.] शापराधस्मोत्पद्यमानविष्टिकसार्व्वराजकीयानामइस्तप्रचेपणीयः पूर्व्वप्रत्तदेवब्रह्मदेयरहितः भूमिच्छिद्रन्यायेना -
- [45.] चन्द्राक्कीर्णविचितिसरित्यव्वैतसमकालीन: पुत्रपीत्रान्वयभीग्य उदकातिसर्भेण धर्मादायी निसृष्ट: यतीस्थीचितया ब्रह्म -
- [46.] देयाय(1) हारस्थित्या भुंजतः क्रषतः क्रषयतः प्रतिदिश्रती वा न कै सिद्धासे धे वर्त्तितव्यमागा-मिभद्रतृपतिभिरप्यसादङ्ग -
- [47.] जैरन्यैर्वा स्वनित्यान्यैखर्याख्यस्थिरं मानुष्यं सामान्यश्व भूमिदानफलमवगच्छद्विरयमस्महा-योनुमन्तव्य अपरिपालयितव्यक्षेत्यक्ष<sup>21</sup>-
- [48.] च ॥ बहुभिर्व्वसुधा भुक्ता राजभिष्यगरादिभि: [।\*]। यस्त्र यस्त्र यदा भूमिस्तस्य तस्य तदा फलम् [॥≉] यानीह दारिद्राभयाद्वरेन्द्रैर्डनानि धर्मायतनीक -
- [49.] तानि [।\*] निब्र्भुंज्ञमात्थप्रतिमानि [तानि\*] को नाम साध्∺पुनराददोत [॥\*] षष्टिं वर्षसङ्साणि स्वर्मे तिष्ठति भूमिदः [।\*] भाच्छेत्ता चानुमन्ता च तान्येव नरके वसेत्[॥\*] दूतकोच प्रमातृश्रीनागः
- [50.] लिखितमिदं संसिविग्रहाधिकतिदिविरपतिश्रीस्कन्दभटपुत्रदिविरपतिश्रीमदनिङ्खेनेति ॥ सं २००२०४ माघ ग्र ८ स्रहस्तो मम ॥

<sup>17</sup> Read UNHi.

<sup>15</sup> Read • श्रियमर्पयन्या: ज्ञ •.

<sup>19</sup> Read • विसी ..

<sup>20</sup> Read पुन:.

al Read o बिल्मा.

### TRANSLATION.

- (L. 1.) Om. Hail! From the victorious camp pitched at Siri-Simminika From the devout worshipper of Maheśvara, the illustrious Bhaţarka, who had obtained majesty by hundreds of battles22 fought in the vast territories, which were held by the matchless army of the Maitrakas; who had prostrated their enemies by force23; who had gained the devotion of those whom he prostrated by his majesty, by his impartiality (in conferring) presents and honours; who had acquired the splendour of royalty by his devoted army (which consisted) of hereditary servants, hired soldiers and men employed in posts21; and whose royal lineage was uninterrupted,—(there descended) the devout worshipper of Maheśvara, the illustrious Guhasena, all whose sins were washed away by his prostrations at the lotus-feet of his father and mother; who, ever sword in hand from his infancy, brightened the touchstone of his courage by splitting the temples of the rutting elephants of his foes; the rays of whose toe-nails mingled with the splendour of the crest-jewels of the enemies whom he had prostrated by the power of that (courage); who (made) the word "king" (rajan) true to its meaning by delighting (rañjana) the hearts of his subjects through careful observance of the conduct prescribed in all smritis; who surpassed Cupid in beauty, the moon in splendour, the king of mountains in firmness, the ocean in profundity, the preceptor of the gods in wisdom, and the lord of treasures in wealth; who, in his readiness to grant safety to refugees, scattered as trifles all (the riches) gained by his (warlike) deeds; who made the loving hearts of his learned friends rejoice by granting them more riches than they desired; and who appeared to be an incarnation of the delight of the vast circle of the whole world.25
- (L. 7.) His son was the devout worshipper of Maheśvara, the illustrious Dharasena, all whose sins were washed away by the flood of the waters of the Gangâ, which flowed from the cluster of rays, (that issued from) the toe-nails of (his father); whose wealth was lived upon by hundreds of thousands of loving (servants); whom attractive virtues approached impetuously, as if it were out of a desire for his beauty; who astonished all archers by his natural ability and excellent training; who preserved the meritorious gifts made by former princes; who drove away the plagues which oppressed his subjects; who demonstrated (the possibility of) the co-existence in one person of prosperity and wisdom; whose valour knew how to enjoy the prosperity of the party of his united enemies; and who obtained pure royal splendour by his valour.
- (L. 10.) His son was the devout worshipper of Maheśvara, the illustrious Śiladitya, who meditated at the feet of (his father); who covered the whole horizon with the multitude of his wonderful virtues, which made the whole world rejoice; who carried a heavy burden of serious projects on the pedestal of his shoulders, the splendour of

<sup>2</sup> The earlier Valabhi grants read tingle 'battle' for usit 'blow.'

<sup>&</sup>lt;sup>25</sup> The last translator of the above passage has been Professor Kielhorn (Ind. Ant., vol. XIV, p. 329). Regarding his translation I venture to observe, that it seems easier to connect the genitive भैनकायां with यस, than with the more distant मस्बाभीन.

<sup>&</sup>lt;sup>24</sup> On these technical meanings of maula, bhrita and freni, see the Hon V. N. Mandlik's note, Journal of the Bombay Branch of the Royal Asiatic Society, vol. XI, p. 346.

<sup>25</sup> The last sentence might also mean: "who (gives) delight to, as the traveller (takes) delight in, the vast circle of the whole world."

<sup>\*</sup> On the abhigamika gundh see Jour. Bombay Br. R. As. Soc., vol. XI, p. 348.

which was increased by the flashing of his sword, that possessed the lustre of victory in hundreds of battles; who was easily pleased by everybody even through a trifling bon mot, although his mind was refined by the study of the higher and lower branches of all sciences; whose noble nature was well shown by his extremely virtuous conduct, although the profundity of his heart was unfathomable by the whole world; who acquired great fame by purifying the deserted path of the princes of the Krita-yuga; and whose second name Dharmâditya arose from (the fact that) his enjoyment of an abundance of wealth and pleasure was made still more resplendent by his never obstructing the law (dharma).

(L. 14) His younger brother was the devout worshipper of Mahesvara, the illustrious Kharagraha, who meditated at the feet of (his elder brother); whose excellent character was not troubled by fatigue or love of pleasure, while, like a noble bullock, he bore the royal dignity,—which his elder brother, who resembled (Indra) the elder brother of Upendra (Vishnu) himself, had most respectfully placed on his shoulders, though it (viz., the royal dignity) was a desirable object,—merely because his only pleasure was to fulfil his (viz., his elder brother's) commands; whose mind was untouched by the feeling of contempt of others or of pride, though his foot-stool was covered with the splendour of the crest-jewels of hundreds of princes, whom he had subdued by his great power; towards whom even those enemies, whose manliness and pride were notorious, found no other means of action than submission alone; who forcibly stopped all the coquettish ways of the Kali (yuga) by the collection of his pure virtues, which gave delight to the whole world; whose noble heart was untouched by all the sins which overcome low people; and who proclaimed his obtaining the first rank among heroes by wooing to himself the prosperity of a crowd of hostile princes by his famous manliness and extreme skill in weapons.

(L. 19.) His son was the devout worshipper of Maheśvara, the illustrious Dharasena, who meditated at the feet of (his father); who gave immense delight to the minds of all learned men by his mastery of all sciences; who, by great courage and noble liberality, broke the axles of the desires (literally, the vehicles of the minds) of the party of his foes in such a way that there was no hope of repair; who was very kind-hearted, though he had thoroughly studied the most secret branches of many sciences, arts and chronicles of the world; whose ornament was the splendour of unfeigned modesty and courtesy; who destroyed the rising pride of all his adversaries by the long staff of his arm, which was able 27 to carry off the banner of victory in hundreds of battles; and whose commands were received with joy by the whole circle of princes, whose pride of skill in weapons had been conquered by the strength of his bow.

(L. 22.) His younger brother was the devout worshipper of Maheśvara, the illustrious Dhruvasena, who meditated at the feet of (his elder brother); who surpassed all former princes by his good deeds; who, like an incarnation of manliness, conquered even such countries as were difficult to be conquered; who, like Manu himself, was resorted to by subjects, whose minds were full of affection on account of his high virtues; who, (like) the moon, possessed all arts (or digits), was full of splendour and caused delight, (but) who was free from sins (or spots); who, (like) the sun, destroyed the

The author seems to have formed pratyala from the root al, which the compilers of the Dhatupatha had invented in order to explain the derivation of alam.

dense darkness in (all) quarters, which were covered by his great splendour, (but) who was rising continually; who was versed in both the sciences of government and of Salaturiya (i.e., of Pánini), as he inspired in his subjects perfect trust, which was useful, connected with various purposes and full of profit, as he knew how to decide about peace, war and encampment, as he gave the correct order in the proper place, and as he caused good people to thrive by making virtue prosper 25; who, though very brave, had a merciful heart; who, though learned, was free from pride; who, though handsome, was full of calmness; who, though constant in friendship, cast out the sinful; and whose famous second name Bâlâditya (i.e., the morning-sun) was made true to its meaning (by the fact that) the world was pervaded by the affection (or redness) of men, which was produced at his rise.

(L. 29.) His son was the devout worshipper of Maheśvara, the supreme lord, the lord of great kings, the supreme ruler, the emperor, the illustrious Dharasena, who (like Siva) bore the crescent of the moon on his forehead, as the latter was marked with a scar that was produced through his rubbing the earth, while prostrating himself at the lotus-feet of (his father); who, even in his infancy, was distinguished by sacred knowledge, which was as pure as the glittering pearl-ornaments that were fixed in his ears; the tips of whose lotus-hands were moistened with the water (sprinkled) at donations (as the tip of the trunk of an elephant with the rutting-juice); who gave great delight to the earth, as to a maiden, by imposing light taxes (or by taking her soft hand); who, with his bow, seemed to be (an incarnation of) the science of archery, as he hit all sorts of aims; and whose commands resembled the crest-jewels which were borne on the heads by the crowd of his bowing vassals.

(L. 33.) The son of his grandfather's brother, the illustrious Sîlâditya, was the illustrious Derabhața, 29 whose head was continually purified by the extremely bright splendour which widely issued from the jewel-like nails of the lotus-feet of (his father), when he performed prostrations with his body, which was bent in reverence, just as the head of Vishnu's son (is purified) by the Gangâ (which issues from the toe of his father); who possessed the courtesy (or the southern region) of the royal sage Agastya himself; who imitated the unbroken circle of the halo of the lord of the night (i.e., the moon) in the sky by the extremely bright girdle of his fame, which adorned the nymphs of the quarters; and who was the lord of the earth, whose breasts, (viz.) the Sahya and the Vindhya (mountains), are adorned with (black) nipples, (viz.) with peaks, which are darkened by clouds.

(L. 36.) His son is the devout worshipper of Maheśvara, the illustrious Dhruvasena, who has wooed the loving assembly of princes, which wore bright fame as a white garment, and which handed to him the splendour of royalty as the garland at a "self-choice" (svayamvara); who, in autumn, depending on his valour which was as irresistible as his sword, that had subdued the territories of fierce enemies, has lawfully taken the hand of (or levied taxes from) foreign countries, which were conquered by the

ত উমেত্ত (not ইমেত্ত) seems to be the correct form of the name;—see the facsimiles, Ind. Ant., vol. V, page 211; vol. VII. p. 78.

The second meaning of this passage is as follows:—"As he made an affix following roots or crude forms (Pāṇini, III, 1, 2), significant (Pāṇini, I, 2, 45), (joined with) indicatory letters for various purposes and completed by an augment, as he knew the truth about euphonic rules, analysis and composition, as he put the correct substitute in the place (of another), and as he caused the formation of correct (words) by the performance of guna and viiddhi."

bow (of Cupid or of the king), on which the arrow had been forcibly pulled back; whose ears are again ornamented with jewels, which seem superfluous, as his ears have been already adorned with extensive sacred knowledge of various kinds (or colours); the tip of whose hand (is resplendent) with the rays of the jewels, which cover his gleaming bracelet, and resembles a fresh sprout of (the aquatic plant) saivala, as it glitters with the masses of water, which he is continually sprinkling at donations; on and who has embraced the earth with his arm, which resembles the coast of the ocean, that wears an armlet of large pearls.

- (L. 41.) (He), being in good health, issues (the following) command to all: "Be it known to you, that, for the increase of the spiritual merit of my mother and father, I gave with a libation of water to the Brahmana Bhattibhata,31 the son of Bappa, who comes from Mahichhaka, dwells at Mahichhaka and belongs to the chaturvedins of this (pluce), to the gotra of the Kausikas and to the school of the Vajasaneyas, the village of Pattapadraka, in the southern division (dakshinapatta) of the district (vishaya) of Śivabhagapura, as a meritorious gift, with the udranga, uparikara and bhútavátapratyáya, with the income in grain and in gold, with (the right of fining those who commit) the ten offences, with (the right to) eventual forced labour, not to be meddled with by any royal officers, excluding grants previously made to temples and to Brahmanas, according to the mode of bhumichchhidra, to last as long a time as the moon, the sun, the ocean, the earth, the rivers, and the mountains, and to be enjoyed by his sons, grandsons and (further) descendants. Wherefore, nobody shall cause obstruction to him if he enjoys (this village), cultivates it, causes it to be cultivated or assigns it (to others) according to the usual rule relating to agrahâras, which are given to Brahmanas. And future gracious kings of our lineage or others shall assent to this our gift and shall preserve it, recognizing that the royal dignity is very transient, that human life is unstable, and that the reward of a gift of land is common (to all kings)."
- (L. 47.) And it has been said: [Here follow three of the customary imprecatory verses].
- (L. 49.) The messenger for this (grant was) the prandtri Śri-Nâga. This was written by the Chief Secretary Śrimad-Anahila, the son of the Chief Secretary Śri-Skandabhata, who was charged with peace and war. Sam[vat] 334, on the 9th of the bright half of Mâgha. (This is) my own handwriting.

The second meaning of this passage is as follows: "(who resembles an elephant) the tip of whose trunk (is resplendent) with the rays of the wings of the insects, which cover his gleaming tusk-ring, (and bears) fresh sprouts of saivala (plants) which glitter, as they are continually sprinkled with masses of rutting-juice."

In a notice published in the Vienna Oriental Journal (vol. I, p. 138), I suggested that the Bhattibhata of the present inscription might be identical with the author of the Bhattikavya, which was composed, "while king Śri-Dharasena ruled at Valabhi." This identification, however, is at the least very doubtful, as in the inscription Bhatti's father is called Bappa, while Jayamangala's tika calls him Śrisvamin.

### XIV.—INSCRIPTION IN THE DEHLI MUSEUM.

BY PROF. J. EGGELING, Ph.D., EDINBURGH.

The inscription, of which the following transcript and translation has been prepared, is now in the Dehli Museum, and is said to have been found in a well at Sarban, about five miles to the south of Dehli,—the Sâravala or Sârabala of the inscription. It is on a rectangular black slab measuring 17 inches by 11, of which the inscription covers  $15\frac{1}{2}$  by  $10\frac{1}{4}$  inches. It consists of 16 verses written in 18 lines—the last containing only 6 aksharas of the date, and is in almost perfect preservation; the letters well formed. It belongs to the time of the Sultân Muhammad bin Tughlaq (A.H. 725—752) and is dated V. Samvat 1384, Phâlgun Su. di. 5th, Tuesday, which, if intended for the current year, would fall in February 1328 A.D., and records the construction of a well at the village of Sâravala by two brothers—Khetala and Paitala. The date is first given as reckoned by the Vedas (4), Vasus (8), Agni (3), Chandra (1), and then in figures—1384.

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L.1 स्वस्ति ॥ सर्वाभीष्टफलं यस्य पदाराधनतत्परा: ।
  सभंते मनुजास्तकी गणाधिपतये नमः ॥ १
 'सत्यली नाम वः पातु सांववत्यांवया सह ।
 प्रसादादाख दवस्य भन्ना: स्यः सौस्यभाजनं ॥ २
 देशोस्ति क इरियानाच्यः पृथिव्यां स्वर्णसंनिभः।
 ढिज्ञिकाच्या परी तत्र तोमरैरस्ति निर्मिता । ३
 तीमरानंतरं यस्यां राज्यं निइतकंटकं।
 चाइमाना नृपासक्ः प्रजापालनतत्पराः ॥ ४
 जय प्रतापदचनदन्धारिकलकाननः।
 मुक्कः सञ्चावदीनस्तां वलेन जग्रहे पुरीं ॥ ५
ततःप्रस्ति भुक्ता सा तुरष्किर्यावदद्य पृ: ।
श्रीमहंमदशाहिस्तां पाति संप्रति भूपति: ॥ ६ अपि च ॥
तस्यां पुर्यस्ति वणि जामग्रीतकनिवासिनां ।
वंगः श्रीसाचदेवास्यः साधुस्तत्रोदपद्यत ॥ ७
लक्कीधरस्तत्तनयो <sup>8</sup> वसूव लक्कीधरां हिदयपद्मसंगः ।
देविद्वजाराधननिष्ठचित्तः समस्तभृतावनस्वकीर्त्तः ॥ ८
<sup>*</sup>लच्मीधरस्तत्तनयौ कलिकालवाज्ञावास्तामुभौ महिमवारिनिधी सुरूपो।
माञ्चाभिषो निपुणवृद्धिरभूत्तदाचो घीकाख्य उत्तमयशा श्रनुजस्तु तस्य ॥ ८
माहास्थस्याभवत्पुत्री मेल्हानामा मनोहर:।
देविद्वजगुरूणां यः सदाराधनतत्परः ॥ १०
श्रीधरस्थात्मजां वीरोनाम्त्रीं ( ? वीरानाम्त्रीं) भर्त्तृपरायणां ।
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घीका विवाहयामास तस्यामास्तामुभी सुती ॥ ११ ज्यैष्ठस्तयोः खेतलनामधेयः साधुत्वपायोधिरनंतशीलः । पंतृकामा च लघुः समस्तगुरुद्विजाराधनश्रीलिचतः ॥ १२ म्य्रैयतयोः खेतलपेतलाख्यसाध्वोः सदा कीर्त्तनकर्मवुद्ध्योः । द्रयं ग्रुभा सारवलाभिधानयामांतभूरध्यवसत्या चित्ते ॥ १३ पितृणामच्चयस्वर्णप्राप्त्रे संतानद्वद्धये । षेतलः पेतलक्षेनं कारयामासतः प्रष्टिं ॥ १४ वदवस्तग्निचंद्रांकसंख्येव्देविकमार्कतः । पंचमप्रां फाल्गुनसिते लिखितं भौमवासरे ॥ १५ दंद्रप्रस्पप्रतिगणे याम सारवलेव तु । चिरं तिष्ठतु कूपोयं कारक्ष सवाधवः ॥ १६ मंवत् १३८४ फाल्गुनग्रदि ५ भौमदिने ॥

### TRANSLATION.1

- V. 1. Hail! Worship be unto that Lord of Ganas through constant devotion for whose feet men obtain the fruit of all their desires.
- 2. May he, who is called Satyala, together with Amba and Ambavati, protect you, that god by whose grace the faithful shall be a vessel of bliss!
- 3. There is a country, called Hariyana, a very heaven on earth: there lies the city called Phillika, built by the Tomaras,—
- 4. Wherein, subsequent to the Tomaras, the Châhamâna kings, intent on protecting their subjects, established a kingdom, in which all enemies of public order were struck down.
- 5. Thereupon the Barbarian Sahâbadîn, having burnt down the forest of hostile tribes by the fire of his valour, seized that city by force.
- 6. Thenceforward that city has been in the possession of the Turashkas to this day: at present Prince Śrî Mahammad Śâhi rules over it.
- 7. Now, in that city there is a family of merchants dwelling in Agrotaka: in this family was born the Sadhu Śrî Sachadeva by name.
- 8. His son was Lakshmidhara, the bee of the lotus-pair of (Vishnu) Lakshmidhara's feet, whose mind was ever bent on the propitiation of the gods and Brahmans, and who obtained fame by his kindness to all beings.
- A Devanagari transcript, prepared (for Mr. J. G. Delmerick) by Pandit Bisasharnath of Debli, with an English translation by Baba Rapendralala Mitra, appeared in the *Procee lings* of the Asiatic Society of Bengal for May 1873, p. 103 segg. In the following notes the various readings of the Pandit's transcript have been referred to after renewed careful examination of the impressions taken from the stone.

This epithet (? 'the truthful one'), apparently intended here as a name for Siva, has not been found in any Sanskrit work.

3 Rightly identified by Rajendralala Mitra with Sultan Shahab-ad-din Muhammad Ghori, A.D. 1156-1205.

4 Muhammad-bin-Tughlaq, reigned A.D. 1325-1351.

- 5 Rāj. Mitra takes this to be 'the original, or Sauskrit form, of Agrā, the merchants or baniyas of which place are well known all over India as the Agarwala Baniyas.' Perhaps it may be the name (derived from Agra) of the quarter of the town of Philli where these merchants resided.
  - <sup>6</sup> Thus the in-cription reads, instead of Savadeva, as transcribed by the Pandit.

- 9. Lakshmidhara had two sons, who were strangers to the Kaliyug (time of strife and sin); both of them oceans of greatness, and of goodly form. The first of them was Maha (or Maha) by name, of subtile mind; and his younger brother named Ghika, of highest renown.
- 10. Måha had a charming son, named Melhå, who was ever bent on propitiating the gods, Bråhmans and Gurus.
- 11. Ghìkâ married Śrîdhara's daughter, Vîrà (?) by name, devoted to her husband: by whom he had two sons;—
- 12. The elder of them, Khetala by name, an ocean of goodness, and of boundless piety; and the younger, named Paitûka, whose mind was devoted to the propitiation of all Gurus and Brahmans.
- 13. Now in the thought of those two sadhus, named Khetala and Paitala, whose minds were occupied with deeds of renown, this fair piece of ground at the extremity of the village called Saravala, was dwelling.
- 14. Shetala and Paitala, with the view of their deceased ancestors attaining to imperishable Svarga, and for the continuation of their race, caused this 10 well to be made.
- 15. Written in the year countable by Veda (4), Vasu (8), Fire (3) and Moon (1), from the time of Vikramarka, on Tuesday, the 5th of the bright half of Phalguna.
- 16. In this village of Saravala, in the pratigana 11 of Indraprastha, may this well, and its author with his family, exist for a long time.

Samvat 1384, bright Phalguna 5, Tuesday.

## XV.—A NEW INSCRIPTION OF THE ANDHRA KING YAJÑAŚRÎ GAUTAMIPUTRA,

BY G. BUHLER, Ph.D., LL.D., C.I.E.

The subjoined inscription is incised on a stone, which was originally found on the sea-shore south of the Krishna river close to the village of China in the Kistna district, and is now deposited in the Madras Museum. I edit it according to two rubbings, made over to me by Dr. Burgess. It contains six unequal lines, all of which are mutilated. the lower ones more than the upper ones. The characters are of the ordinary Audhra type, but rather ornamental.

<sup>ें</sup> चौन्न: in the inscription, is of course a mistake for चीन्न:

<sup>\*</sup> Here, and in sloka 14, the Pandit (if his transcript has been faithfully reproduced) has read the name Paituka, which Rajendralala Mitra naturally takes to be a mere varia lectio metri causa for Pantuka (as the name is clearly spelt in verse 12). The inscription, however, undoubtedly has Paitala in verses 13 and 14.

The inscription reads clearly भाष्यस्थापार्थ. What the Pandit took to be an anusvára (भाषा) is in reality the lower end of the ? of साभी: in the preced ng line.

<sup>10</sup> Instead of धेतल: पैतलकोन the Pandit reads क्षेत्रल: पेतृककेव The anusvara is indeed very indistinct, and is perhaps even wanting; the letter itself, however, is undoubtedly न, and not व. It scarcely needs to be remarked that the letter ख वार्ष व are frequently interchanged; hence क्षेत्रल in verse 13, and धेतल in 14.

Rajendralaia Mitra suggests that "pratigane is perhaps a mislection of pratigara, in front of;" though he also remarks that "it evidently stands here for a province or a district." It is probably meant to be the Sauskrit equivalent of hargina; for which one would rather expect प्रमचे or परिमचे.

The purpose of the document is not quite certain. If the syllables dháya at the beginning of 1.6 are the remnant of Budháya, it may have been the record of some Buddhistic donation or dedication. The chief points of interest which it offers are the date and the expression vasasatáya preceding the latter. As regards the date, it is the twenty-seventh year of king Gotamiputa Siriyaña Sâtakani, i.e., Gautamîputra Yajñaśrî Sâtakarni, who, as the Váyu and Matsya Puránas assert, ruled twenty-nine years.1 The close agreement of the figures is very remarkable, and it would seem that the Paurânic statement is really true.2 As we have here quite distinctly vasasatáya, it becomes advisable to give up the attempt at reading the corresponding expression in Dr. Burgess' Banavâsi inscription visasatāya<sup>3</sup> and the explanation proposed there. At the same time it seems even less possible than formerly to accept Dr. Bhagvanlal Indrajî's interpretation, who takes it to be equivalent to varshaśatyám, "in the century of years." I still believe that it has the same import as the phrases pravardhamánavijáyarájya° and the like, which occur so often in Sanskrit inscriptions before regnal dates,4 and I am inclined to fall back on the translation vasasattáyah, which I proposed—loc. cit note 5.

### TRANSCRIPT.

- 1. सिधं न[मो भ]गवतो - [वस] रजी गीतमि -
- 2. पुत्रस अरक्तिसियञ्चातकणिस वससताय संवक्कर सत्वि] -
- 3. मं २०+० हेमतानं पखं चतुयं ४ दि ---- मं ५ एतिय
- 4. पुवाय अरकमहतरकेन महा $^{7}$  - - -
- 5. याजिना महादं - - -
- 6. **धाय** - - -

### TRANSLATION.

- Dr. R. G. Bhandarkar, Early History of the Dekhan, p. 26.
- 2 The next latest regnal year of this king in the sixteenth, see Arch. Rep. Western India, vol. IV, p. 79.
- 3 Indian Antiquary, vol. XIV, p, 331.
- 4 Loc. cit., note 4.
- 5 L. 1. After अववती five, possibly six, letters have been obliterated. The last two seem to have been बस्
- 6 L. 3. The lacuna after दि has to be filled up by दि वस पंचीम
- 7 L. 4. The slanting stroke above इ in महत्रकेन seems to be accidental. The next word may be मही
- <sup>8</sup> I take चरक to be an equivalent of Sauskrit चर्चक which has the same meaning as स्वामिन found in the same position in other Andhra inscriptions.
  - \* सहतर्द is probably a title and the same as the Sanskrit सहत्तर.

# XVI.—THE TWO PRAŚASTIS OF BAIJNÂTH, BY G. BÜHLER, Ph.D., LL.D., C.I.E.

[Kiragrama or Baijnath is a small town in the east of the Kangra district about thirty miles east of Kot Kangra, in latitude 32° 3′ N. and longitude 76° 41′ E., at a bend of the Binuan river—a feeder of the Biyas and on its east or left bank. The number of old temples about the village point to its having been in early times a place of some note. Under the Katoch chiefs or Rajanakas who were tributary to Jalandhara or Trigarta, it may have been the residence of one of them. But most of its temples are now in ruins. The two of most architectural interest and best preservation are those of Siddheśvara and Vaidyanatha. The former, at the west end of the town, is now deserted, but consists of a four-pillared mandapa and a shrine, measuring over all about 33 feet by 20, and the śikhara is 35 feet high.¹ It faces the east and has two doors in the back wall of the hall on each side of the shrine, to admit of its parakrama or circumambulation. A perforated stone window on each side of the hall helped to light it, and in a niche in the south wall has been an inscription on a slab 17" by 14", but scarcely a letter is now traceable. In a niche on the outside of the back or west wall is a figure of Sûrya.

The temple of Vaidyanatha is on the north side of the village, close to the river. and stands in an irregular walled enclosure, about 120 feet from east to west, and from 60 feet wide inside at the east end to 75 at the west, with rooms for the pújáris, &c., on the north and west sides, and several small temples in the court along the north side. The principal temple measures 51 feet by 31 over the base. The mandapa is 20 feet square inside; its roof supported by four round pillars standing on two raised benches on each side the central area. Behind this is a small ante-chamber with two pillars in antis; and beyond it is the shrine, 8 feet square inside, containing a small lingam and a number of loose images. To the entrance, on the west, is added a porch, with four columns in front, and measuring inside about 8' 4' in width by 6' 6" deep. The pillars are of early date, but in its present form this addition is probably due to Sansara Chandra II. of Kångra (1776-1809), who thoroughly repaired and restored the temple in 1786. With the exception of the balcony windows on each side of the mandapa, its walls and inner roof and those of the shrine, however, were not materially interfered with; but the outer roof of the mandapa and the spire of the shrine were either largely reconstructed or covered with so thick a coating of lime, as entirely to mask the original. But whether this is the temple for which the inscription slabs of the beginning of the ninth century were engraved may possibly be questioned: the pillars and some details certainly belong tot hat period; but if there were no such inscription to influence us, the archeologist

In his Archael. Survey Reports, vol. V, pl. xliv, General Sir A. Cunningham has given a plan and elevation of this temple, drawn by himself, which are not correct, especially in the details most essential for estimating its age; the height of the spire above the eaves of the mandapa is dwarfed from 21' 5" to 15'; the small representations of sikharas on the walls are neither of the modern form nor all in the positions represented; and the middle facet of the spire is elaborately carved with 'horse-shoe' or shell disper carving, similar to that on the ruined temple of Jamadagni in the court of the temple of Vaidyanatha. The only way one can account for the inaccuracies of this elevation is to suppose that after measuring for the plan, a rough sketch was made of the north side, with the height of the walls measured, and the details left out, or only roughly marked as reproduced in the plate. Mr. Fergusson finds serious fault with this drawing (Ind. & East. Archit., p. 315n.), but mistakes the small temple of Jamadagni in his engraving (p. 316) for this temple of Siddhanatha or Siddhesvara. The style is quite the same and they belong to the same age.

<sup>&</sup>lt;sup>2</sup> Cunningham, Arch. Sur. Rep., vol. V, p. 178, says the mandapa is 48 feet square outside: this is probably a misprint for 28 feet.

might be disposed to assign the general structure to a somewhat later date. Tradition says it is the seventh restoration; and it seems not improbable that, when Maḥmûd of Ghaznî invested Nagarkot or Kângrakot in 1008, his troops may have wrecked the Vaidyanâtha temple also, and that it was, soon after, rebuilt with such important parts of the old materials as the two praśasti slabs and the columns. The inscriptions are on two stone tablets at the ends of the front cross aisle of the mandapa,—No. I, in the south wall, measures 2' 3' by 2' 4'; and No. II, in the north, measures 2' 3' by 2' 5".

In the niche in the back wall or east side of the shrine outside, is a sandstone figure of Sûrya, wearing a laced jacket, placed in a marble pedestal which is almost hidden by the ledge of the niche, but which bears on its facets an inscription (given below) dated Samvat 1296, and recording the dedication of an image of Mahâvîra, the twenty-fourth Jaina Tîrthamkara. This stone must therefore have come from some Jaina temple in the neighbourhood. And in one of the small temples in the court is an image of Supârśvanàtha, the seventh Jina.

The small temples in the court are all more or less ruined. They are now named as if dedicated to Jagannath, Lakshmi-Narayana, Bhairava, Jamadagni, Narmadeśvara, and Radha-Krishna, while one is nameless. In front of the porch is the usual Nandi-mandapa or small canopy over the couchant bull or váhana of Siva, and behind it is a standing figure of the animal.—J. B.]

In his Archaeological Reports, volume V, pp. 180-181, Sir A. Cunningham notices two large inscriptions which he found in 1846 in the famous temple of Siva-Vaidyanàtha, vulgo Baijnath, at Kiragrama or Kîrgraon in the Kangra District of the Panjab. He gives their date Saptarshi Samvat or Lokakâla 80 and Śaka Samvat 726, i.e., 804 A.D., as well as a summary of their historical contents, and quotes two verses, I, 39, and II, 6, in full, according to the readings of Bâbu (now Râjâ) Śivaprasâda, C.S.I.3 The ślokas given in full show clearly that the decipherer has not succeeded in overcoming the great difficulties of his task. For they contain, besides lacunæ, impossible Sanskrit forms, and metrical mistakes. Moreover the historical information extracted from the two documents is by no means exact. Dr. J. Burgess has forwarded to me a double set of paper impressions of the two inscriptions (A and B), and of late two more (C), made under his own superintendence, according to which I now attempt a complete edition.4 Though the last two, one on thick and one on thin paper, have been made with great care, I find it impossible to solve all the difficulties completely. A great number of indistinct or mutilated letters occur especially in lines 1:14 and at the end of No. I as well as in the first and last lines of No. II. These defects become particularly serious on account of the difficult character of the alphabet. They frequently force the decipherer to have recourse to conjectures which in most cases can be made with great certainty. In one passage of No. I and in three passages of No. II I have failed to find the words required, while one passage in No. I remains doubtful.

The technical execution is in general very good. The characters belong to the Sâradâ alphabet, a branch of the *Brâhmî lipi*, which has been used for many centuries in the extreme north-west of India. Though our inscriptions differ in numerous

<sup>&</sup>lt;sup>3</sup> See also *loc. cit.*, plate xlii, 5. Sir A. Cunningham refers to an article of Raja Sivaprasala, published in the Simla Akbar of 1849, a periodical which is not accessible to me.

A transcript of the historical portions, together with a discussion of their contents in German, has already been published at pp. 11—19 of the Festgruss an Otto von Bohtlingk, Stuttgart, 1888. I have now been able to correct the text, given there, in various places, I, 33; II, 7, 14, 29, 31.

details from the modern Śarada of Kaśmir, the type is unmistakeable. This circumstance makes the documents very interesting for the student of paleography. They are the oldest specimens of Sarada writing, considerably more ancient than Dr. Leitner's inscription from the reign of "king" Didda in the Lahore Museum and even anterior to the coins of Avantivarman of Kaśmîr. Moreover they show pretty clearly the gradual development of the Śarada. The initial vowels a, a, o, and the consonants ka, ja, bha, ya, ra, va, still agree with the forms of the Horiuzi and Nepal palmleaves, and differ from the modern Kaśmîrian. The initial e, ta, na, na, pa and ba present transitional forms, while pha is still more archaic than in the Bráhmi lipi. The remaining single letters and a number of groups are the same as in the Sarada alphabet. Among them the single consonants kha, gha, cha, da, tha, da, alha, and la, the medial ri, the Jihrámuliya, the Upadhmániya, the groups jñá and those beginning with na and ra, are peculiarly characteristic of the Sàradâ. In other cases, e.g., in those of the medial e, ai and o, and of the subscribed ba, we find considerable vacillations. The medial e is mostly represented by a thick horizontal or slightly slanting stroke as in the Śarada. Occasionally, however, the ancient prishthamatra is used. Similarly the medial ai is mostly expressed by two horizontal lines, more rarely by a prishthamátrá and one horizontal line. Again, the medial o shows in the great majority of cases the peculiar wayy line of the Sarada alphabet, which resembles a Greek circumflex. But a few instances occur where it is expressed by e, either superscribed or a preshthamátrá plus á. As regards the subscribed ba, it shows either the peculiar form of the single ba, which resembles a modern Sarada va, or more rarely is hardly distinguishable from va. But in one case, chumbitáh, No. II, 1. 3, it is exactly like the modern Sarada ba. It would lead me too far if I were here to enter on a more detailed discussion of the alphabet of these inscriptions. But the points which have been noticed will suffice to show that it possesses great interest and well deserves a separate full treatment in connexion with the characters on the Kaśmirian coins, the inscription from the reign of Didda and the Champa grant, published by Dr. Kielhorn in the Indian Antiquary, vol. XVII, p. 7ff. The language of the inscription is pure and good Sanskrit, full of very rare words, which furnish some valuable contributions for the dictionary. The spelling shows very few and slight mistakes. It closely resembles that of the Kaśmîrian MSS. by the constant use of the Jihvâmûliya and of the Upadhmaniya, instead of the Visarga before ka, and pa, as well as by the assimilation of the nasals to the following consonants in compound words. The spelling prakriptávanam for prakliptávanam, No. II, verse 15, too, deserves attention.

No. I consists of two distinctly separate parts, a hymn addressed to Siva and Parvatî, which, with its nineteen verses, fills lines 1-16. Then follows a new Mangala, contained in a single verse, and then only the real Prasasti which gives (1) an account of Lakshmanachandra the lord of Kîragrâma; (2) an account of Manyuka and Âhuka, the founders of the temple, which is also briefly described; (3) a notice of various donations made by certain other persons to the temple; (4) a notice of the masons or architects who erected the building; (5) a notice of the poet who wrote the Prasasti; (6) the date, together with a mention of the overlord, the king to whom Lakshmanachandra owed allegiance. No. II is of one piece. It contains (1) a Mangala of five verses; (2) a mention of the king of Jâlandhara, of the two founders of the temple, of Kîragrâma and its lord; (3) a detailed genealogy of the latter; (4) a fuller account of Manyuka

and Ahuka describing their piety and the cause which led to the erection of the temple, and naming their ancestors; (5) an account of various donations made by the founders, by Lakshmanachandra and by his mother, together with the usual blessing on those who uphold the grants and curses against those who seize them; (6) an account of the author of the Prasasti; (7) a notice, it would seem, of an additional donation, in prose; (8) the date. The fact that two Prasastis by the same author are found in one temple is unusual. It may be explained by the supposition that the various donations were not made at the same time. The first Prasasti, it would seem, was composed immediately after the temple had been built and the three grants, mentioned in it, had been made. Later, the lord of the village and his mother made also donations. This seems to have rekindled the zeal of the founders. They not only responded to the liberality of their masters by making some further endowments for the temple, but they also had again recourse to the skill of their poet, who now devoted still more verses to the chieftains of Kîragrâma than on the first occasion, and, of course, also duly sang the praises of the piety and liberality of his employers. This explanation is, I think, supported by some hints contained in the inscriptions. The composition of the Prasasti, which I have called No. I in accordance with Sir A. Cunningham's opinion, must be certainly assigned to the time immediately after the completion of the building, because it gives some details regarding the appearance of the latter, because it names the architects who constructed it, and because it begins with the hymn addressed to Siva and his spouse. It was a natural idea to compose such a poem on the consecration of the new temple. Later, it would have been of less significance. These considerations, it seems to me, definitively settle the chronological order of the two poems.

If we now turn to the historical details which may be gathered from the two documents, those referring to the building of the temple are as follows. In Kîragrâma, either a large village or a small town which belonged to the kingdom of Jålandhara (I, 39; II, 6, 16) or Trigarta (II, 10, 18) and was situated on the river Kandukâbindukà (II, 10, the modern Binoa or Binwa),5 lived two wealthy merchants, Manyuka and Âhuka, who were brothers (II, 26) and members of an undivided family (I, 28). They were the sons of Siddha (I, 27, 28; II, 23) and Chhinna (I. 27). Their grandfather was called Kâhila, the great-grandfather Pâhila, and the father of the latter Śâhila (II, 28). Manyuka, the elder among them, had a wife, named Gulhâ (I, 28). Both were devout worshippers of Siva (I, 30; II, 8, 9, 26, 27-29), and their zeal for their faith induced them to build a temple for an ancient linga which stood in Kîragrâma and was called Vaidyanatha (II, 25). The temple consisted of a puri, or adytum, and of a Mandapa in front of that (I, 29; II, 25). It was adorned with numerous sculptures, such as the images of the Ganas, Siva's celestial attendants (I. 37), and at the gates stood statues or relievos of the rivers Ganga and Yamuna and of other divine beings (I, 29).7 The architects were Nâyaka, son of Âsika, of Susarmanagara, probably the modern Kot Kangra, and Thodhuka II., son of Sammana (I, 35-37). Immediately after its consecration, the temple received various endowments which, it would seem, were chiefly destined to defray the expenses of the religious services, and perhaps of the repairs

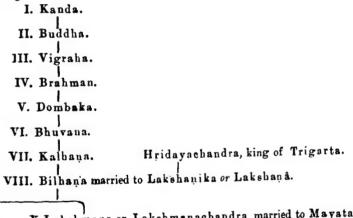
<sup>&</sup>lt;sup>5</sup> The former name is given in the Kangra Gazetteer, p. 21, the latter by Sir A. Cunningham. The river is a tributary of the Vipasa or Bias.

<sup>6</sup> This is a very common appellation of Siva, and many Vaidyanathas are found in the most different parts of India-

<sup>7</sup> Compare also the description of the temple in J. Fergusson's History of Indian Architecture, pp. 315-18, and wood-cut, No. 178.

of the building. The Brâhman Ralhana, an astrologer of Suśarmapura, son of Âsuka, gave two dronas of grain "from Navagrâma" (I, 31, 32), i.e., the right to that amount which had to be delivered annually by the donor's serfs or cultivators in Navagrâma. Another Brâhman, Ganeśvara, son of Govinda and inhabitant of Kîragrâma, made a donation of half a plough of land in Navagrâma, where he possessed a field which required four dronas of seed-corn (I, 33). A rich merchant, Jîvaka, son of Depika, and Malhikâ, presented his land in Kîragrâma for the court-yard of the temple (I, 34). Later, the local chieftain Lakshmanachandra and his mother Lakshanikâ added some further endowments. The former granted daily two drammas out of the income of the mandapikâ, i.e., the custom-house where the transit, import and export duties were levied (II, 30), and the latter, one plough of land, situated in the village of Pralamba. Thereupon the founders of the temple likewise showed their liberality. They gave an oil-mill which they possessed in Kîragrâma, in order to provide lamps for the temple (II, 33), a shop and a piece of good land, measuring four ploughs, for the bhoga, the maintenance, of the god (II, 34).

As regards the account of the Rajanakas of Kiragrama No. II, verses 11-20, gives the following pedigree:—



IX Râma X Lakshmana or Lakshmanachandra married to Mayatallâ.

Kanda is twice called (II, 11, 20) emphatically the founder of the family. The former verse says of him, that he was the root (kanda) of an incomparable family (kula) which resembles a Bakula tree, and the latter speaks of the servants of the lotusfeet of the kings of Trigarta, the first of whom was Kanda. As his eighth lineal descendant ruled about 800 A.D., he must have lived in the end of the sixth century of our era, or in the beginning of the seventh. Neither he himself nor any of his successors seems to have performed great deeds. The descriptions are purely conventional. Only with respect to Dombaka it is hinted that he formed alliances with other kings, and regarding Bilhana we learn that he married the daughter of his liege-lord Hridayachandra. The latter point is of some importance, as it shows that the Rajanakas of

Sufarmapura, which is also called Sufarmanagara, seems to have been a place of some consequence. The first part of the compound name probably refers to Sufarmachandra, the reputed founder of the dynasty of Jålandhara, see Cunningham, Archæological Report, vol. V, p. 155. According to the tradition given by Sir A Cunningham, this prince lived at the time of the Great War, and founded Nagarkot or Kot Kangra. Hence it is extremely probable that Sufarmapura is identical with the fortress at the town which is still the capital of the Kangra District.

The title rdjdnaka, literally 'Finglet,' is chiefly known from Kasinirian sources. The Rdjatarangini, VI, 261, mentions that Didda bestowed it on Naravahana, one of her generals. Later it has been given to various Kasinirian Brahmans, some of whose descendants still bear it.

Kîragrâma were noble Râjputs, and, though only feudal barons, stood high enough in the estimation of the world to be thought worthy of an alliance with the royal house of Jâlandhara-Trigarta. It shows, further, that they probably possessed a larger territory than a single village or small town. This view may be supported by the somewhat indefinite statements in I, 27, and II, 20-21, where the country (deśa) of Lakshmaṇachandra is mentioned and the assertion is made that he enjoyed the whole territory (bhâmi) which his ancestors had held. Finally Bilhaṇa's marriage proves that the Râjânakas of Kîragrâma did not belong, as Sir A. Cunningham conjectures, loc. cit., to a branch-line of the dynasty of Trigarta; for among Kshatriyas exogamy is obligatory in accordance with the sacred law, and marriages between members of the same family or clan are against the generally prevailing custom.

With respect to Râma, Bilhaṇa's eldest son, No. II, verse 19, states that he died early and was dead when the Praśasti was composed. The reigning prince Lakshmaṇachandra is praised also in No. I, 21-26. We are informed that he undertook a pilgrimage to Kedâra, the modern Kedârnâth in Garhwâl, on and on this occasion took the vow never to commit a rape on the wife of any of his subjects. This vow, the Praśasti says, he kept most faithfully, and the poet asks with a charming naïvete, what austerity could be difficult of performance for a prince whose heart avoided the wives of others, though youth, beauty, money and complaisant servants were at his command. The picture of the morals of the time, which these verses unfold, is certainly not a flattering one.

Lakshmanachandra's liege-lord is mentioned twice, No. I, 39, and No. II, 6. His name is not Jayachandra, as Rajâ Śivaprasâda has read it, but Jayachandra. He probably was a brother of Lakshmanachandra's mother, Lakshanikâ, and a son of Hridayachandra. But, however that may be, the two inscriptions certainly furnish the names of two rulers of Jâlandhara or Trigarta, who closely followed each other. The history of this dynasty, some members of which are also mentioned in the Rājatarangini, has been discussed by Sir A. Cunningham, Archæological Reports, vol. V, p. 155ff, and Ancient Geography, p. 136ff. I have nothing to add to his remarks. But some identifications, such as that of Hiuen Tsiang's U-ti-to with the non-existent Atrchand, have now to be abandoned.

Râma, the poet, who wrote the two Prasastis, introduces his name three times. He names himself at the end of the Gauriśvarastotra (I, 18). In verses 38-39 of the same Prasasti he again says that he wrote the poem and mentions his parents, Bhṛingaka and Sṛingārā. In the third passage, II, 36-37, he once more names his father Bhṛingaka and adds that the latter was a poet since his earliest childhood and the pramātri of the king of Kasmīr. I am unable to say what the office of a pramātri was. The etymological import of the word leads one to suspect that it had to do with spiritual affairs. Regarding himself Râma states in the same passage that he was a young man when he wrote "this poem of simple meaning." In No. I, 36, he calls himself Kavīśvara, "a prince among poets." It is very probable that he may have earned this title in spite of his

<sup>10</sup> See the Gazetteer of India, sub voce.

In This seems to have been a name of more frequent occurrence. The real name of the last Rathor of Kanauj, who succumbed to the Ghoris, was also Jayachchandra—see *Indian Antiquary*, vol. XV, p. 10ff. The Jainas, too, call him Jayantachandra, using the Prakrit form of the present participle.

<sup>12</sup> This 'Atr Chand' seems to be the result of a mislection of the word atulakula in No. II, verse 11.

The word occurs also in a Valabhi inscription, Indian Antiquary, vol. VII, p. 76. But its meaning is there probably different, because it stands before a female name.

youth. Judged by the Hindu standard, he was a great poet, and no European even will dispute his great ability and learning. The fourteen verses, 2-17, of his stotra, which each are applicable both to Siva and to Gauri, and the puzzling stanza, II, 3, which describes the eight forms of Siva in four accessory sentences, the frequent change of the metres, and the various alamkáras, found in both Praśastis, prove his great skill in versification and his mastery over the language. Numerous rare words and forms and the general correctness of his language prove that he had deeply studied grammar and knew the Koshas well.

The most difficult point in the inscription is that which still remains undiscussed—the date. The last verse of No. I—

# संवत्तरेशीतितमे [प्र]स[चे] [च्छेष्ठ]स्य श्रुक्तप्रतिपत्तिथी च। [स्रीमज्ज]यचन्द्नरेन्द्राच्चे रवेर्दिने रामकता प्रशस्ति:॥

mentions the year 80 of an unspecified era and the pratipat or first day of the bright half of the month Jyaishtha. Thus much may be considered certain. For, though the first two syllables of the name of the month are damaged, there can be no doubt that they were either Jyaishtha or Jyeshtha. As regards the last word of the first páda, the only certain portions are the sa and the final vowel e, a well-formed prishthamátrá. The right side of the first sign is badly damaged. I can only think that it was either # pra or uf pra + i. The third group seems to have been nnc, but might possibly be read ndhe. The word may therefore have been either prasanne, as I have assumed, or prasindhe, a mistake for prasiddhe, as Râjâ Śivaprasâda has read it. In either case it is an adjective, the sense of which does not affect the date. The year is thus decidedly the eightieth, and there can be no doubt that it refers, as Sir A. Cunningham thinks,14 to the Saptarshi Samvat or Lokakâla, which has been used since a long time in Kaśmîr and in the adjoining Hill States. The year 80 of each century of the Lokakala corresponds to a year 26 of the Saka Samvat and to a year 4-5 of the Christian era.15 Both Prasastis have, or rather have had, also dates according to the Saka Samvat. In No. I, the Śaka date stood just below the verse quoted above. The compound śakakálagatábdáh, "the elapsed years of the Śakakâla," is still faintly visible in both impressions. It is best preserved in impression B, and in the latter appears also, just below the interstice, between the ninth and tenth signs of line 33, the remnant of a numeral sign which can only have been 6 or 8. Praśasti No. II has again śakakálagatábdáh, and after this word three numeral signs, the first of which is clearly 7. The following two may have been 26, as Sir A. Cunningham has read them and has represented them on plate xlii, 5, of the Archeological Reports, vol. V. But on the impressions they are by no means certain. These data, imperfect as they are, point to the conclusion at which Sir A. Cunningham arrived, that both Prasastis have been engraved in the same year Saptarshi Samvat 80, Saka Samvat 726, i.e., 804 A.D. Unfortunately the further specification in No. I, "the first day of the bright half of Jyaishtha, a Sunday," raises a difficulty. According to the independent calculations of Mr. J. F. Fleet and Dr. Schram the lunar day mentioned of Saka Samvat 726 corresponds to May 13th, 804 A.D., which was a Tuesday, not a Sunday as stated in the inscription. I am not in a position to offer a solution of this difficulty. But I believe I may say this much, that whatever the solution

<sup>4</sup> See above, p. 98.

<sup>&</sup>quot; See my Kashmir Report, p. 59, and Sir A. Cunningham's Book of Indian Eras, p. 6ff.

may be, it will not materially alter our opinion regarding the age of the inscription. For Prasasti No. II was clearly incised after Saka Samvat 700 and before Saka Samvat 800, because the first of its three figures is 7.

### TRANSCRIPT.16

- L. 1. भी [स्वस्ति भी] नम[ी ग] चपयो[:]। "
  यद्यायहं पश्चपते कुमति[द्र] एव
  पर्याप्तभित्तिविव[शे]न मया त[था]पि।
  भस्यां स्तृती [श्र]वणले[द्वार]सांश्रभा[जि]
  [गी]-
- L. 2. [र्घ]ा सहैव परमेश निमन्तितीस ॥ [१॥] <sup>10</sup>
  पा[शच्छेद]न[क]र्तिर प्र[च]मतां मोहास्वक्र्पबुड [क्षोक]प्रोहरण[चमे] नि[क]पमानन्देक[सं]दायिन ।
  दुर्गे हार 🔾 🔾
- L. 3. शारिष श्रिम् [श्वा]दिदेवस्तृते
  भिक्तः चेमविधायिनि विनयने त्वयेव न[स्सा]मिनि ॥ [२॥] <sup>19</sup>
  व्यापद्यक्ति[सम्]ल[पा]टन[क]री त्वं गीयसे स[वेदा]
  [मा]-
- उक्ति × केवलमेव [शो]भत इयं नो देव[मा]तेति ते संसर्ग ४ पि[त]काननेक[पिच]ते[रा]त्रोयते च [त्वया] ॥ [३॥] ०
- L. 5. यस्त[ा] हिमालयो [क्तर्ष] पोषिनी [मू] तिंबत्तमा। तस्त्रानमन्ति चरनी धन्या × केचन जन्तव: ॥ [४] 1 धन्यै [नी] वेर्ष् स्वीवस्त्र विवासिक विव
- L. 6. भराभिरामे:।
  क्रेथापहारोतिमनोहराभिर्वा[न्मि] × क[वीना]मुपनीय[से] च॥ [५] "
  धासनमृत्युत्वद्यामुपेयुवां पुरेषु नास्वाममरेषु कु -
- I. 7. वंताम्।
  सत्यं भवानीयरचाभिसाविषां मनोरवं पूरियतं प्रमक्षते ॥ [६॥] अ
  मुद्दस्तमुद्रासिन एव यु[ब]को[ड]। निक्तत्तासुरस[भी]प[ख]।

<sup>6</sup> All letters, which are effaced or badly damaged, have been enclosed between square brackets. The numerals marking the verses are not found in the inscription.

17 According to A the last words might also be read namo ganapaye ||, i. e., ganapataye. But as clerical mistik-s are rare in this inscription, and as the seeming first vertical stroke after the last akshara is not quite regular, I prefer the reading ganapayoh, to which B and C point.

16 Metre, Vasantatikka.—The anusvara of "pyaham, is not distinct. Possibly ovane. The last vowel of "bhajs is dis-

tinct but the ja is not recognisable. The second vowel of sakaiva is blurred. The last vowel of nimant ito looks like e.

- 19 Metre, Śardulavikridita. The last vowel of trinayane has run together with the & of kapa in the upper line.
  - Metre, Sårdûlavikridita
  - 21 Metre, Anushtubh.
  - 22 Metre, Upajāti.
- 29 Metre, Vamenstha. The anusudra of upequeshim is not distinct.

- L. 8. सत्वं इरेरप्युपरि त्वमेव सन्तिष्ठसे नि[हु]रवीर्यधाष्टः ॥ [७॥] "
  [म]लादिश्वदयाञ्चादिद[भ्रो]नतो दिने दिने ।
  बहुदेशन्तर[स्था] णु[स्व]मेव किल कथ्यसे ॥ [८] "
- L. 9. प्रसरकारी विचयचन्द्रवाक्णा वदनेन राजसितरामितिश्रिणा। बङ्गोबिमादिगुक्सम्पदालयौ परिपूजयन्ति चरकौ तवामरा: ॥ [८॥] 26
- L. 10. तैलोकाजनन्यां त्विय कर्वावित युज्यते तृषां भेतिः।
  तैलो[क्या]न्तर्निलयं तं प्रि [ज]नं नयसि परमपदम्॥ [१०॥] "
  गिरिजेशाधिखिजी[स्मि]
- L. 11. लंगितर्भव साम्प्रतम् [।]
  संसारसागराचेती भोद में नीयतां यमम् ॥ [११॥]
  श्रिवायैकविनन्तव्यपुष्यपादामपांसवे।
  तुभ्यं[चुभ्य]द्रिपुध्वंसम -
- L. 12. श्वाशक्तिमते नमः ॥ [१२॥] <sup>36</sup> सन्पश्वापलसङ्खिवेषमेषु प्रयोजक[:।] वैलो[को]स्त्रोजनो योव तस्य त्वमधिदैवतम् [॥१३॥] <sup>36</sup> [श्वोभ]ता[नां] विभिन्नेंबैर्म्[डा]नि -
- L. 13. प्रत्येषियाम् [।]

  वपुत्र त्रीमद्विध्वंसं विधातं प्रजगस्भिषे ॥ [१४]

  पापत्कलापमेलापपरितापप्रसापिनम् [।]

  गीरीप्रास्ति विमोशालं [क्षा]तुम -
- L. 14. पर: चम: ॥ [१५॥] अ ग्रवीचिमानं त्वक्रका यान्ति सर्वीतिशास्त्रिम् । ग्रसीद मातस्रंसाराच्छीघृमेव विमोचय ॥ [१६॥] अ गाठा ग्रजानने ग्रीतिस्स् विमी] हि व -
- L. 15. पुस्सदा।
  ज्ञीपतस्त्ररा दृष्टिर्यस्त्रास्ते तत्पदं नुमः ॥ [१०॥] "
  इति रामेच निरामय समसुमया यन्त्रया स्तृतोसि विभी[।]
  नृत्वा तममीघीकुद परित्रमं
- L. 16. परमकावृषकः ॥ [१८॥] एकोक्त्या स्तोत्रसिदं गौरोख्यरयो ४ पठिन्त ये भक्त्या । तेवासम्बक्षिताविस्सध्यतु शिवयो ४ प्रसादेन ॥ [१८॥] अ इति गौरोख्यरस्तीत्रम् ॥ ।

Metre, Upajāti. The w of apyupari is almost gone.

<sup>25</sup> Metre, Anushtubh.

Metre, Manjubhashini.

Metre, Arya.

<sup>28</sup> Metre of verses 11-12, Anushtubh.

<sup>&</sup>quot; Metre, Anushtubh. Read chanchachchapa"

Metre of verses 14-15, Anushtubh.

<sup>31</sup> Metre, Anushtubh. The anusvara of farranimanain has run together with the ffri in the upper line.

B Metre, Anushtubh.

m Metre of verses 18-19, Arya.

- L. 17. श्रस्ति श्रोतलगभिस्तिशृंखर त्वत्रशस्तिकरणेऽकुतोईता।

  किन्तु पावकमयाच तावकी भिक्तिरेव जडतां भनिक्त नः ॥ [२०]॥ 34
  श्रद्धापि विस्नापियता -
- L. 18. र एते विद्यम्स एवेम्बरभिक्तमन्तः [ । ]
  विचित्रचारित्रविधिर्येषेष राजानको लच्चाचचन्द्रनामा ॥ [२१॥]
  केदारयात्रां विरचस्य यन विशोधनीं प्राक्त -
- ा. 19. नदुष्कृतस्य । इत 

  परं सर्वपरिक्षयो मे स्वसार इत्येव कता प्रतिचा ॥ [२२॥] ॐ किमेतदावर्यमवार्यवीर्ये येदेष योधेर्युधि दुष्पृष[र्ष]:[ । ]

  धन -
- L. 20, धराकां धुरि यो मनोभू बैभूव तस्त्राप्यविधेय एव ॥ [२३॥] क भवीश्वरा मन्दपराक्रमत्वं मत्वा विपचैरवधारिताज्ञाः [ १ ] [व]स्त्रियनारीष्ट्रस[कृ]मन
- L. 21. पुराधिपत्थं सफलं विदान्त ॥ [१४॥] अ नवं वयो रूपमिध[त्रि] दातृता पुराधिपत्थं बद्धवं प्रियद्वराः [।] तथापि चेतं परदारविर्ज चे तिमस्ति दुस्साधमतं प-
- L. 22. रंतपः ॥ [२५॥] \*\*
  राजानकस्य प्रविश्वहनुद्दे 🖂 पाणि 🗡 क्षपाणयञ्चणप्रवीचः [।]
  विवजयामास विगर्ष्टितानि तस्य[ा]न्यनारीस्तनमर्दनानि ॥ [२६॥] \*\*
  तस्यास्ति
- L. 23. देनेत्र विषक् प्रसिद्धस्मिद्धालको मन्युकनामधेय: [ । ]

  क्रिकेत्वविच्छिकमङ्ग्रेमभेन्नोतावदातचरितस्य य[स्व] ॥ [२०॥] "
  यस्याङ्[का] स्थीस्यविभन्नवित्ती
- L. 24. भाता कनिष्ठस्सुक्रतैकनिष्ठ: [ । ] व्यया समग्रातियिपूजनाय गुल्हेति गर्होरहिता च भा[यो] ॥ [२८] " भक्ति[द्वाटे] भसलेन ते[न] [स]भातकेन व्रिपु-
- L. 25. राम्तकस्य।

  दारस्यगङ्गायसुनादिमूर्ति × कता पुरीयं सङ् मस्कपेन ॥ [२८॥]\*

  भस्तागर्भग्रङ्गीतसर्वविभवा नेदिष्ठदेशे कचि दो क्रवेन्ति गतागता -

Metre, Rathoddhatâ. The avagraha before kutorhatâ is indicated by a thin vertical line. The inscription has prima manu tâvikî, which has been corrected to tâvakî. After this verse stands a sign which looks like a rude representation of a your and linga united.

<sup>34</sup> Metre of verses 21-22, Upajāti.

Metre, Upendravajrå.

<sup>37</sup> Metre, Upajāti.

<sup>37</sup> Metre, Vamsastha.

<sup>3</sup> Metre, Upajāti.

<sup>&</sup>quot; Metre Indravajra. Read defe.

<sup>4:</sup> Metre, Indravajra.

Metre, Upajati. Druvațe is a conjecture and uncertain.

L. 26. निविष्जी गस्था वराका × क्वते।

धन्यो मन्युकनामधेय इहं हि त्रीकग्छरज्यसान × -पोतप्रोतविवेकवेतनधनो मोहार्णवं तीर्णवान् ॥ [३०॥] <sup>48</sup> टेवडिजग -

- L. 27. इभक्तस्सीजन्यनिधिर्मुणिप्रियो दाता । प्रामुकसुतोस्ति विघो रल्हणनामा सुधर्मपुरे ॥ [३१] " तेन दैवन्नधुर्येण धान्यद्रोणदयं धिवे। वहमान[स्त्र]भूष -
- L. 28. हाजवयामात्समर्पितम्॥ [३२॥] इहत्येन नवयामाहत्ता चा [ब्र] ह [लार्घ]भू: [1] गणेखरेण गोविन्दहिजपुत्रेण धीमता॥ [३३॥] <sup>5</sup> देपिकाङ्जनितेन मल्डिका -
- L. 29. स्नना विततिवत्तशालिना।
  जीवकेन विश्वा निजा च भू प्राङ्कणाय पुरतश् शिवेर्पिता॥ [३४॥] "
  [या]वदे[ष] भगवा[न्भुवाम्प]ति व्यीम कोम[लक् चिश्व ग[क्स] -
- L. 30.

  मन्युकाडु[कक्कत]म् श्रिवालयस्तावदस्तु सममन्यसासनः ॥ [३५] <sup>47</sup>

  भासिकात्मज उ[दा]रधी[र्व]स सृत्रधारधुरि नायकाभिधः।
  श्रीसुम्र[र्म]-
- L. 31. नगरादिशाययी [समा]नस्र तनयस ठोढुक: ॥ [३६॥] तेन तेन च सहैव टिक्क्ता प्रोन्नता शिवपुरी समण्डपा। [शा]मुदृष्टिमनुद्धत्व नि[र्मि]-
- L. 32.

  ता यत भान्ति गणवर्गमू [र्तयः ॥३७॥] "
  मृष्ट्रारासङ्को यस पितरी पुष्यमालिनी ।
  स प्रमस्तिमिमां चक्री रामनामा क[वी] हरः [॥३८॥] "
  संवत्सरेभोतितमि[प्र] स[क्री] [च्छैष्ठ] स ग्रक्तप्रतिपत्तियौ च ।
  [श्री] म[च्छी यश्रद्धनरेन्द्रराच्छे स्वे[र्दि] ने रामकता प्रमस्तिः ॥ [३८॥] "
  ॥भीं नमम् ग्रिवाय ॥

### L. 35. [श्रवकालगताव्दा:]-<sup>51</sup>

<sup>&#</sup>x27; Metre, Sardulavikridita.

<sup>&</sup>quot; Metre, Âryā.

<sup>45</sup> Metre of verses 32-33, Anushtubh.

<sup>&</sup>quot; Metre, Rathoddhata. Read sûnuna. The ra of pranganaya is indistinct.

<sup>&</sup>lt;sup>47</sup> Metre, Rathoddhatå. Perhaps bhuvaspatiå. Possibly the stone has a mistake esa for esha. A letter, probably ma, has been scratched out between the two mas of samam. Read Sasanaia. After this verse stands a sign which looks like the rude representation of a lotus.

<sup>48</sup> Metre of verses 36-37, Rathoddhata. The name in verse 36 may also be read Masmanasya or Sasmanasya.

<sup>&</sup>quot; Metre, Anushtubh. Read kavisvarah, which is probable according to C.

Metre, Upajati. Regarding the end of the first Pada see above, the introduction. Possibly jyeshthasya may be the reading of the stone. This is the usual form for the name of the month in the inscriptions. As Rama evidently was a good grammarian, one may give him the benefit of the doubt.

<sup>11</sup> See the introduction, above, p. 103.

### TRANSLATION.

Om, hail! Om, obeisance to the two rulers of the Ganas! 53

- V. 1. Though, O Paśupati, I am only running after folly, so yet art thou, supreme lord, invoked by me who am subdued by great devotion, together with Gauri, in this hymn which possesses some portion of sentiment, sweet to the ear.
- 2a. Our devotion (is) to thee alone, who cuttest the bonds of those bending (before thee) who art able to save men submerged in the hidden well of delusion, who alone grantest incomparable joy, who art difficult to reach, who takest away . . . who art praised by Hari, Brahman and the other gods, grantest security, (and) art (our) three-eyed lord.
- b. Our devotion (is) to thee alone, three-eyed lady, O thou (who art) a knife to cut the bonds of those bending (hefore thee) O thou (who art) able to save men submerged in the hidden well of delusion, O thou (who) alone grantest incomparable joy, O Durgå O thou who takest away

  O thou who art praised by Hari, Brahman and the other gods, O thou who grantest security!
- 3a. Thou art ever praised as the elephant (who effects) the destruction of (that) creeper—misery—together with its roots, thou art the creator of the world, there is no limit to thy greatness here; (to call) thee, O god, creator, is the only fitting mode of address for us; and thou hauntest the burial-grounds, covered with pyres.
- b. Thou art ever praised as the destroyer of (that) creeper—misery—together with its roots; thou art the mother of the world; there is no limit to thy greatness here; (to call) thee mother of the gods is the only fitting mode of address for us; and thou dwellest in the dense woods of (thy) father (Himálaya).
- 4a. Some blessed beings bow at the feet of him whose exceeding beauty is enhanced by a garland of snakes.
- b. Some blessed beings bow at the feet of her whose exceeding beauty enhances the excellence of the Himâlaya.<sup>56</sup>
- 5a. By blessed men, who are filled with devotion to Abhirâma (Siva), thou art always called, O Ugra, a female (Ardhanârî) and thou art celebrated by the charming songs of poets as the remover of trouble.
- b. By blessed men who are lovely on account of their great devotion, thou art ever called the bride of Ugra, and thou art celebrated by the songs of poets, charming through their style, as the remover of trouble.<sup>57</sup>
  - 52 "The two rulers of the Ganas," i.e., Siva and Parvati.
- so I translate kumatidra on the analogy of madhudra, "a bee" and explain it by kumatim drats. Râma no doubt means to say that he has not yet reached that stage of wisdom which a true devotee of Siva ought to have, but lives still in the world.
- The translation of this verse and the following ones, marked a, refers always to Siva, that marked b to Pårvati. Påsa, the bond or fetter,' is a term, commonly used in Saiva philosophy—see Sarvadarsana Sangraha, p. 113 (Cowell and Gough).
  - 44 Parvati is characterised as a deity of the forest by her name kantaravasini.
- Separate with the first translation, yasya ahimâlayâ utkarshaposhinî . . . tasya ânamanti: with the second yasyâ himâlayotkarshaposhinî . . . tasya namanti.
- 37 Separate with the first translation, ugra vadhūh. . . . klešāpahariti manoharābbih with the second ugravadhūh. . . . . klešāpahā rītimanoharābbih. As Abhirāma is a name of Šīva, see Goldstūcker, Sanskrit Dictionary, sub soce. I take the compound bhaktibharābhirāmaih in the first translation to mean bhaktibharah abhirāme yeshām taih. In the second I have rendered its usual sense, bhaktibharenābhirāmaih. But I should not wonder if Abhirāmā were a name of Pārvatī and the real sense were "who are filled with devotion to Abhirāmā."

- 6a. Thou, O Isa, art able, indeed, to fulfil the wish of men who, approaching the hour of death, do not care for the towns of the gods, (but) desire (eternal) bliss.
- b. Bhavani, indeed, is able to fulfil the wish of those who, approaching the hour of death, do not care for the towns of the gods, (but) seek (her) protection. 88
- 7a. Thou alone standest, indeed, even above Hari, who again and again takes repose in the ocean, who drank the stream (of blood) from (the body of) the demon slain in a playful fight, and who possesses a brilliancy of fierce strength.
- b. Thou alone ridest, indeed, even on a lion, who again and again is lying (curled up) like a ring, who drinks the streams of the blood of those slain (by thee) in the battleplay, and who possesses fierce power. 69
- 8a. In accordance with the teaching which removes impurity and the other (fetters) and gladdens by (granting) happiness thou art, indeed, called every day the Sthanu (immovable átman) in many different bodies.
- b. On account of thy appearance which gladdens the hearts of those possessing impurity (as their) chief (element), thou art, indeed, called the minute (Sakti) residing in many different bodies.60
- 9a. Thou art exceedingly resplendent with thy countenance surpassing the goddess Sri and beautified through the (crescent of the) moon from which numerous rays issue forth; the immortals worship in manifold wise thy feet, the abode of a multitude of qualities, smallness and so forth.
- b. Thou art exceedingly resplendent with a countenance which surpasses the goddess Sri and which is beautiful like the moon from which a multitude of rays issue forth; the immortals worship thy feet, the abode of a multitude of good qualities, great redness and so forth.61
- 10a. Devotion to thee, the leader of men in the three worlds, the compassionate one, is suitable for men; for thou leadest men to the highest place, into which the three worlds are absorbed.
- b. Devotion to thee, the mother of the three worlds, O compassionate one, is suitable for men; for thou leadest, &c.
- 11a. Lord of the daughter of the Mountain, I am tormented by sorrows; be thou now my refuge; lead thou my fearful soul out of the ocean of births to (eternal) rest.
- b. Daughter of the Mountain, rule me; I am tormented, be thou now my refuge, &c. 62 12a. Obeisance to Siva, the dust of whose holy feet must alone be worshipped; to thee who possessest great power to destroy thy trembling foes.
- b. Obeisance to Siva the dust of whose holy feet must be worshipped by poets; to thee, O thou who art known as the great Power (able) to destroy her trembling foes. so
- se Separate with the first translation in pada 3, satyam bhavan isa randbhildshindm; with the second satyam bhavani faranábhiláshinám.
- When the verse refera to Sivs, Hari means Vishnu, who every year reposes during four months on Sesha in the ocean who slew the Asura Hiranyakasipu in the Narasimha Avatara, and who, being also a solar deity, possesses a fierce brilliancy unbearable to the eye. When the verse refers to Parvati Hari denotes her lion; samudrdein stands for samudram, i. c. mudrayá sahitam yathá syát tathá and ásin, and finally ásura means blood and dháman the abode or location.

Separate with the first translation malddikrit-ayahladi-darfanatok with the second bakudekantarastka-anus. The darfana intended is the Saiva philosophy of the Kasmîrians.

- 51 Separate with the first translation in Pada 3, bahusah unimadigunasampadalayan; with the second, the line forms one compound as it is printed. Animan, "smallness" means here "the power of making oneself very small" which is one of Siva's qualities, see also below, verse 16. The "great redness" of Parvati's feet is) of course, due to their being dyed with lac.
  - 82 Separate with the first translation, girijesa adhikhinnah; with the second, girije sadhi khinnah. Separate with the first translation, Sivaya ekavinantavyao, with the second fivdyai kavinantavyao.

- 13a. Thou art in these three worlds the supreme deity of the heroes who employ themselves in dangerous (undertakings and) whose looks flash on the quivering bow.
- b. Thou art in these three worlds the supreme deity of women who lead (men) into danger and whose glances flash like a quivering bow.
- 14a. Thou, Mrida, hast been able to grant a glorious, imperishable body to those who, adorned with three eyes, seek eternal bliss.
- b. Thou, Mṛidâni, hast been able to grant a glorious, imperishable body to those who, adorned with three eyes, seek thy protection.
- 15a. Who else, lord of Gauri, is able to protect from delusion any one who complains of the great pain (caused) by the concurrence of a crowd of misfortunes?
- b. Gauri rules him who complains of the great pain (caused) by the concurrence of a crowd of misfortunes; who else is able to protect any one?
- 16a. Sarva, thy devotees obtain a power of making themselves small, which surpasses every thing; be gracious, O creator, quickly free (us) from the circle of births.
- b. Sarvani, thy devotees reach a dwelling that surpasses all others; be gracious, mother, &c."
- 17a. We bow at the feet of him who feels deep affection for the elephant-faced (Ganesa), whose (terrible) appearance bewilders all, (and) whose eye has burnt Cupid.
- b. We bow at the feet of thee, who feelest deep affection for the elephant-faced god, whose beauty charms every body (and) whose looks kindle love.\*
- 18. Hearing, O (god) free from (all) taint, that, O lord, thou hast thus been praised together with Umå by me, Råma, make this exertion truly fruitful, most compassionate one!
- 19. By the grace of Siva and Siva may fulfilment attend the desire of those, too, who with devotion recite this praise of Gauri and Îsvara (that) by a single expression (always conveys a double sense).

Here ends the hymn (addressed) to Gauri and îsvara.

- 20. There is, O thou who carriest the cold-rayed moon on thy crest, some small merit in making an eulogy of thee, but, O god with the eye of fire, devotion to thee alone destroys our dullness.
- 21. Even now exist such wonderful men, filled with devotion to Îśvara\* like that store of marvellous virtue, the Râjânaka named Lakshmanachandra,
- 22. Who, after performing a pilgrimage to Kedara, that cleanses from old sin, made even this vow, "Henceforth shall all wives of others be sisters for me."
- 23. What wonder is it that in battle he was secure from assaults by warriors of irresistible bravery, since he, a Cupid at the head of the bowmen, was not to be subdued even by that (deity).
  - 24. At present rulers, whose commands are disregarded by their opponents-
- <sup>64</sup> With the second translation it is necessary to read the second line, as it is printed; with the first to separate trailable astrijano. I take astri, literally not female, as an equivalent of vira. For the second meaning compare Bâlarâmâyana, X, sl. 46.
  - "With the first translation separate mrida anisaranaishindm, with the second mriddni saranaishindm.
  - With the first translation separate in the second line, gaurisa asti, with the second gauri sasti.
- With the first translation separate sarea animanam with the second saream. The word mana, rendered by "dwelling," may also mean "honour" or "pride."
  - . With the first translation separate in the second line yazya aste, with the second yazyak te.
  - " Itrarabhaktimantah " filled with devotion to Itvara" means probably also "loyal to their liege-lords."

because they deem them to be of small prowess—think the sovereignty over a town to yield its legitimate result only by the rape of the wives of the inhabitants.

- 25. Fresh youth, beautiful shape, liberality, sovereignty over a town, many flatterers (all these are his); if nevertheless his heart avoids the wives of others, what austerity is difficult to perform after that?
- 26. The hand of this pure-minded Rajanaka, which is expert in wielding the sword, has (since) avoided to the blamable pressing of the bosoms of the wives of others.
- 27. In his country there is a well-known merchant, the son of Siddha, named Manyuka; Chinna is the mother of that (man) whose devotion to Mahesa is uninterrupted and whose life is pure,
- 28. Whose younger brother, undivided (from him) in property and solely intent on pious works, is called Ahuka, and whose blameless wife is named Gulha.
- 29. By him, a bee in the park of devotion, and by his brother, has been erected this temple of the slayer of Tripura, at the doors of which stand the statues of Ganga, Yamuna and other (deities), together with a Mandapa.
- 30. In what (rank) are those miserable traders to be reckoned, who, taking with them all their wealth in the womb of their pouches, run to and fro somewhere in the nearest country? Blessed is he who is named Manyuka, for he has crossed the ocean of delusion, giving his wealth as the fee for the true knowledge implanted in his heart that is attached to Srikantha (and thus is) the boat (which carries him over).
- 31. A man devoted to gods, Brahmans and Gurus, a store of generosity, a friend of the virtuous and liberal, is the Brahmana Ralhana, the son of Asuka, in Susarmapura.
- 32. By that chief of astrologers have been given to Siva two dronas of grain from Navagrama, where the surface of his land (has) the measure of one Vaha.<sup>71</sup>
- 33. Moreover, by an inhabitant of this (village, Kiragrama), wise Ganesvara, the son of the Brahman Govinda, has been given to this (Siva) (a piece of) land from Navagrama (measuring) half a plough.
- 34. Further, by the son of Depika and Malhika, the very wealthy merchant Jivaka, has his own land been presented to Siva for the courtyard in front (of the temple).
- 35. And as long as this divine lord of the worlds with gentle beams dives into the expanse of heaven, so long may this temple of Siva, built by Manyuka and Ahuka, exist together with the other grants.
- 36. The high-minded son of Asika, named Nayaka, who is at the head of masons, came from Susarman's town to this (village) likewise Thodhuka, the son of Sammana.
- 37. By those two together has the very lofty temple of Siva been fashioned with the chisel, as well as the *Mandapa*; (it has been) constructed in accordance with the opinion of Sâmu n and on it glitter the figures of the crowd of the Ganas.
- 38. The prince of poets, called Râma, whose holy parents are Śringara and Bhringaka, has composed this eulogy.

The perfect vivarjayamasa probably indicates that this praiseworthy conduct began after his pilgrimage to Kedarnath.
71 A vaka is equal to four drongs and the meaning is that Ralhama's land in Navagrama required four drongs of seed-corn.

<sup>72</sup> This must be the name of some writer on architecture.

39. The eulogy, composed by Râma (has been incised)<sup>73</sup> in the eightieth year (of the Lokakála) on the pleasant first day of the bright half of the month of Jyaishtha, a Sunday, during the reign of king Jayachchandra.

Om, obeisance to Siva! The elapsed years of the Saka era (are) . . 6(?)

No. II-TRANSCRIPT.

- L. 1. घी स्व[स्ति घी]नमश् श[वी]य।
  [घाशास्त्रं वी गजास्त्री] वितरत इरता[त्तार]कारिर्विकारं
  नन्दी सानन्द[नी]यं भवतु स [च] महाकात्रशृत्स्य [ध]र्ता।
- L. 2. ी ना  $\smile$  - [रच]यतु कु [इतां] वोरभद्रोपि [भ] दं सर्वे वोखर्वगर्वा विद्धतु कुगलं किङ्कराम् मङ्करस्य ॥ [१॥] । स पातु वो [म] हादेवो —
- L. 3. भिक्तचुम्बित: [1]
  चालानं मृ[चु]रीचन्ते यत्पादनखदर्पणे ॥ [२॥] ³
  काष्ठोद्दीपनव[र्म]ठा जगित या या निर्निमेथेचणैस्सत्पचै -
- L. 4. रपजीव्यते दिजजनं या विश्वती ग्रस्त्व[ते] [1] देवस्त्राद्वतिलम्पटस्य परमा पुष्टिर्यतो [जा]यते ताभिर्मूर्तिभिरष्टभिर्भवतु वो भूत्वै भवानीवि -
- L. 5. [भु:]॥ [३॥] उ एतेनै[व] शरत्वमभ्युपगतं द्वोषाय पूर्वे पुरां संप्राप्त[ा] धनुषश् त्रियं तनुरियं संप्रत्वसृष्येव च। व्यानस्रो इसतीव य[त्सु]र-
- L. 6. रिपावित्यं मुडुर्विसाया इसास्रोरमुपासाई सारजित पादद्वयं [त] हयम् ॥ [४॥] \* यदप्यचेतनत्वाहतुमगत्त्रसहरालयस्तदपि।
- L. 7. य केन [क]तोइमिति प्रयस्तिपृयुजिङ्कया वदित ॥ [५॥] <sup>5</sup> ज[ा]लन्धराधिराजो जयित गुणानां निधर्जयञ्चन्द्रः । ईदंशि यस्य राज्ये देवायतना -
- L. 8. नि जातानि ॥ [६॥]
  वित्तं शिवे प्रयुक्तं येषां कालेन भवति कोटिगुक्तम् ।
  ग[स्थास्त ए]व विश्विश्य शिषे × किं स्तोकवा[धुँ]विकै: ॥ [७॥]
  स्थिन वस्त्रमाचेन सक्ततेन महा -
- L. 9. नयी।
  गन्धी गनेषु भातरी भूयास्तां मन्युकान्नती॥ [८॥] 6
  ती भातरी कतन्त्री याभ्यां गमदम[प]योधरवृताया:।
  गि[व]भक्तिजनन्या [म] पि रस -

<sup>2</sup> Metre, Anushtubh.

<sup>73</sup> A verb has been intentionally left out in this sentence. It must have been either utkirnd or samapta: probably the former. With the reading prasiddhe (see above p. 103) the translation would be 'in the eightieth year known (in the world)' i. e., 'in the eightieth Laukika Samyatsara'.

<sup>1</sup> Metre, 8ragdhara; -gajdsyo and kurutdm are very uncertain.

<sup>3</sup> Metre, Sardulavikridita. The w of oibhud is visible.

<sup>&</sup>lt;sup>4</sup> Metre, Sårdûlavikridita.

Metre of verses 5-7, Arya.

Metre, Anushtubh.

- L. 10. स्समाखादितस्सार्धम ॥ [ ८ ] ' गैलसाङ्चलिला रुचिरनववया × खेलतीयं सहेलं कुल्या कन्येव यत्र स्मृरदुरलङ्गी कन्द्रकाविन्द्रकाल्या।
- L. 11. रमामीभिरामी गुणगणनिखयो वर्ततेधिविगर्त सीयं राजानकेन प्रवलभुजयु [जा रिच]तो लच्चालेन ॥ [१०॥] पतुलकुलबकुलपा[दप]कन्द × प -
- L. 12. रिपन्धिभित्युरास्त्रन्दः [।] राजानकोव कन्दं प्रथममभू[इ]र्थमस्कन्दः॥ [१९॥] \* बुद्दी विश्वदबुद्धिस्तम्य सुतीजनयदुद्धरं तनयम । विग्रप्त
- L. 13. इति कतदिरहण् शतुवधूनां ततो जन्ने ॥ [१२॥] वियहवियहजाती ब्रह्मीत बभूव भूवध्दयित: [1] विषद्धनिषड्करणे मित्रयेखाभाविट -
- L. 14. पुषा [१३॥] 10 **इस्तालम्बकमुक्तादिलु**ठतामाराधितव्यम्बकं शत्र्यीपरिचुम्बकं परितमिस्त्रीकारचिन्तांधकम्[।] क्रान्तयामकदम्बकं तृपतिभिसाद्य -
- L. 15. ` [कौ]ट्**म्बकं** [सा]कारप्रतिबिग्वकं स च क्रती लेभे सुतं डीम्बकम् ॥ [१४॥] 11 नारीमोज्जनयौवनं नवनवत्यागोर्मिभ 🖂 [पा]वनं भूभर्तु × क्षतसेवनं निजभवस्सम्बक्पक्षप्ता -
- L. 16. वनम् [।] [उद्दा]मद्विषदालयीक्षतवनं युद्दोग्रसिंहस्रनं पुत्रं सोपि समाससाद भुवनं शकी बृहत्सावनम्॥ [१५॥] 12 गुणमणिनिक्रस्यरोद्दणं प्रव -
- L. 17. इणमापटगाधवारिधी। क्ततसुभटिशिरोधिरोहणं [स]मजनयत्तनयं स कल्हणम् ॥ [१६॥] 13 [जा]लन्धराधीखरपादपद्मनिन्कद्मभिक्तं प्रचुरालयिकः।
- L. 18. वलीत्वणी बिल्हणनामधेयस्तस्वामजोजायत सिंदधेय:॥ [१७॥] " तनयायां सनयस्य विगर्तभूभ[र्तृ] द्वदयचन्दस्य[।] [स]च रामलक्मवास्थी लच -

<sup>&</sup>lt;sup>7</sup> Metre, Âryà. Metre, Sragdhara.

Metre, Arya. The first me of prathamama looks like ea. Metre of verses 12-13, Arya.

Motre, Sårdûlavikridita. Mr. J. P. Floet reads pratdrapratibimbakam instead of soukdra'. Read chintdudhakam.

<sup>12</sup> Metre, Sårdûlavikridita. The Anusvara of ecvanam is indistinct. Prakriptavanam is meant for prakliptao.

Metre, Aparavaktra. The Anusvara of "dhirehanam

<sup>14</sup> Metre, Upajâti. The ma of nâmadheya looks like sa.

L. 19. विकायां सृती लेमे ॥ [१८॥] अविके गुणैर्गरिष्ठे विम्बीष्ठीभिस्समं बुपुरि गोष्ठीम् । विभिन्तिष्ठति निष्ठुरघी[स्तस्व]कनिष्ठोत्र सुप्रतिष्ठोभूत्॥ [१८॥ अविकार्तव्यतीनां या

L. 20. पादपञ्चीपजीविभि: [ । ]
कन्दादि[भिरा]सन्दारिसन्दारिभिरसुच्चत ॥ [२०॥]
परिपालितवास्तव्यस्तव्यनिर्मलकर्भवा ।
साधुना साधुना भूमिर्लच्चापेनोपसुच्चते ॥ [२१॥] "

L. 21. यस्त्र प्रेयस्त्रभवस्त्रयतक्के [त्व]तुलक्पभद्रमसी।
तस्त्रिन्कीरमामं लेक्कायचन्द्रनुपालयति॥ [२२॥]10
सिद्यास्थवस्त्रिपुत्री धर्मप्रवसाविष्ठ

L. 22. स्थिती क्रितनी।
[च्ये]ष्ठी मन्युकनामा कनिष्ठमप्याङ्कं प्राष्ट्रः ॥ [२३॥]
भवतवकुठारधारा प्रविषमतमजन्मभव्मवृक्ष[ह]री।
प्रवरोष्ट्र मोष्ट्र-

L. 23. [इं]ब्री [मन]सि तयो[ग्र् शा]श्ववी भक्ति: ॥ [२४॥]
ताभ्यां शिवसिक्कमिदं निरासयं वीश्व वैद्यनाथास्त्रम् [।]
पुर्या सहितं विहितं पुरतोस्त्र च मच्हपो रचित[: ॥२५॥]

L. 24. इति मन्यु[का] इकाभ्यासुदरे खिला पुरा किसैकत । पुनवदरसम्प्रवेशप्रतिषेधविधि[स्स] सङ विश्वित: ॥ [२६॥] यद्यपि पितेव कुवते कव्यां

L. 25. यशुस्तवापि पितुरिधकः [ । ] जन्मनिमित्तं हि पिता यशिमौलिरजन्मनी हेतुः ॥ [२७॥] याहिलपाहिल[क]हिलसिहास्त्वलीकगामिनसम्तु ।

L. 26. पूर्वे पुरुषा × क्रमग्रयत्वारो मन्युकाडुकयो: ॥ [२८॥] भ किम्बडुना[प्यु]र्य्देषा पुरुषाणामे[व] विग्रतिर्यातु । [सुक्ष]तेनानेन दिवं स्वयं च परमास्तु

I. 27.
गितरनयो: ॥ [२८]²¹
राजानकेन चास्सै लक्ष्मचच्द्रेच वैद्यनाद्याय ।
मच्छिपकोत्पत्तिधनाइ[त्ताष्व]ट्प्रत्वद्यं द्रस्याः ॥ [३०॥]
ग्रामाञ्जनस्यना[स्तो]

L. 28. मात्रा राजानवस्य सच्चया।

एकण्डलवाण्डनीया दत्ता भूमिर्भेष्टेशाय ॥ [३९॥] "

लच्चाणस्य सुक्रतं सुक्रती य पालियचित तदस्ययधर्ता।

तस्य पु-

Metre, Âryâ.

<sup>16</sup> Metre, Giti

Metre of verses 20-21, Anushtubh.

Metre of verses 22-23, Arya.

<sup>19</sup> Metre, Arya. Read mohahantri.

Metre of verses 25—28, Âryà.

Metre, Âryā. Read pyuckchheekā, instead of the senseless pyurydeikā.
Metre, Âryā.

- L. 29. समुपयातु विष्टिषं यो इरिस्ति स गस्कतु चाधः ॥ [३२॥] "
  तैसोत्पीडनयन् कीरप्रामिस्ति मन्युकाइकयोः ।
  ताश्वां तटपि शिवाय
- L. 30. प्रदीपनिष्यत्तये दत्तम् ॥ [१३॥] एका च पष्त्रयाला ताभ्यां स्तीया श्रिवस्त भीगार्थम् । भूमिव इसचतुष्टयं योग्या दत्ता नवप्रामात् ॥ [१४॥] इति ये -
- L. 31. न येन यदात्मुक्ततं विश्वितं शिवं समुह्स्य रश्च तस्य तस्य तत्तत्तिष्ठतु यावश्चरित्रीयम् ॥ [३५॥] यस्याविस्मृत[च]ननीसुन्यसमास्नादनस्य वदना -
- L. 32.
  परिग्रहकवित्वफ्ता सरस्त्रती भगवती व्यवसत् ॥ १६॥
  त्रीसङ्गकस्त स सृत[×कास्म]ीरतृपप्रमातुरनघस्त[।]"
  प्रवसवयास्तर[सार्या] व्यथत्त राम ⋈ प्रगस्तिममा[मृ॥ १०॥]
- L. 33. चवेढचेतात् इर — चेतात् वत्तच[दे]वाद[घ]भूमि[च्छ?] ॥ ॥ गुष्टवेन य(?)

  श्रास मदो(?)ना ॥ ॥

  ॥ श्रवकासमताच्टा: ७२६]

### TRANSLATION OF NO. II.

Om hail! Obeisance to Sarva!

Ver. 1.—May the elephant-faced god grant (your) wishes and the foe of Taraka remove sickness; may Nandin gladden (you), and he (who is) the carrier of the trident of Mahakala, . . . . . . . . . . . . . . . . may Virabhadra too, give you happiness, may all the proud servants of Sankara procure you welfare!

May that Mahadeva protect you, in the mirror of whose foot-nails the

 , which are kissed with devotion, repeatedly reflect themselves.

3. May the lord of Bhavani grant you happiness through those eight bodies (of his) viz., that which in this world is active in kindling wood, that which is active in illuminating the quarters of the world, that on which the strong-finned (fish) endowed with never-twinkling eyes, subsist, that on which the gods live, whose adherents are the virtuous, that which is praised as maintaining twice-born men, that which is praised as carrying the birds (and) that through which the deity, greedy of offerings, attains the highest growth!

4. Just this has formerly agreed to become an arrow in order to burn the towns (of the demon), and this body of his even that has now attained the beauty of a

Metre, Rathoddhata.

<sup>24</sup> Metre of verges 33-37, Ârya.

<sup>&</sup>quot; Probably pratastiv utkirnd. - E. H.

The first three relative sentences in the first and second Pådas of verse 3 have each a double sense, and they refer to—
I. fire, sun and moon; II. water and the secrifice, III, the earth and air or dådsa, while the wind is described in the fourth relative sentence. The use of the word pakeks in the sense of 'fin' is easily explained by its meaning 'side' and 'wing.'

Mr. Âpte's English-Sanskrif Dictionary is the only lexicographical work which mentions this rare meaning of pakeks.

bow"-(reflecting) thus repeatedly, we worship in astonishment the two feet of the conqueror of Cupid, resplendent with ashes, which (feet) mock, as it were, the prostrate foe of the gods.27

5. Though, being devoid of sense, the temple is unable to speak, it yet tells through

(this) eulogy, (its) broad tongue, by whom it has been built.

6. Victorious is Jayachchandra, the supreme king of Jalandhara, a store of virtues, in whose reign such dwellings of the gods have come into existence.

- 7. Those alone can be considered true merchants, whose wealth, lent to Siva, in time becomes ten-million-fold; what is the use of the others (who are but) paltry usurers?
- 8. May these two men endowed with great prudence of conduct, the brothers Manyuka and Âhuka, become honourable in the guilds on account of this pious work which will be described.
- 9. Grateful are these two brothers who tasted together also the milk of their (second) mother, the faith in Siva, of her whose breasts are tranquillity and self-conquest.28
- 10. There is in Trigarta the pleasant village of Kiragrama, the home of numerous virtues, where that river called Kandukabinduka, leaping from the lap of the mountain, with glittering broad waves sportively plays, thus resembling a bright maiden in the first bloom of youth (who jumping from the lap of her nurse gracefully sports). That (village) is protected by the strong-armed Rajanaka Lakshmana.
- 11. There lived in the beginning Rajanaka Kanda, the root (kanda) of a peerless race that resembles a Bakula tree, (he who was) a destroyer of his foes, a conqueror of towns, an untamable Skanda.
- 12. His son Buddha, a man of pure intellect, begot an excellent son; from him sprang he who was called Vigraha (separation, and) who (accordingly) caused the separation of the wives of his enemies (from their beloved ones).
- 13. (Then) Brahman, the son of Vigraha's body, became the husband of the earth, he who possessed power to punish his enemies.
- 14. And that happy man obtained a son (called) Dombaka, who reflected his ( father's) nature, who supported by the hand those falling from high places, who worshipped Tryambaka, who kissed the Fortuna of his enemies, who was deeply engrossed with the care of catching (those) fish-his foes-who together with (other) princes took many villages, who was the head of a family of worthy relatives.
- 15. He, too, obtained a son (called) Bhuvana, whose youth charmed women, who sanctified (his race) by ever-fresh streams (of water, poured out) on (the occasion of) donations, who served his king and duly protected his country, who made the forest the home of his proud foes, whose lion-roar (sounded) dreadful in battle, and who offered great sacrifices to Sambhu.

course, by no means impossible.

The wording is rather obscure. By 'skie' seems to be meant the third eye of Siva, the fire of which, the so called Saragni or arrow-fire (see Srikanthackarita, I, 16; V, 16; XXIV, 7ff) destroyed the town of the demon, Tripurari. This eye is usually represented as bow-shaped, i.e., with corners on both sides standing in a vertical position. Regarding the feet 'which mock as it were the prostrate foe: see the frontispiece to Moore's Hindu Pantheon.

The text has a pun on ress ' milk' and ' sentiment' which has not been rendered in the translation. 29 . From him' refers, I believe, to Buddha. If it referred to tanayam, it would be necessary to assume that an unnamed son, who perhaps died in his father's lifetime, intervened between Buddha and Vigraha. The latter explanation is, of

- 16. He begat a son (named) Kalhana, (who was) a mountain of precious stones—his virtues—(and) a boat on the deep ocean of misfortune, (and) who passed over the heads of brave warriors.
- 17. As his good and obedient son was born, he who was called Bilhana, who showed guileless devotion to the lotus-feet of the supreme lord of Jâlandhara, who possessed great power of mind and was terrible on account of his strength.
- 18. With Lakshanikâ, the daughter of Hridayachandra, the politic king of Trigarta, he had two sons, named Râma and Lakshmana.
- 19. While the elder one, most worshipful on account of his virtues, converses with the red-lipped maidens in the town of heaven, his strong-minded younger (brother) has been firmly established here.
- 20-21. The whole territory which Kanda possessed and the other servants of the lotus-feet of the kings of Trigarta, the destroyers of the foes of Asanda, belongs at present to holy Lakshmana, who protects the inhabitants and whose pure actions are worthy of praise.<sup>21</sup>
- 22. While that Lakshmanachandra, whose dear wife was Mayatalla—a lady of peerless beauty—protects Kiragrama,
- 23. Two pious, happy sons of the merchant, named Siddha, live here; the elder one has the name Manyuka, but the younger one they call Âhuka.
- 24. In their hearts grew up the faith in Sambhu, which destroys delusion, which is the edge of the axe (to cut down) the tree of mundane existence (and) a storm-wave (to carrry men across) the most terrible ocean of births.
- 25. By those two, who saw this *linga* of Siva, called Vaidyanatha, destitute of a dwelling, has it been provided with a temple and has a *Mandapa* been erected in front of that."
- 26. When Manyuka and Ahuka formerly dwelt in the same womb, they both announced their determination not to enter again into a womb, speaking thus:
- 27. "Though Sambhu is compassionate like a father, yet he is more than a father; for a father is the immediate cause of (one's) birth, (but) the god with the moon on his crest is the cause of the cessation of births."
- 28. May Śâhila, Pâhila, Kâhila and Siddha, the four ancestors of Manyuka and Âhuka, in due order enter heaven.
- 29. In short, may the remaining twenty men (of their family) all reach Elysium in consequence of this pious work, but may the highest state be (the reward) of these two.
- 30. And daily six drammas of the money collected in the custom-house have been allotted by Rajanaka Lakshmanachandra to this Vaidyanatha.<sup>34</sup>
- Rohana is really the name of the mountain in Ceylon, called Adam's Peak. The poet seems to have chosen it as the instance of a big mountain, most suitable for his purposes.
- <sup>21</sup> These two verses, as also the next two, form a Yugma or Yugalaka. The epithet sadku, 'holy' which Lakshmana receives, is explained by verses 21—26 of No. I.
- Lingas, standing in the open, are frequently found in the north of India. Thus I remember having seen three very large ones not far from Ushkar in Kasmîr, which stand in the middle of the forest. If puri means here a temple, that is castly explained by the tower-like shape of the adytum of the Indian temples.
- The verse refers to the belief that a particularly pious deed ensures the joy of heaven to the performer as well as to ten ancestors and ten descendants. All the latter may reach this goal, but the donors themselves desire moksha.
- The European dictionaries do not give for mandapika the meaning 'a custom-house.' But its existence is proved by various passages in the inscriptions, compare, e. g., the term mandarika ante p. 7 and by the analogy of its modern representative mandari which is a common term for 'custom-house' in Marathi, Gujarati and other vernaculars.

- 31. (A piece of) land to be cultivated by one plough and belonging to the village named Pralamba has been granted to (this) Maheśa by Lakshana, the mother of the Rajanaka.
- 32. May the merit of each pious successor of Lakshmana, who protects his sacred gift, be increased; but he who may take it away, shall descend downwards.
- 33. The oilmill, too, in Kîragrâma (which) belongs to Manyuka and Âhuka, has been given by them to Siva in order to provide for the lamps (of his temple).35
- 34. Moreover one shop of theirs has been presented for the enjoyment of Siva and (a piece of) good land, four ploughs, situated in Navagrama.
- 35. Whatever pious gift has thus been made by anybody for the sake of Siva, may that last for his (benefit) as long as this earth (exists).

36-37. Râma, the son of the good pramatri<sup>36</sup> of the king of Kaśmir, famous Bhringaka, in whose lotus-mouth dwelt divine Sarasvati before he forgot the taste of his mother's milk, composed in his first youth this eulogy of simple meaning.

From the Chabedha-field from the Hara . . . —field, from Vaktanadeva the best land (?). [The *praśasti* was engraved] by Guhaka. The elapsed years of the Śaka era (are) 7[26].

### XVII.—THE JAINA INSCRIPTION IN THE TEMPLE OF BAIJNATH AT KÎRAGRÂMA.

By G. BÜHLER, Ph.D., LL.D., C.I.E.

The subjoined inscription is found in the same temple of Siva-Vaidyanatha at Kîragrâma in Kângrâ. It consists of two lines of Jaina Nâgarî letters, which run, each divided into four larger and two small sections, along three facets of the pedestal of a statue of Mahâvîra. Its preservation is almost perfect. It records the dedication of this statue by two merchants Dolhana and Âlhana, and its consecration by a Sûri, called Devabhadra. The statue, we are told, was placed in a temple of Mahâvîra, erected by the same two persons at Kîragrâma. As at present no old Jaina place of worship exists at Kîragrâma, it would appear that the base was transferred to the temple of Siva after the destruction of its original location, and that it probably owes its preservation to the ignorance of the priests of the Vaidyanatha temple.

The donors probably were Gujarâtîs, not Panjâbîs, and the consecrating Sûri likewise seems to have belonged to the same country. For Dolhana and Alhana were members of the Brahmakshatra gotra or caste, which is common in Gujarât, but according to the Census Report of 1881, not found in the Panjâb. Sûri Devabhadra is connected with Gujarât through his teacher Abhayadeva, who is called Rudrapallîya, the Rudrapallîan, and is said to belong to the line of Sûri Jinavallabha. The latter is without

36 I am unable to find the word in the dictionaries and to say what the office was. According to its etymological import it ought to denote some kind of spiritual councillor.

See ante, p. 97. The present edition of the inscription has been prepared according to a very good paper impression, furnished by the Panjab Archæological Survey through the Editor.

<sup>33</sup> The meaning is that the Telis who worked the oilmill had either in lieu of rent to furnish gratis the oil for the lamps of the temple or that the whole net income of the oilmill was to go to the temple for the purpose stated.

a doubt the Jinavallabha, whom the Pattavali of the Kharatara gachchha names as the 43rd Yugapradhana.2 He died in Vikrama Samvat 1167, after founding a new school, which in our inscription is called his samtána or line. In the time of his immediate successor Jinadatta, the Rudrapalliya branch of the Kharatara gachchha was founded by Jinasekharacharya in Vikrama Samvat 1204. It is, therefore, evident that the Devabhadra of our inscription was a teacher of the Svetambaras and an adherent of one of the subdivisions of the Kharatara gachchha, which latter according to all accounts, arose at Anhilvad Pattan in Gujarat. The date Samvat, i.e. Vikrama Samvat 1296, Phâlguṇa, dark half 5, a Sunday, corresponds, according to Dr. Schram's calculations, to January 15, 1240 A.D. General Sir A. Cunningham, who discovered the document, has given a transcript of it in his Archæological Reports, (volume V, page 183) which, however, is imperfect, as the middle portions of both lines from चननीनों to प्रनामां व and from प्रतिष्ठित to संतानीय have been left out. This omission and some misreadings or misprints make a translation of his transcript impossible.3

### TRANSCRIPT.

भो॰ संवत् १२८६ वर्षे फागुण वदि ५ रवौ कीरग्रामे ब्रह्मचत्रगोत्रीत्पन्नव्यव॰ मान्पुत्राभ्यां व्य॰ दील्डणमाल्डणाभ्यां स्वकारितत्रीमसङ्गवीरदेवचैत्ये॥

श्रीमञ्चावीरजिनम्बर्विवं भाक्षश्रेयो[थ्री कारितं । प्रतिष्ठितं च श्रीजिनवक्कभस्र्रिसंतानीयबद्र-पन्नीयश्रीमदभयदेवसरिशिष्टै: श्रीदेवभद्रस्रिमि: ॥<sup>5</sup>

### TRANSLATION.

Om! In the year 1296, the (civil) year, (on the) fifth (day of the) dark half (of the month of) Phalguna, on a Sunday,—the mulabimba of the glorious Jina Mahavira has been erected for their own spiritual welfare by the two merchants, Dolhana and Âlhana, the two sons of the merchant Manu, sprung from the Brahmakshatra race, in the temple of the glorious deity Mahavira, erected by them at Kiragrama. And it has been consecrated by the illustrious Sûri Devabhadra, the pupil of the illustrious Sûri Abhayadeva, the Rudrapallîan, who belongs to the line of the illustrious Sûr-Jinavallabha.

<sup>&</sup>lt;sup>2</sup> See Klatt, Indian Antiquary, vol. XI, pp. 248 and 254.

General Cunningham recognised that it could have no connexion with the history of the temple of Siva-Vaidyanatha.

<sup>&#</sup>x27;L.1.—Read ची; the र and व of कोरवाने are connected and form a misshaped group; read क्या; above आ a matra cut by mistake, has been obliterated; possibly the correct reading is सात्प्रवास्त्रों, तू and न being absolutely undistinguishable in the alphabet of the inscription.

<sup>5</sup> L. 2.—The च of नेबीवें has been destroyed; the ता of संतानीय has been damaged.

<sup>&#</sup>x27;I translate वर्षे by 'in the (civil) year,' because sometimes जीविकवर्षे appears in its stead after dates of the Vikrama era. The years of the Vikrama era are in Western and North-Western India the laukika, "common or civil" years in contradistinction to those of the Saka era, which are fastriya, i. e., used in the works on astronomy.

<sup>7</sup> The form of the text wings is half Prakrit and half Sanskrit.

<sup>&</sup>lt;sup>8</sup> I leave the expression स्वाचित्र literally 'root-image' untranslated, because I am not certain about its technical meaning. I suspect that it means 'chief image' and is intended to distinguish this statue, which stood in the adytum, from the numerous smaller ones in the bhamti or the cloisters.

<sup>ै</sup> प्रतिष्ठतं च is bad Sanskrit, but common in Jains books. The correct expression would be प्रतिष्ठा झता च ा प्रविष्ठापितं च.

# XVIII.—ON THE PEDESTAL OF AN IMAGE OF PARSVANATHA, IN THE KANGRA BAZAR.

By Dr. G. Bühler, Ph.D., LL.D., C.I.E.

The following inscription in eight lines is incised on the base of image of Parśvanâtha in the porch of a small Hindu temple dedicated to Indravarman in the Kângra Bazar. It has been so smeared over with red paint and oil that some of the letters are very indistinct, and in the last-line broken away.

- (L 1.) भी संवत् ३० गच्छे राजकुले स्रिरभू च-
  - (2.) भयचंद्रमा: [1] तिच्छिथो मलचंद्रास्य[स्त]-
  - (3.) त्यदाभोजषट्पद:[॥] सिहराजस्तत: ढङ्कः
  - (4.) ढङ्कादजिन [च] एक:। रल्हेति ग्टि[इस्]ित
  - (5.) स्व] पा धर्म पायिनी । [1] श्रजनिष्ठां सती ।
  - (6.) [तस्य]ां [जैन]धर्मधरायणी । ज्येष्ठ: भूलस्क्रको
  - (7.) [भ्र]ा[ता] कनिष्ठ: कुमराभिष: । [।] प्रतिमेयं [च]
  - (8.) - जिना -ो'- नुचया। कारिता — — — — [II]

# TRANSLATION.

Om (In) the year 30.5

In the Râjakula gachchha was a Sùri (called) Abhaya chandra. His pupil was named Amalachandra. A bee at the lotus of his feet (was) Siddharâja; from him (sprang) Dhanga: from Dhanga was born Chashtaka.

His wife was Ralhâ.... From her were born two sons wholly devoted to the law, taught by the Jina. The eldest brother was called Kuṇḍalaka; the youngest was named Kumara. This effigy .... has been made with the permission ....

- 1 L 1. Read 代(明天• -
- 2 L 3. Read लादांभीत्र ; तती डड़ी
- 3 L 6. Possibly जिन; read धर्मपरायकी,-
- \* L7. Possibly 可可 嗎.,—

The term gackchka indicates that Abhayachandra belonged to the Svetämbaras. I am, however, unable to find the Rajakula in the Pattavalis accessible to me.

<sup>&</sup>lt;sup>6</sup> As the characters of this inscription are ancient Sarada, closely resembling those of the Baijnath Prasastis, the year 30 of the Saptarshi or Laukika era, which is mentioned in our document, probably falls in the ninth century and corresponds to 854 A. D.

# XIX.—INSCRIPTIONS FROM KHAJURAHO.

BY PROFESSOR F. KIELHORN, PH. D., C.I.E., GÖTTINGEN.

I.

# FRAGMENT OF A STONE INSCRIPTION [OF HARSHADEVA?].

The stone bearing this inscription appears to have been found near the temple of Vamana, at Khajuraho, an ancient and decayed town in the Chhatarpur State, Bundelkhand, North-Western Provinces; and it is now kept in the modern mausoleum near the temples. This is only a fragment of an apparently very large inscription. It contains 13 imperfect lines, the total height of which is 1'4", while the length of the lines, beginning with 7" in the first line, gradually increases to 1'3" in line 8, and decreases again to 5" in line 13. The writing is fairly well preserved. The size of the letters is  $\frac{1}{8}$ ". The characters are Nagari; they closely resemble those of the inscription of Yaśovarman of the year 1011 (No. II below), and make it probable that the inscription is of about the same time or somewhat earlier. The language is Sanskrit, and what remains of the inscription is in verse.

Like the inscriptions of Yasovarman and Dhangadeva (Nos. II and IV below), this inscription appears to have opened with an account of the creation of the universe, and of the rise of a princely family, which I take to be the family of Chandratreya. In line 5 it speaks of a prince, from whom were born (line 6) the famous Jejjaka and Vijjaka. In line 7, it further mentions the illustrious Harshadeva who by his own arm conquered many proud enemies. And from line 10 we learn, that by somebody or other, who may have been Harshadeva himself or his successor, the illustrious prince Kshitipaladeva was placed again on the throne.

Harshadeva is well known to us, from the inscriptions of Yaśovarman and Dhangadeva, as the son of Rahila and father of Yaśovarman. And Jejjaka and Vijjaka are clearly the two brothers Jayaśakti and Vijayaśakti who are mentioned as the sons of Vakpati in the inscription of Yaśovarman, and of whom Vijayaśakti was the father of Rahila and grandfather of Harshadeva. Moreover both, without doubt, are the two brothers Jeja and Vija mentioned in line 6 of the Mahoba inscription published by Dr. Hultzsch in Zeitschrift d. Deutsch. Morg. Ges., vol. XL, p. 47, from the name of one of whom is derived the name of the country Jejabhukti, Jejabhuktika, or Jejakabhukti.

The prince Kshitipåladeva, Sir A. Cunningham is inclined to regard as a son of Harshadeva and elder brother of Yaśovarman, but from the way he is spoken of in the present inscription, it would appear that he was no Chandella prince at all. And I have no doubt that he really is the same Kshitipåladeva who in line 28 of the Siyadôni inscription is mentioned as the immediate predecessor of the prince Devapåla, who was ruling (at Kanauj) in the (Vikrama) year 1005. Yaśovarman was a contemporary of Devapåla; his father Harshadeva in all probability was contemporary with Kshitipåladeva; and I therefore assume that the relative yena in line 10

<sup>&</sup>lt;sup>1</sup> See Archeol. Survey of India, vol. XXI, p. 65. A photolithograph of this inscription was published by Sir A. Cunningham, ib., vol. XXI, plate xvi, B; and an impression of it has been supplied to me by Dr. Burgess.

An edition of this inscription, which has been lately re-discovered by Dr. Burgess, will be given at page 162.

of our inscription refers to Harshadeva himself, and that this prince first defeated Kshitipaladeva, but subsequently reinstalled him in the government of his dominions.3

	Text.4
1.	[बाज्यार्चि]षे वसः । जगत्स[र्मि]
2.	यं <sup>⋄</sup> पाचं किमस्रात्परं एवं यो व
3.	न' प्रमियमखिलं न [वा] कल्पादी विश्व[म]
4.	धाः <sup>°</sup> प्रियतप्रभावान् । चतुर्व्विधं भूतविकारजातं
5.	°[ग्र]मकलभुवनख्यातकोत्तिप्रभावः <b>प्रव्वीना[य]</b>
6.	[ख]म् ॥ ¹० तस्माक्केज्ञाकविज्ञाकावभूतां कीर्त्तिभूषणी । [सु]
7.	[भु] <sup>।।</sup> जविजितानेकदृप्तारिष्ठंदः । तस्मात्स्यी <del>द</del> र्षदेवः <sup>।३</sup> स <mark>कल</mark>
s.	<sup>ा</sup> कांतिमंवित्ततं । भीतेंद्रनिहितधनुरिव ग्रग्रभे पादांवु( <b>बु)जदित[य</b> ]
9.	[प]रः¹¹। त्यक्का स्थानमिवायातः पुनम्रेयनशंकितः॥ <b>त्रास्तां¹⁵ किं व(ब)डु</b>
10.	ः पुनर्येन श्रीचितिपालदेवनृपतिः सिं <b>हासने स्था<sup>16</sup></b>
11.	<sup>17</sup> त्सादितारातिश्रक्तिकीर्त्तिविभूषणः ॥ <b>प्रस</b>
12.	$[ \mathcal{ar{g}}  au ]$ स्थैरन्तिकस्थैय $^{19}$ ॥ सातपन्न $\mathcal{ar{g}} [ au ]^{19}$
13.	[जल]ज — — [दितं]

## II.

# STONE INSCRIPTION OF YASOVARMAN, OF THE YEAR 1011.

The stone which bears this inscription appears to have been discovered some time after A. D. 1843, amongst the ruins at the base of a temple, known as the temple of Lakshmanjî, at Khajuraho; and it is now built into the wall inside the entrance porch of the temple at which it is said to have been found. The inscription has been drawn attention to several times in the volumes of the Archæological Survey of India, and an unfortunately very small photolithograph of it was published by Sir A. Cunningham, in Archeol. Survey of India, vol. XXI, plate xvii; but it has not been edited before.2

The inscription consists of 28 lines. The writing covers a space of about 5' 8" broad by 2' 5" high. Down to line 16, and from line 22 to line 27, it is (with the

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3. Wars between the Chandel'as and the rulers of Kanya.
kubja are mentioned, eg, in verse 3 of the inscription pub-
haned in the Asiatic Researches, vol. XII, p. 359; in line 13
of the Mahoba inscription referred to above, and probably in a
line 2 of the unpublished fragmentary inscription No. 29 of
the Lucknow Museum
     4 From the impression taken by Dr. Burgess.
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- Metre, Sloka (Anushtubi).
- 6 Metre, Saidul wikifdita.
- 7 Metre, Sloka (Anushtubh).
- Metre, Upnjats
- 9 Metre, Srag lhara
- 10 Metre, Śloka (Anushtubh).
- 11 Metre, Sragdhara.
- " Read तसाकी.
- 13 Metre, Arya.

- 14 Metre, Śloka (Anushtubh)
- 15 Metre, Sårdûlavikrîdita.
- 15 s. e. स्थापित:
- 17 Metre, Śloka (Anushtubh).
- 18 Metre, Arya.
- 19 Metre, Rathoddhata.

<sup>1</sup> See Archaol. Survey of India, vol. II, pp. 425 and 426; vol. XXI, pp. 65 and 84. [Burt in 1838 (J. A. S. Ben. vol. VIII, p. 165) called it Chaturbhuja, but it is now called Lakshmanji, and the temple known as Chaturbhuja is at Jatkara .- Ed.]

<sup>&</sup>lt;sup>2</sup> I have for some time been in possession of three rubbings of this inscription, taken by or for Sir A. Cunningham and kindly made over to me by Mr. Fleet; but only the two impressions supplied to me by Dr. Burgess have enabled me to edit the inscription critically.

ા તાર્વા તે કાર્યના તારા મેર્ટ્યા વેલ વર્ષા વિધાર માર્થિત વિધારો વર્ષક માટે કલ્પાટ કારણ કરે કાર્યા માર્થિત વિધ નાત્ર શાળિક અમારા માર્થિત કર્મા વિધાર માર્થિત માર્થિત માર્થિત માર્થિત માર્થિત માર્થિત માર્થિત માર્થિત માર્થિત માત્ર શાળિક અમારા માર્થિત કર્મા માર્થિત મા શવાલા ૧ કન્મારી હેલ ત્યનિર્ફાત શાળા મૌદિરામદાય કે મારા કે તાગુરિક્ષ સિંહાન પદ્ધ કર્યો <mark>વ્યાસીને ક્રોંડળ કાયને ગાર છ</mark> જ્ઞારે કે વર્રા સે ને રહિના શ વત્ત હો ઇના તોરા ૧ કરા કરી દવિ ધુક્ક ન (કુલિ મીલા ક્રિયોલા ક્ષેત્ર સિંહા ધાર્માની ક્ષણિત સુનિ ક્ષાને સ્ટ્રાસિક્સ સ્ટ્રિયા ક્રિયોલા ક્ષણ કર્યા કર્યો કર્યો કર્યો કર્યો કર્યા કર્યો ક वित्तर्रज्ञान्यरीपेष्वि। यत्रियतिवित्रसिक्षानां विशेषसिक्षात्रात्रस्य स्थालियन्तावित्तयति विवेदः सर्वसिक्षास्य राज्यास्य सामानास्य सामानाः सांस्वसेयशरीनासञ्ज्ञानाङ्गङ्गस्य गारारप्रशासनीनांतरखानाममेनयशसांहर्द्यानाप्रशासायमा वाविक्याय्यामार्यकार्यकार्व्यक्ष यशायतारामितित्वतिहरूमित्वेलीन। विवासिकोतिः असमानात सिंभारा वे साह स्याक्ष के विवासी सम्ब ા કામિત સ્વાર્ધ સાથે વિશાળી વિશાસ માતાર તમાત રાતિ

exception of a few aksharas which can be readily supplied) well preserved; but the middle portions of the lines 17-21, and the second half of line 28, have suffered considerably by the peeling off of the surface of the stone, so that altogether about 30 aksharas have either gone altogether or are, at any rate, illegible in the impressions. The size of the letters is from  $\frac{3}{4}$  to  $\frac{7}{8}$ . The characters, which are beautifully and carefully executed, are of the so-called Kuțila type, differing little from the ordinary Devanâgarî. They include the somewhat rare sign for jha, e.g., in jhâtkâra towards the end of line 8; besides, attention may be drawn to the old form of the sign for pha, used exceptionally in the word phala, at the beginning of line 6, and to the old form of the medial e in the last word savitre of the inscription.

The language is Sanskrit, and, excepting the introductory blessing and the concluding portion of line 28, the inscription is in verse. The verses, of which the total number is 49, were composed (verse 47) by the poet Madhava, the son of the grammarian Dedda. The inscription was written by the karanika, or writer of legal documents, Jaddha, the son of Jayaguna(?) of the Gauda country (v. 48). The name of the engraver was given in line 28, but it is now illegible. The language of the inscription is fluent and correct, and in respect of orthography, too, there are few things that need be drawn attention to. The letter b is throughout denoted by the sign for v. The dental sibilant is used for the palatal sibilant in kasmira, line 13, and the palatal for the dental in kailásád, line 24, and savdánusásanu, line 27. Instead of anuscára, we have the dental nasal in vansah, line 5, and in hansah, line 15; instead of ñcha, ncha in vanchana, line 1; instead of mr, mor in namori, line 14, and namora, line 26; and instead of the conjunct jjv, jv in ujvala, lines 3, 5, and 11, and in prodyajválá, line 16. The sign for visarga has been omitted in vakshasthale, line 2, kshilipa stuvanti, line 9, sadhubhi stuyate, line 19, and rave spashta-, line 20, where the omission is really permitted; but also, wrongly, in isa smita, line 4, and prapti kshayaya, line 6. The rules of euphony have not been observed in ugran=jagati, line 1, and in yam=vichintya, line 10, bhúmibhritám=varishthah, line 10, and savarnnám=vidhiná, line 12. Lastly, nishanna is put wrongly for nishanna in line 8, and tridiva for tridiva in line 24.

The inscription is dated, in line 28, both in words and in decimal figures, 'in the year 1011,' which, as a year of the Vikrama era, corresponds to A.D. 953-54. And it records (in verses 42 and 43) the erection of a temple of Vishņu, under the name of Vaikuṇṭha, by the prince Yaśovarman, also called Lakshavarman (verses 37 and 39) of the Chandrâtreya (or Chandella) family. By way of introduction, the inscription furnishes an account of the ancestors of Yaśovarman and of his own achievements. In the family of the sage Chandrâtreya, who himself was a son of the sage Atri, there was, we are told, the prince Nannuka (v. 10), whose son was Vâkpati (v. 12). Vâkpati had two sons, Jayaśakti and Vijayaśakti (v. 14), of whom the latter begat Râhila (v. 16), whose son again was Harsha (v. 18). This prince married a lady named Kañehhukâ, of the Châhamâna tribe (v. 21), who bore to him Yaśovarman. This prince, in verse 23, is represented in a general way as having carried on successful wars against the Gaudas, Khasas, Kośalas, Kaśmîras, Mithilas, Mâlavas, Chedis, Kurus, and Gûrjaras, and he is, in particular, stated to have defeated the king of Chedi (v. 28), and conquered the Kâlañjara mountain.

The inscription appears to have been set up after the death of Yaśovarman; for, in verse 44, we are introduced to his son Dhanga, who, in verse 45, is represented as ruling the earth as far as Kâlañjara, and as far as Bhâsvat, situated (?) on the banks of the river of Mâlava; up to the banks of the river Kâlindî (or Yamunâ), and to the frontiers of the Chedi country; and even as far as the mountain Gopa, or Gopâdri. These localities indicate, then, the extent of the Chandella kingdom during the reign of the prince Dhanga; and that kingdom, accordingly, extended from the river Yamunâ in the north to the frontiers of the Chedi kingdom in the south, and from Kâlañjara in the east or north-east to Gopâdri, the modern Gwâlior, in the north-west. Bhâsvat, judging from the way in which it is introduced, should be looked for, opposite to Kâlañjara, in the west or south-west, and I would therefore identify it with Bhâillasvâmin or Bhailasvâmin, the modern Bhilsa on the river Vetravatî or Betwa, from near which was issued the grant of the Chandella Madanavarmadeva of the year 1190.

Attention may here be drawn also to the interesting verse 43 of the inscription. According to it, Yaśovarman bad received the image of Vaikuntha, which he set up in the temple founded by him, from Devapâla, the son of Herambapâla. Herambapâla in turn had obtained it from Sâhi, the king of Kîra, who had received it from the lord of Bhoṭa, who again had got it from the Kailâsa. Devapâla is called hayapati, which may mean either 'the lord of horses', employed (like aśva-pati) as a title, or 'the lord of the Hayas'; however this may be, there can, I believe, be no doubt that the Devapâla, here spoken of, is the same Devapâla who is mentioned as a paramount sovereign (of Kanauj) and as the successor of Kshitipâladeva, in the Sîyadonî inscription, with the date (Vikrama) Samvat 1005. The Kîras have, as I have stated elsewhere, by some been identified with the Kaśmîras, while in the Brihatsamhitá, XIV, 29, they are separately enumerated as a people inhabiting the north-east, together with the Kaśmîras. Bhoṭa, according to Lassen, is the modern Tibet.

Finally, in the last line, the inscription appears to mention a prince Vinâyaka-pàladeva, regarding whose relation to the Chandella princes I am unable at present to offer any conjecture.

## TEXT.7

# L. 1. श्री नमी भगवते वासुदेवाय ॥

दधानानेकां यः किरिपुरुषसिं[होभय]जुषं त[दा]कारोच्छेद्यां तनुमसुरमुख्यानववरात्। जधान त्रोनुग्रान्ज(छ)गति किपलादीनवतु वः स वैकुग्छः क्रग्छध्वनिचिकितनिः ग्रेषसुवनः ॥ ॰ —[1]. पायासुर्व्वे(र्ब्व)लिवन्च(छ)नव्यतिकरे देवस्य विक्रान्तयः

सद्यो विस्मितदेवदानवनुतास्त्रिसस्त्र[लो]कीं

2. इरे: ।

यासु व्र(व्र)द्मवितोर्श्वमर्घसिननं पादारिविन्दचुतं भत्तेद्यापि जगव(च्र)यैकजनकः पुस्तं स मुर्द्रा इरः ॥ ॰ —[2].

- \* See Indian Antiquary, vol. XVI, p. 202.
- See 16. vol. XVII, p. 9.

  Metre, Šikharini.

  Metre, Šikharini.

  Metre, Šārdūlavikridita; and of the two next versus.

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टेवः पातु स वः पयःकन्धति व्योक्तीव ताराचिते
     दैत्यासिव्रचलांच्छने 10 दिविसद: मंत्यच्य सर्व्वानपि ।
  तिसावसानगैलभित्तिविपुले वर्चाः । स्थले यस्य ताः
     पेतुर्मन्दरसङ्गमंध्रमवसब्बाक्शीकटाच्च्छटा: ॥ --[3].
  गंभीनी -
3.
             व्य् (व्यू)धयः ग्रमांकर्विमान्भास्त[त्र]तापोज्य(ज्व)लो
    धीरी धाति महासहीधरवराः कल्पद्रमाख्यागवान् ।
  या कसादविकस्पनिर्मालगुण्यामाभिरामः " प्रभुः
    सत्वं व्(ब्र)त यदि कचित्पनरभूत्त्वो यशोवर्माणः ॥ —[4].
  प्रधानादव्यक्षादभवदविकारादिङ मञ्चानष्ठंकारस्त्रसादजनि जनितोपग्रहमनः।
  ततस्तकावाचि प्रसव-
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4 मलभन्त 12 क्र[म\*]वशादयैतिभ्यो भूतान्यन् भूवनमभ्यः प्रवहते ॥ 19—[5]. रहायो विद्यानां कविरखिलकसम्बूपरती" परः साची देवस्तिभुवनविनिर्माणनिपुनः । स विश्वेषामीग्र[:\*] स्मितकमलकिञ्चत्कवसिर्माहत्वा स्वेनैव प्रथममय वेधाः प्रभुरभूत् ॥ —[6]. तसाहिम्बस्यः पुराचपुरुषादामायधामः कवेर्येभूवस्र-

5. नयः पवित्वचरिताः पूर्वे मरीचादयः । तवाविः सुपुवे निरम्तरतपस्तीव्रप्रभावं सुतं चंद्रावेयमक्तविमोञ्च(क्व)सतरचानप्रदीपं मुनि ॥ 15-[7]. पस्ति सस्तिविधायिन: स जगतां नि:शेषविद्याविदस्तस्वास्तोपनताखिस[ श्रु]तिनिधेर्वन्य: 16 प्रशंमास्पटं । यवाभूच पराक्रमेच सघुता नी चाटुकारोइतिर्नास्पाध्यंतरसा -

6. रता न च फलप्राप्ति।:\*] चयायात्मन: ॥ —[S]. वस्तवासप्रगुरमनसां सर्वसंपत्पदानामुद्यक्रानां जतक्रतवुगाचारपृश्वस्थितीनां । तवलानाममसयश्यमां भूभूजां का प्रशंसा येषां शक्तिः सकत्तवर बीध्वंसने पासने वा ॥ —[9]. तत्र चत्रवर्श्वसारनिकम्बावा यग्रयन्दनक्रीडालंकतदिक्यु -

7. रिश्वदमः त्रीमसुकोभूस्यः । यस्तापूर्वपराक्रभक्रमनम्बि:शेषविदेषिष: संस्थान्ता: शिरसावश्वपतय: शेषामिवाचा भयात् ॥ -[10]. यसानंदितवंदिष्टंदरचितस्तीविव्याप्रवसारमंत्राम्तव्य(स्व) हुवैदिवर्गवियानः कंदर्पवस्याक्रतेः । नाम चामतनुष्तां मृगद्शां सधी विधत्ते पदं सानीषु

8. हिवतां च राशिष व(व)लाहेक्कव्यमव्याइतं ॥ —[11]. तस्मादभूदाजिपराजितारै : श्रीवाक्पतिर्वाक्पतितुस्ववाच: । यखामला भाम्यति भानुभाभिः सङ्दैव लोकवितयेपि 18 कोर्त्तिः ॥ 10---[12]. यस्यामलोत्पन्तनिषन्त(रण)किरातयोषिदुद्वीततद्गुस्कलध्यनिरम्यसानुः । कोडागिरि: शिक्सनिकंदवारिपातभात्का -

<sup>&</sup>quot; Read •साम्बन.

<sup>&</sup>quot; The akshura wy was originally omitted, and is engraved bove the line.

<sup>12</sup> Originally • अशंना.

<sup>13</sup> Metre, Sikharini; and of the next verse.

The two aksharas were originally omitted, and are "ngraved above the line.

<sup>16</sup> Metre, Sardulavikuldita; and of the next verse.

<sup>17</sup> Metre, Mandakranta.

<sup>18</sup> Metre, Sanlalavikridita; and of the next verse.

<sup>19</sup> Originally . addifu.

Metre, Upejati.

" Metre, Vasantatilak&

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रताच्छवितकेकिंगचः स विस्थः ॥ "—[13].
9
   तसादिसायधानः चीराव्येषन्द्रजीस्तुभी यहत् । द्वावासजावभूतां जयमित्रविजयमित्रव 🛍 — [14].
   तयोईयोगप्रमितप्रतापटावाम्बिटम्बाहितकाननानि ।
   कर्माणि रोमांचजुषः समेताः समूर्डकम्पं चितिपा[:*] स्तुवन्ति ॥ **---[15]. अस्ति । अस्ति । अस्ति ।
   तवानज्ञसा तनयं राहिनाख्यमजीजनत् । निटाट -
                                                दिदतां ग्रामित ग्रस्थितिक्य<sup>25</sup> निश्चि दिखः ॥ <sup>25</sup>—[16].
10.
   भीमधाम्यदसि[म्र]चि स्वदस्क्तंपादिताज्यक्रिये
      ज्यानिग्धीषवषटपटे क्रमचरत्संरख(ख)[यो]धर्त्विजि ।
    प्रयानः समराध्वरेप्रतिष्ठतक्रोधानिनोहीपिति।
      वि]रोदर्श्विष यः प्रमनिव क्रती मन्तेर्जुद्दाव दिषः ॥ "--[17].
   वीष्ठवंभूपमय भूमिश्रतास्वरिष्ठः अ सीसूत कत्यतक्कत्यमन -
11.
                                                           समत्व(त्त): [l*]
   भद्यापि यस सुविकासियगःप्रसूनगश्चाधिवाससुरभीशि दिनसराबि ॥ "--[18].
   यव श्रीय सरस्ती च सहिते नोतिक्रमो विक्रम -
      स्तेज: सत्त(त्त)गुणीञ्च(ज्ज्ञ)लं परिषता चान्तिव नैसर्गिकी ।
    सन्तोषो विजिगीषता च विनयो मानव पुरुशासन -
      स्तस्याननागुक्स्य विषायनिधेः किन्नाम वस्त स्तमः । "--[19].
    भीवर्डमीपराधे मध्रिप -
12.
                          चरणाराधने यः सतुच्यः
      पापाचापेनभिन्नो निज्युणगणनाप्रक्रमेष्वप्रगल्धः ।
    युन्य: पे(पै) ग्रम्यवादेनृतवचनसमुद्यार्थे जातिमकः
      सर्ववैवं खभावप्रियतगुणतया नाम [क: स्त] गयते सी ॥ "-[20].
    सोनुरुपां सुरुपाङ्गः कञ्ककास्थामकुण्डधीः [1"] सवर्गाम्बिधिनोवाष्ट्र" चारमानकुलीहवां ॥ "-[21].
    यस्याः पतिव्रततुलामधिरोदमी -
13.
                                  या नार्यती गुरुतरामभिमानिनीति ।
    पत्युः समीचितविधानपरापि साध्वी कार्यम्तवा परमगादतिचिकतेव ॥ 2-[22].
    गौडक्रीडालतामिस्तुलितखसव(व)सः कोश्रसः कोश्रसानां
      नम्बत्कची(स्मी)रवीर: शियिनितमियिन: कानवसानवानां ।
    सोद[त्सा]वदाचेदिः कुरुतरुषु महत्संज्यरी गूर्जरावां
      तसात्तसां स जन्ने नृपक्तल -
14.
                               तिसकः श्रीयभीवर्भराजः ॥ अ-[23].
    स दाता राधियः स च ग्रचिवचाः पांड्तनयः स ग्रूरः पार्थोपि प्रशिवसिक्सानः विसपि है । 🕒
    21 Metre, VasantatilakA.
                                                        Metre, Sardulavikridita.
   " Originally चारीबा ; read चीराबे.
                                                        M The first of these two akskaras is quite illegible in
   3 Metre, Arra
                                                           the impressions.
   3 Metre, Upajati.
                                                        Metre, Sragdbard.
    » Read & विचिन्त.
                                                        Bead सवच्छा वि.
    Metre, Sloka (Annshtubh).
                                                        Metre, Sloka (Anushtubh).
    " Metre, Sårdûlavikridita.
                                                        Metre, Vasantatileka.
    अ Read • ता वरिष्ठ:.
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Metre, Sragdhara.

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व्यतीताः किं व्र्(ब्रू)मी यदि पुन[रि]इ खुः खचरिते [हि]या नव्वी(बी)कुर्युर्वेदनमवली[को]नमधुना ॥ "
                                                                                           -[21].
    वस्तवातरि तब भूश्रति नृणां क्षेशाय शस्त्रयहः
      कामं दाति सिद्यवेलिसुमनस्तत्याय कत्पद्रमा: [1*]
    वित्तेशः पर -
15.
               म(मा)र्यहिविधरस्त्रास्ती विलासी स चे -
      दाखे तस्य सतीन्द्रत्यसवनप्रीत्वे दशामुत्सवे ॥ 38-[25].
    यस्रोद्योगे व(ब)लानां प्र[स]रति रजसि व्याप्त[भे]दी[म्तराले]
      सःसिमुर्व्व(र्व्व)हरोधाः पिहितरुचिरभूद्वानुरादर्शरम्यः ।
    म[म्य]ग्देवेन्दुदन्ती सुदमधित वियत्साभ्रमालोच इन्साः अ
      भीत्मखास्त्रस्थासीवयनद्यगती कृणिताइत्तग्रवी: ॥ "-[26].
    मन्यीन्याव(ब) -
16.
                   बकोपद्विपवासङ्ग्रीससहस्तदण्डाभिघात -
      पोद्यञ्चा(क्वा)लाकलापप्रस्तद्तभुजि ज्याचनध्वानभीमे ।
   पोतास्ची(क्वी)वरच:प्रमदक[चक्त] "इादरी[द्रप्रशास]
      धीरं भी[तेव बद्धी: समर्गाय]रसि यं सं[भ्रमा]दाबि[बिङ्क] ॥ —[27].
   उत्तुङ्गाञ्चनशैलसन्तिभचलकात्तिविन्दृस्थित -
      कुष्यदुर्वरधन्यमार्मकगकप्रारस(स)रचाक्रियं।
   विख्यातचितिपासमी -
17.
                       लिरचनाविम्यस्त्रपादाम्य(म्ब)जं
      संस्थेसंस्थव(ब) सं व्यजेष्ट गतभीयंबेदिराजं इठात् ॥ 49—[28].
   नक्मकायाकनुषवपुषः कान्तिमह[र]मि[न्हो]र[न्याः]यत्त[स्कृरि]तविधुरा[स्मु]न्दरं चारवि[न्दात्] ।
   य[स्वाः] - - - - - - - - [चाईहत्तेः:]संधान्ताभिः ववमपि मुसं वीस वैदि-
                                                                           प्रयाभि: ॥ <sup>13</sup>—[29].
   गङ्गानिर्ज्जारचर्घरध्वनिभयभाम्यतुरङ्गव्रजाः
     सदा:सप्तविवु(म्) दकेस -
                         रिरवत्रस्यतारीन्द्राकुला:।
   यत्मेन्यैः प्रतिकल्पपादपसुमानुनप्रस्नोचयाः
     प्रालेयाचलमेखलाः कथमपि [क्रा]न्ताः प्र[नैर्हिग्जये] ॥ "--[30].
   उच्च[पा]कारभि[त्तिस्ति]त[स]मद[श्रिस्तिकूरः] — — [निनाः]द -
 -- [ख]- ∪ - - स्रथ[रथ]तुरगप्राप्तवेगान्तरायः।
   यिखामाध्यन्दिने खात्तरिचनुदिनं नीलकण्डाधिवासं
     जगाइ क्रीड्या यस्तिलकमिव भुवः
  37 Metre, Sikharint.
                                                     41 The first akshara in [ ] in the impressions
  19 Metre, Sårdulavikridita.
  " Read well:
                                                  looks like V.
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18.

<sup>41</sup> Metre, Sragdhara; and of the next verse.

<sup>42</sup> Metre, Sårdůlavikridita.

<sup>43</sup> Metre, Mandakranta.

<sup>44</sup> Metre, Sardulavikridita.

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किञ्च कालंजरादि ॥ "-[31].
19.
    चा शब्बग्रहणाटखिल्डितमहावीरव्रतप्रक्रिये -
       रा वा(बा)स्यादविलप्तसत्वासमयौरा पाणिपोडाविधः।
    भयान्तार्थिव[तीर्ग्ण]पूर्ग्णवभवैस्त[येप्सिता]कांचि[भि] -
       [र्द्रीत्कर्षकयाज्ञतीच?]पुलकैर्य: साध्मि[:*]स्तयते ॥ "--[32].
    [नि]न्दाम्पै[मि] पुरुषान्तरसङ्गमेन [शान्ति]च जात् सततश्चमणक्रमेण ।
    यस्यातिपौरुषनिरस्तमनुष्यभावे लोके स[म] "-
20.
                                               दिगतीकीर्त्तिरनिन्दितेव ॥ "--[33].
    एकवोवाङ लोकेस्मिन्युवजन्मोसनं प्रिर:। कञ्कुका येन धीरेण देवकीव मधुद्दिषा ॥ "-[34].
    गी[यी]दार्यनयादिनिमी[सग]ण्यामाभिरा[सं यशो?]
     [यस्थाः]ग्रेष[विग्रह]ना[यति]लक[ङ्गा]य[नित सि]ह[स्ति]य:।
     तिस्य स्तातम सितमईन[र]वि: श्रिष्टप्रकाशीकत -
     वेलोकास्य महस्रमंख्यमहमो दीपप्रदानीपमं ॥ 5º--[35].
     क्राधोद्दतान्तकमृकुटिल -
21.
                             पट्रल(ण)चण्डकोदण्डयप्ट -
     ञ्याचातस्कारघोरध्वनिचित्रतमनःसंभ्रमभ्यान्तद्त्तु ।
    माष्टं नष्टेषु दूरं क्वचिदिप रिपुषु चतर्त[जो]म्ब्(म्ब्)राशे -
    --- र्य[स्थाज] न व्य]रंसीद्र्वनः़] [वि]जिय[नद्यस्डदो]ईग्डक[स्डूः़]:॥ "--[36].
    [यो] लचव[मे] हप[ते]: परदिन्दुकाम्तमाखातुमिच्छति यग्रःप्रस[रं] वचोभि:।
    दीपप्रभाषिक्ययेन विमुख्यवृ[ब] हिर्मध्यन्दिन दिवसनायसुदी वतेसी ॥ 65-[87].
22. यदाकासदवक्रमानसर्व[ब]लिव्याजप्रयोगापत -
       त्पृथीनंघनस्य[स]साघवमघच्छेरी परं वामनः।
    नोकालीकश्चरः शतप्रतिष्ठतच्योतिर्विवस्ताच य -
       त्तस्य क्रामित तविद्याकर[महाः]त्रीस[र्षि ग्रुम्तं] यत्र: ॥ "--[39].
     [धी]री दिम्बिजयेषु केलिसरसी[स्ती]व्रप्रता[पं द]ध -
       विश्येषदिषदव्ययोभयतटीविन्यस्तसेनाभरः।
     मळकातकरीन्द्रपंकिलजलां त्रीलजवर्मा -
 23.
                                          भिष्ठ -
       यके शकसमः कलिन्दतनयां जङ्कोः सुतां च कमात् ॥ —[39].
     बास्थानेषु महीभुवां मृनिजनस्थाने सतां सङ्गम
       याम पामरमण्डलीय विश्वजां वीधीयथे चलारे।
     [ग्र]धन्यध्व[गर्म]कथासु [निलये]र[स्थो]कमां विसाया -
    45 Metre, Sragdhars.
                                                      49 Metre, Śloka (Anushtubh).
    46 Metre, Sårdûlavikridita.
                                                      50 Metre, Sårdûlavikriditu.
    47 This and the following three aksharas might be read
                                                      51 Metre, Sragdhara.
क अमृति; but I believe that म has been altered to सु and ति ;
                                                     12 This akshara looks like w, altered to T.
to त and the two akskaras सम are so similar to इस, that
                                                     13 Metre, Vasantatilaka.
they may be read either way.
                                                      24 Metre, Sardulavikridita; and of the next two verses
    49 Metre, Vasantatilaka.
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बिखं [तद्र] एकी संनैकमखरा: सर्वव सर्वे जना: ॥ -[40].
यसान्ति ग्रटस्रस्त्रग्रिप्रसन्ने कीपं व्यनित स्ट्यस्मिरिप्या -
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24. सिंदरभूषण्विविजितमास्वपद्ममुरुष्टश्चारवन्तयं कुचमण्डनं च ॥ "-[41]. तेनैतवार चामीकरकलसलसद्योम धाम व्यधायि भाजित्र प्रांग्यवंग्रध्वजपट[पटलां]रोलितां[भोज]हन्दं । देलारातस्त्रधारचितिधरशिखरसर्वि वर्डिकुरागा दृष्टे यात्रास यत त(ति)दिववसतयो विस्नयन्ते समेता: ॥ 6-[42]. कैनाशा(सा)द्वीटनाथ: सुद्धदिति च तत: की -

25. बराज: प्रपेटे

साहिम्तुमादवाप हिपत्रगव(व)लेनान् हेरम्व(म्ब)पालः ।

तत्सुनोर्दवपासात्तमय इयप्ति]: प्राप्य निन्धे प्रतिष्ठां

वेकुण्डं कुण्डितारि: चिति[धरति]चक: त्रीयगीवर्मराज: ॥ --[43].

त्रीधङ्गः खभुजप्रसाधितमहोनिर्व्याजराज्यस्थितिस्तम्बादास महोद्धरिव विधः स्तुजनानस्कृत् । युरे नम्बदरातिवर्मासभटप्रस्तयमानस्तिर्नि -

त्यं नम्ब्(म्)महोपमौनिगनितस्वय्युजितांविष्टयः ॥ "-[44]. 26. माकालञ्चरमा च मालवनहोतीरस्थिते" भास्ततः कालिन्दोमरितस्तटादित इतोष्या चैदिदेशाव[धीः] [मा तम्रादिषि?] विस्रयेक्तनित्र[या] द्वीपाभित्रानादिरेयेः मास्ति चि[ति] मायतीर्जितभुजव्यापारलीला-Sini 1 -[15].

यस्यागविज्ञमविवेजकचाविज्ञासप्रचाप्रतापविभवप्रभवयरितात्। चक्रे क्रती

स्मनमां मनसामकमादमादकालकालकालविरामग्रंकां ॥ —[46]. 27. गदा(दा)नुगाय(स)नविदा पितमान्यधत्त देहेन माधवकविः स इमां प्रयस्ति । यखामलं [कवि]यशः क्रतिनः क्यासु रोमाञ्चकञ्चक परिक्रोत्तेयन्ति ।--[47]. मंस्कृतभाषाविद्धा जय[गु?]ग[पुत्ते]ग कौतुका[ब्रिस्डि]ता । रिचिराचरा प्रशस्ति: करणिकजरेन गौडेन ॥ 60-[48]. पाताइ -

मिपति: पृथ्वीं वयीधर्मा[:]" प्रवर्षतां । नन्दन्तु गोद्दिजन्मान[:]" प्रजा प्राप्नीतु निर्वृतिम् ॥" 23. -[49].

मस्यत्सरदश्यतेषु एकादशाधिकेषु सस्यत् १०११ उत्कीरणी चेयं इ[पका]र · · · · · · · श वी[वनायकः पालदेवे पालयति [वसुधां वसुधानि[धः]न[ता] निर्द न्य[वैश]रि[भि:।?] नसी भनवते वासुदेवाय ॥ ॥ नमः सविवे ॥

<sup>35</sup> Metre, Vasantatilaka.

Metre, Sragdhard; and of the next verse.

Metre. Sårdûlavikrûlita; and of the next verse.

The vowel of this akshara (R) may have been struck out sions.

I would suggest reading • स्थित। इस्ति: Metre, Vasantatilaka, and of the next verse.

Metre, Arya

or These signs of visarga were originally omitted.

a Metre, Sloka (Anushtubh).

ss Here from 10 to 12 aksharas are illegible in the impres-

<sup>64</sup> Of the aksharas in these brackets only a and suppear to me to be certain.

<sup>&</sup>amp; This & was originally 4:

## TRANSLATION.

## Om!

# Adoration to the holy Vasudeva!

- (Verse 1.) May that Vaikuntha protect you, who, frightening the whole world with his roaring, as boar and as man-lion, slew the three chief Asuras, Kapila and the rest, (who were) terrible in the world, (and who) possessed one body which by the boon of Brahman enjoyed freedom from fear (and) could be destroyed (only) by (Vaikuntha) having assumed those forms!
- (2.) May the three strides of the god Hari, (made) when he was cheating Bali, (and) at once praised by the astounded gods and demons, protect the three worlds! Even now that one father of the three worlds, Hara, bears on his head the holy water which, respectfully then offered by Brahman, fell on (Hari's) lotus-foot.
- (3.) May that god protect you, on whose famous breast, broad like the wall of the Anjana mountain, (and) covered with drops of water so that it appeared like the star-covered sky, (and) marked with scars by the swords of the Daityas, fell, withdrawn from all (other) inhabitants of heaven, many glances of Lakshmi, agitated with confusion at the proximity of the Mandara mountain!
- (4.) Deep like the oceans, pleasing like the moon, radiant with the brilliancy of the sun, firm like the Creator, great like the noblest of mountains, munificent like the trees of paradise,—tell me truly, if anywhere there has been another lord, charming with a multitude of spotless excellencies unchangeable to the end of the world, equal to Vasovarman!<sup>26</sup>
- (5.) From Nature unmanifested (and) changeless there proceeded here the Great One; from that was born Self-consciousness, which engendered the group of the organs (upagraha); from that in due order the Subtile Elements took their origin, and from them the Gross Elements; from them afterwards proceeded the World.
- (6.) Then, when the whole world had come to an end, there was first here by his own greatness the mighty Creator, the first sage of all kinds of knowledge, the divine witness on high, skilful in creating the three worlds, that ruler over all who dwells on the filaments of the opening lotus.
- (7.) From that Creator of the universe, that ancient being, that sage who is the abode of sacred knowledge, sprang those early sages of holy conduct, Marichi and the rest. Atri, one of them, begat the sage Chandratreya, who by his ceaseless austerities acquired fierce might, (and) who was a flame of unfeigned intensely radiant knowledge.
- (8.) The family proceeding from him, who caused the welfare of the worlds (and) was acquainted with every science (and) a receptacle of sacred lore that came to him of its own accord, is a fit object of laudation; (a family) where neither prowess has caused depression nor flattery elation, in which there has not been a particle even of

<sup>&</sup>quot;5 The above gives the general meaning of the verse, I believe, correctly; but the first half of it does not admit of a proper construction.

We Compare, e.g., the Sankhya Aphorisms of Kapila, translated by Ballantyne, 3rd Ed., p. 71; Davies, Hindu Philosophy, pp. 20 and 21, 35, 54. The word Every of the text appears to denote the five organs of sense, the five organs of action, and manas.

feebleness, and where the attainment of the objects desired has not tended to the destruction (of the possessor).

- (V. 9.) How shall we praise the princes of spotless fame of that (family), whose thoughts were nobly directed towards the protection of people in distress, the possessors of every blessing who, full of energy, inasmuch as they practised the conduct of the golden age, had a meritorious existence, (and) who had the strength to destroy as well as to protect the whole earth?
- (10.) Among them there was the illustrious prince Nannuka, a touchstone to test the worth of the gold of the regal order, who playfully decorated the faces of the women of the quarters with the sandal of his fame; (and) of whom, inasmuch as his enemies without exception bowed down at the progress of his unprecedented valour, princes confounded, through fear, carried the command on their heads, like a garland.
- (11.) As he conquered many hosts of enemies (and) was shaped like the god of love, his name, made known by the spread of the laudations uttered by groups of delighted panegyrists, at once took its place in the minds of deer-eyed women whose bodies were emaciated (with love of him), while despair unobstructed forcibly took hold on crowds of antagonists.
- (12.) From him, who in battle defeated the enemies (and) whose speech was like that of Våkpati, 'the lord of speech,' was born the illustrious Våk pati, whose spotless fame roams about in all the three worlds, together verily with the rays of the sun.
- (13.) Whose pleasure-mound (1008) that Vindhya, the peaks of which are charming with the sweet notes of his excellencies sung by Kirâta women seated on spotless lotuses, (1110) on which groups of peacocks are made to dance by the bubbling noise of waterfalls rushing down from its tops.
- (14.) As the moon and the Kaustubha (arose) from the ocean of milk, so were born from that home of wonder two sons, Jayasakti and Vijayasakti.
- (15.) Princes, when they are met together, enraptured praise with shaking of heads the deeds of both of them, by the unmeasured prowess of whom adversaries were destroyed, as woods are burnt by a blazing fire.
- (16.) The younger of the two begat a son named Rahila, thinking of whom the enemies enjoy little sleep at night.
- (17.) Who never tired, at the sacrifice of battle, where the terribly wielded sword was the ladle, where the oblation of clarified butter was made with streaming blood, where the twanging of the bow-string was the exclamation vashat, (and) at which exasperated warriors marching in order were the priests, successful with his counsels (as with sacred hymns) sacrificed, like beasts, the adversaries in the fire of enmity, made to blaze up high by the wind of his unappeased anger.
- (18.) Then that most excellent of rulers, whose vigour was aught but slight, begat the illustrious prince Harsha, who was almost like a tree of paradise, the flowers of whose widely expanding fame make the regions fragrant with the scent of their perfume even now.
- (19.) In him (were) fortune and eloquence combined, statesmanship (and) heroism, vigour radiant with the quality of goodness and complete patience come to him by nature, contentment and a desire for victory, modesty and self-confidence. Endless as are his excellencies, what is it then that we shall praise of that meritorious stone of marvel?

- (V. 20.) He who (was) afraid to offend against the law, anxious to worship the feet of (Vishnu), the enemy of Madhu, unacquainted with wicked utterances, abashed when his own excellencies were being enumerated, void of calumnious speech, (and) mute by birth to utter untrue words,—what person then was he, that is thus praised as in every respect endowed by nature with famous qualities?
- (21.) He, of beautiful body (and) unblunted intellect, with due rites married a suitable (lady) of equal caste, named Kañchhukâ, sprung from the Châhamâna tribe.
- (22.) Arundhati, priding herself to be her superior, was nevertheless unable to measure herself with her in devotion to her husband; and it was for this reason that she, although a good wife (and) intent to do the behests of her husband, extremely abashed as it were, became so utterly emaciated.
- (23.) She bore to him that frontal ornament of princely families, the illustrious king Yaśovarman, who was a sword to (cut down) the Gaudas as if they were pleasure-creepers, equalled the forces of the Khasas, (and) carried off the treasure of the Kośalas; before whom perished the Kaśmiri warriors, who weakened the Mithilas, (and) was as it were a god of death to the Mâlavas; who brought distress on the shameful Chedis, who was to the Kurus what a storm is to trees, (and) a scorching fire to the Gûrjaras.
- (21.) If (Karna), that munificent son of Rådhå, and that true-speaking son of Påndu, and (Arjuna), that heroic son of Prithå,—need we say it? if all those whose greatness is any way famous, who have passed away, were to be here again, they would, blushing at their own conduct, bend down their faces, were they to see him here now.
- (25.) While this prince is protecting the distressed, the carrying of arms (only) tends to fatigue men; while he is granting desires, the trees of paradise (only) furnish beds of flowers for the amorous play of the Siddhas; the lord of riches has his mind hewildered at the growth of (his) real wealth, when he is dallying; while his face is a feast of the eyes, the moon causes delight (only) to groups of lotuses.
- (26.) When the dust rose on the expeditions of his forces, the river of heaven had its current diverted midway by the embankments formed in it; the sun, having its lustre covered, was pleasant like a mirror; seeing the sky all over covered with clouds, the elephant of the lord of the gods became delighted, (and) the swans eagerly looked upwards, (and) a thousand eyes of averted enemics became closed.
- (27.) Him, (who remained) calm at the head of battle, where a fire was spreading with the masses of flames issuing forth from the strokes of the big trunks, meeting in fight, of the mutually enraged elephants, (which was) terrible with the deep sounds of the bow-strings, (and) where the laughter of demons, intoxicated with the blood drunk by them, was made awful by their mad confused shouts,—him Fortune, frightened as 1. were, anxiously embraced.
- (26.) Free from fear, he impetuously defeated in battle the Chedi king whose forces were countless, who had put down his lotus-foot on rows of diadems of famous princes, (a, d) who tried to protect himself by showers of arrows of enraged irresistible archers, standing on wighty infuriated elephants that were marching along like towering Anjana mountains.

- (V. 29.) [This verse, of which a portion is more or less illegible in the original, appears to say that the wives of the enemies considered his face more beautiful even than the moon and the lotus].
- (30.) At the conquest of the regions, his soldiers gradually managed to ascend the slopes of the snowy mountain, where plentiful flowers had been gathered by Uma from every tree of paradise; where the troops of horses became unmanageable with fright at the gurgling sound of the torrents of the Ganges, (and) which were crowded with (his) mighty elephants, terrified at the roaring of lions suddenly awakened from their sleep.
- (31.) [He easily conquered the Kalanjara mountain, the dwelling-place of Siva, which is so high that it impedes the progress of the sun at mid-day.]
- (32.) By people who, since they began to handle the sword, have never ceased to observe the vow of heroism, by those who from childhood have never broken their plighted faith, by those who, till their hands began to ache, have bestowed ample wealth on suppliants, as well as by those who wish to have their desires fulfilled,—he is praised by (all) good men, enraptured at the tales of his high pre-eminence.
- (33.) The people, among whom the notion of his being a human being had been banished by his manliness, certainly did absolve his fame from all blame for going to the sea, afraid as it was of incurring censure by coming in contact with other men, and of never obtaining rest if it were constantly to roam about.<sup>65</sup>
- (31) By (having given birth to) this steadfast (prince), Kanchhuka alone in this world carried her head erect (with pride) at the birth of a son, just as Devaki did by (giving birth to) the enemy of Madhu.
- (35.) Since the wives of the Siddhas sing his fame, the ornament of all faultless rulers, (which is) charming by reason of (his) heroism, generosity, wisdom, and a multitude of other spotless qualities,— to laud him, that sun in scattering the enemies, is like illumining the thousand-rayed (sun), when it has clearly manifested the three worlds.
- (36.) In battle, the impetuous massive arms of that ocean of regal splendour, engaged in conquering the earth, did not cease to itch, even though the enemics,—their sight bewildered, when their minds were frightened by the loud fearful sound of the twanging of the string of his terrible large bow, crooked like the brow of the enraged god of death and emitting a shrill sound,—had clearly disappeared, nobody knew whither.
- (37.) Whoever attempts to describe in words the expansion of the fame, pleasing like the autumnal moon, of the prince Lakshavarman, that foolish-minded person looks, because he is familiar with the light of a lamp, up to the lord of the day at midday.
- (38.) This bright fame of his, which rivals the great splendour of the moon, proceeds to regions which (even) the sin-destroying Vâmana did not reach, when he rapidly crossed over the earth on the occasion of cheating the guileless-minded Bali, (and) which the sun (even) does not reach, because its rays are impeded by the hundreds of peaks of the Lokâloka mountains.

<sup>\*\*</sup> According to Manu, III, 158, those who undertake voyages by sea, deserve censure and should be avoided.—I should have expected the particle সুৱি to connect the two halves of the verse, and am inclined to read যথানি ঘাঁছৰ , instead of বিভাগেত্য কৰা নিৰ্মাণ কৰিছে ।

- (V. 39.) Steadfast (and) possessed of fierce ardour, the illustrious Lakshavarman in his conquests of the regions made, equal to Indra, the daughter of Kalinda and the offspring of Jahnu, one after another, his pleasure-lakes, encamping the forces of his army on either banks unmolested by any adversaries, (and rendering) their waters muddy by the bathing of his furious mighty elephants.
- (40.) In the halls of princes, where sages dwell, (and) where good people meet, in the village, in the assemblages of the lowly, among the rows of shops of merchants, (and) where streets cross, where wanderers talk together on the road, (and) in the huts of the dwellers of the forest,—everywhere everybody constantly from astonishment is loud only in praise of his excellencies.
- (41.) His face being serene like the full-moon in autumn, the anger dwelling in his heart is manifested (only) by the lotus-faces, deprived of the decoration of red-lead, and by the round breasts, stripped of their pearl-strings, of the wives of his enemies.
- (42.) He erected this charming splendid home of (Vishnu), the enemy of the Daityas, which rivals the peaks of the mountain of snow; the golden pinnacles of which illumine the sky, (and) on which groups of lotuses are wafted to and fro by multitudes of banners on high poles; at the sight of which the inhabitants of heaven, met together on festivals, filled with increasing delight, are struck with wonder.
- (43.) (The image of) Vaikuntha (which) the ornament of princes, the illustrious king Yaśovarman, who crushed his enemies, has set up (here),—the lord of Bhota obtained it from the Kailâsa, and from him Sâhi, the king of Kîra, received it as a token of friendship; from him afterwards Herambapâla obtained it for a force of elephants and horses, and (Yaśovarman himself) received it from Devapâla, the lord of horses (Hayapati), the son of (Herambapâla).
- (44.) As the moon (arose) from the great ocean, so was born to him a son, causing joy to the people, the illustrious Dhanga, who by his arms has firmly established his upright rule over the earth, whose praise is sung by champions before whom the hosts of enemies are perishing in battle, (and) whose two feet are constantly worshipped with garlands, fallen down from the crowns of princes who bow down (before him);
- (45.) who rules the earth, playfully acquired by the action of his long and strong arms, as far as Kâlañjara and as far as Bhâsvat, situated (?) on the banks of the river of Mâlava; from here to the banks of the river Kâlindî, and from here also to the frontiers of the Chedi country, and even as far as that mountain called Gopa (Gopâdri) which is the unique abode of marvel;
- (46.) who, a source of munificence, bravery, discernment, of arts and dalliance, of intelligence, majesty and might, accomplishing his purposes, by means of such conduct, all at once created in the minds of well-disposed people the belief that the Kali-age had, out of season, come to an end.
- (47.) The poet Madhava, whose father is Dedda, learned in grammar, has composed this eulogy, he whose spotless fame as a poet wise men, filled with rapture, celebrate in tales.

- (V. 48.) The eulogy has been eagerly written in pleasing letters by the son of Jayaguna (?), the writer of legal documents, Jaddha, the Gauda, who knows the Sanskrit language.
- (49.) May the ruler of the land protect the earth! May the law of the three Vedas prosper! May cows and the twice-born rejoice! May the people obtain happiness! In ten hundred years increased by eleven; the year 1011.

Engraved (was) this (enlogy) by the artizan......

While the illustrious Vinâyaka(?)pâladeva is protecting the earth, the earth is not taken possession of by the enemies, who have been annihilated.

Adoration to the holy Vasudeva! Adoration to the Sun!

# III.

# INSCRIPTION FROM A JAINA TEMPLE OF THE YEAR 1011.

This inscription is carved on the left door-jamb of the temple of Jinanatha, at Khajuraho. It consists of 11 lines. The writing covers a space of about  $8\frac{3}{4}$  broad by  $8\frac{1}{4}$  high, and is well preserved. The size of the letters is about  $\frac{1}{2}$ . The characters are Nagari; in my opinion, not earlier than the thirteenth century. The language is Sanskrit, and the inscription is partly in verse and partly in prose. The verses offend against the metre, and the grammar is faulty; as regards orthography, the dental sibilant is throughout used for the palatal sibilant, and sh is employed instead of kh in vaisāsha, for vaišākha, line 10.

The inscription records a number of gifts made (probably in favour of the temple where the inscription is) by one Pahilla, whose name is spelt Pahila, and who is described as held in honour by king Dhanga (or, possibly, Dhanga); and it is dated, in line 1, in the year 1011, and, in lines 10 and 11, on the 7th of the bright half of Vaisakha, on Somadina or Monday. Regarding the figures for the year (1011), it must be stated that the artizan, in the place of the cypher, first engraved the figure 1, which he subsequently altered to 0; but the four figures actually are 1011, and cannot possibly be read in any other way. The inscription, then, is dated in the same year as the inscription of Yasovarman (No. II, above), and it apparently mentions the same prince Dhanga, who is spoken of in that inscription as the ruling prince. Moreover, whatever may have been said to the contrary, the date undoubtedly works out satisfactorily. For, taking the figures 1011 to denote the southern Vikrama year 1011, expired, the corresponding day is April 2, A.D. 955, which was a Monday, as required. On the other hand, the characters in which the inscription is engraved are far more modern than those of the inscription of Yasovarman; and taking the date to be correct, and the references in both inscriptions to be to the same Dhanga (the only prince of that name known to us), we must of necessity assume that the inscription, as we now have it, has, similarly to the inscription of

<sup>&</sup>lt;sup>1</sup> See Cunningham's Archaol. Surv. of Ind. vol. II, p. 433, and vol. XXI, p. 67. The inscription has been edited by Dr. Rajendralal Mitra in the Jour. As Soc. Beng. vol. XXXII, p. 279, and a photo-lithograph of it was published by Sir A. Cunningham in Archaol. Survey of India, vol. XXI, plate xvi, J. I now re-edit it from an impression prepared by Dr. Burgess.

<sup>&</sup>lt;sup>2</sup> The corresponding date for the northern Vikrama year 1011, current, would be Saturday, April 23, A.D. 953; and for the northern Vikrama year 1011, expired, or southern Vikrama year 1011, current, Wednesday, April 12, A.D. 954.

Dhangadeva of the year 1059 (No. IV, below), been re-engraved from a more ancient copy.

#### TEXT.4

- 1. श्रीं [॥\*] संवत् १०११ समये ॥ निजकुलधवलीयं दि-
- 2. व्यम्ति स्वमी(भी)न स(भ)मदमगुण्युक्त सर्व -
- मला(त्ता)नुकंपी [।\*] खजनजनिततीषी धांगराजैन¹
- मान्य प्रणमित जिननाथोयं भव्यपाहिनं -
- नामा (॥) १ ॥ पाहिलवाटिका १ चंद्रवाटिका २
- 6. लघुचंद्रवाटिका ३ सं(श)करवाटिका ४ पंचाइ -
- 7. तलवाटिका ५ श्रामुवाटिका ६ घ(घं?) गवाडी ७ [॥\*]
- S. <sup>9</sup>पाहिलवंस(शे) तृ चये चीण अपरवंसी(शे) यः कीपि
- 9. तिष्ठति [ $\iota^*$ ] तस्य दासस्य दासोयं सस दितस्तु $^{10}$  पाल -
- 10. यत् ॥ मद्वाराजगृहसी(यी)वासवचंद्र[: ॥\*] वैसा(शा)ष(ख)
- 11. सदि ७ सीमदिन ॥

## TRANSLATION.

#### Om!

# In the year 1011.

- (Line 1) He who bears the auspicious name Pahilla, renders illustrious in his family, possesses a divine body (and) a good disposition, is endowed with the qualities of tranquillity and self-control, (and) takes compassion on all beings, is pleased by good people (and) held in honour by king Dhanga, he bows down here to the lord of the Jinas.
- (5.) 1, the Pahilla garden; 2, the Chandra garden; 3, the small Chandra garden; 4. the Śamkara garden; 5, the Pañehaitala<sup>12</sup> garden; 6, the mango garden; 7, the Dhanga garden-ground; (these are my gifts).
- (8.) Whatever family there is here, when the family of Pahilla is no more, I am the servant of its servant,—may it guard my gifts!

The Maharaja-guru (or high-priest, is) the illustrious Vasavachandra.

On the 7th day of the light half of (the month) Vaisakha, on a Monday.

- This, too, appears formerly to have been the opinion of Su A. Cunningham; see Jour. Beng. As. Soc. vol. XXXII p. 274. In Archivol. Survey, of India, vol. XXI, p. 67, the same selection has taken the true date to be "Samvat 1111 of A.D. 1054, in which year Faredtha su d. 7 and fall on Monday, the 18th April." In reality, however, Variatkha su d. 7 in A.D. 1054, tell on Sunday, April 17.
  - 4 From the impression taken by Dr Burgess.
  - · Expressed by a -ymbol
- · Metre, Maimi, but the second half effords a courst the metre. I propose to read the whole verse thus निजक्षधवर्षीय दिव्यम्भिः सुष्टीतः समदमगुष्यकः सर्वमत्वानकस्या । सजनजनिताया घड्डाजन मानः प्रवासति जिननाथ भव्यपाहिज्ञनामा ॥
  - The akshara wi looks as if it had been altered to w.
  - 1 The metre requires quiten, and so the name is written in the inscription No. VIII, below.
- Metre, Sloka (Annaitubh), but the first half offends against the metre, and does not admit of a proper construction | would suggest reading पाहिन्नवंश न चीची वंशी य: कीपि तिष्ठति.
  - 10 Originally दंतिमा ; read दत्तीमा.
  - n The word ware 'white' is used in the sense of 'rendering white' (or bright, or famous)
  - . I do not understand this word.

#### IV.

# STONE INSCRIPTION OF DHANGADEVA OF THE YEAR 1059; RENEWED BY JAYAVARMADEVA IN THE YEAR 1173.

The stone which bears this inscription was discovered in February 1838 by Captain 5. Burt, of the Bengal Engineers, at a temple of Khajuraho, and it is now built to the wall on the right side of the entrance of the temple of Viśvanatha, at the same place. I am now able to publish an improved version of the text, from two excellent impressions taken by Dr. Burgess.

The inscription consists of 34 lines. The writing covers a space of about 5' 2" aroad by 2' 10" high, and, except that a crack, which runs through the stone from top to bottom, has rendered one or two aksharas illegible, it is well preserved throughout. the size of the letters is from 3" to 1". The characters are Nagari, they are not formed very carefully, and it is therefore occasionally difficult to distinguish between the igns for dha and va, those for ta, na and la, those for cha and ra, those for ya and sa, and those for rgga and rmma. The language is Sanskrit, and, excepting the introducry blessing, and the two dates in lines 32-33 and at the end of line 34, the inscription · in verse. From a grammatical point of view, I need only state that in line 34 we and the wrong form prollikhat, for prodahkhat. As regards orthography, b is throughout cnoted by the sign for v; the dental sibilant is 43 times put for the palatal sibilant (49., in sikhari, line 1, sukla and sisutve, line 3, vainsa, lines 7, 21, 27 and 30, &c.) and the palatal sibilant 12 times for the dental sibilant (e.g., in prakamká, line 8, kamkochitáh, ae 9, śrajah, line 10, &c.); for jjv we have jv in ujvala, lines 5, 10, 15, 24, and 31, and fer the lingual or palatal nasal the dental nasal in hiranmayam, line 4, kshunna, line 20, "achchhan=cha, line 16, and in dhyayan=japan jahnavi-, line 29. Besides, the sign for rearga has been wrongly omitted in varnua svarnua-, line 15; and the rules of euphony have been neglected in nihkriyaya, line 1, and vahihkrita, line 14, and in ripoh chchhetta, line 22.

The inscription may be divided into two parts, the first of which ends with the words prasastih siddhá in line 33, while the second part comprises the remaining portion, to the end. This concluding portion merely records that the (preceding part of the) discription (which may be supposed to have become damaged or illegible) was caused to be (re-)written in clear letters by the illustrious prince Jayavarmadeva, and that, we now actually have it on the stone, the inscription was written by the Kâyastha ayapâla, of the Gauda country; and the date of this renewal of the inscription (in line 34) stated to be "the year 1173, the 3rd day of the bright half of (the inouth) Vaisâkha, on Sukra or Friday," a date on which I shall have to comment below.

This inscription was first edited, most carelessly, from impressions taken by Captain Eurt, and with an English inslation by Mr. J. C. C. Sutherland, in the Jour. Beng. As. Soc. vol. VIII. pp. 159-184 (Conf. also Lussen, Indische Alberthamskunde, vol. III, pp. 782-787). Subsequently, the text of the inscription has been re-edited by myself, in the inhirchiten d. Königl. Ges. d. Wissenschaften zu Gottingen, 1886, pp. 4-11-4-2, from an indifferent rubbinz made by on the Sir A Cunningham, and handed over to me by Mr. Fleet; and a small photolithograph of it was published by Sir A Cunningham, in the Archael. Survey of India, vol. XXI, plute xviii. In his plate it is wrongly described as the inscription of Ganda Deva. The name Ganda occurs nowhere in this inscription. In 1887, Mr. Fleet made over to make very fair rubbings of the inscription, which would have enabled me to correct some of the readings in my previous ten of the text.

The contents of the first part of the inscription (or of the original inscription which was renewed under Jayavarmadeva) may be shortly stated to be as follows:—

After the introductory blessing "Om, adoration to Siva," the poet praises Siva (Rudra, Digambara, Sûladhara, Maheśvara), Bhâratî, the goddess of eloquence, and Ganeśa, and expresses his devotion to other great poets (verses 1-6). Verse 7 describes how the mundane egg came into existence. From the two halves of it Brahman made heaven and earth, while from his own mind he created Marichi and other sages (v. 8). The most distinguished among these was Atri, from whose eye sprang the moon, and whose son was the sage Chandratreya, the progenitor of the distinguished race called after him, which will rule the earth as long as the moon lasts (vv. 9-12). After having expressed his admiration of the former great kings of the Chandratreya family (v. 13), the poet goes on to relate how in the course of time there came in this race a prince named Nannuka (v. 14), whose prowess reminded the gods of Arjuna (v. 15). He had a son, Vakpati (v. 16), who by his wisdom and valour excelled the mythical kings Prithu and Kakutstha (v. 17). His son was Vijaya (v. 18), whose fame was sung by semi-divine beings (v. 19), and who, after having subdued the neighbouring countries, like Râma, on his warlike expeditions reached even the southernmost point of India (v. 20). He had a son, Ràhila (v. 21), who favoured his friends and punished his enemies (vv. 22-23), and whose son, again, was Harsha (v. 24), a king who protected the whole earth and subdued his adversaries (vv. 25-28). Harsha's wife Kanchhuka (vv. 29-30) bore to him a son, named Yaśovarmadeva (v. 31), who, pious and munificent (vv. 32-33), reduced other kings to the state of dependency (v. 34), filled the whole earth with his renown and with the fame of his excellencies (vv. 35-36), and firmly established his rule (v. 37). He caused a large tank to be dug (v. 38), and erected a magnificent temple for (Vishnu) Vaikuntha, which, to judge from the wording of verse 39, was near the temple at which the present inscription was put up, and which clearly is the temple the erection of which is recorded in the inscription of Yasovarman himself (No. II, above). wife, Puppå (vv. 40-11), bore to him a son, Dhanga (v. 42), who is compared with Vishņu-Krishņa (vv. 43-44). He was so powerful that the rulers of Kcsala, Kratha, Simhala (Ceylon), and Kuntala humbly listened to his commands (v. 45), and so successful in his wars that the wives of the kings of Kanchi, Andhra, Radhaand Anga lingered in his prisons (v. 46). In short, Dhanga's fame spread to the furthermost borders of the inhabited globe, and even beyond (v. 47).

I may state here at once that the list of princes of the Chandratreya (or Chandella) family, contained in the preceding, closely agrees with the list known to us from the inscription of Yaśovarman, the only differences being, that the present inscription calls Vijayaśakti simply Vijaya and omits his elder brother Jayaśakti, and that it tells us the name of Yaśovarman's queen. A comparison of the two inscriptions clearly shows that the author of the present inscription had the inscription of Yaśovarman before him; and, desirous of making the prince Dhanga, with whom he is more particularly concerned, appear even more illustrious than Yaśovarman, he does not hesitate to cover the former with the most fulsome praise which, from an historical point of view, is of no value whatever.

The proper object of the inscription is, to record that Dhanga erected a magnificent temple for the god Sambhu (Siva), with two lingus, one of emerald and the other

of stone (vv. 48-51). He also distributed great quantities of gold (v. 52), and established, in connection with the temple, dwellings for pious Brâhmans to whom donations were made of land, grain, money, and cows (vv. 53-54).

The inscription was put up after the death of Dhanga; for verse 55 relates that, when Dhanga had ruled the whole earth over which he alone held sway, and had lived rather more than a hundred years, he abandoned the body in the waters of the Ganges and the Yamuna and entered into beatitude, closing the eyes, fixing his thoughts on Rudra and muttering holy prayers.

This eulogy of the prince was completed, when the illustrious priest of the royal household Yaśodhara was directing the administration of justice (v. 56). It was composed by the poet Rāma, the son of Balabhadra, and grandson of the poet Nandana who was of the Sâvara (or Śābara) family and a resident of Tarkārikā (vv. 57-58) written by the Kâyastha Yaśahpâla (v. 59), and engraved by Simha (v. 62). The temple erected by Dhanga for (Śiva) Pramathanâtha was built by the architect Chhichchha (v. 60). May it last for ever! (v. 61)

Yaśodhara, who is mentioned in the preceding paragraph, is almost certainly the Bhatta Yaśodhara, who figures as donee in the Bengal Asiatic Society's copper-plate grant of Dhangadeva, of the (Vikrama) year 1055; and the same grant also mentions the place Tarkarika.

The original inscription, in lines 32-33, ends with the words: "The year 1059 (which as a year of the Vikrama era, corresponds to A.D. 1001-2); at the glorious Kharjûravâhaka, in the realm of the illustrious king Dhaṅgadeva; the eulogy of the glorious divine Marakateśvara (i.e., the emerald-lord, either Siva whose emerald linga has been mentioned before, or the temple dedicated to him) is completed." The date shows that Dhaṅga died between the Vikrama years 1055, the date of the Bengal Asiatic Society's copperplate grant mentioned above, and 1059. Kharjûravâhaka clearly is the older name of Khajurâho, where the inscription has been found, and where it is still. It is strange that the inscription should contain no allusion whatever to the successor of Dhaṅgadeva.

The date of the renewal of the document, with which the inscription now ends does not work out altogether satisfactorily. As mentioned above, the data for calculation are: the (Vikrama) year 1173, the 3rd day of the bright half of Vaiśâkha, Śukra or Friday. Vaiśâkha śu-di 3 of the northern Vikrama year (beginning with the month Chaitra) 1173, current, corresponds to March 30, A.D. 1115, which was a Tuesday; and the same day of the northern Vikrama year 1173, expired, or the southern Vikrama year (beginning with the month Kârttika) 1173, current, corresponds to April 17, A.D. 1116, which was a Monday. In the southern Vikrama year 1173, expired, the third tithi of the bright half of Vaiśâkha, calculated by Prof. Jacobi's Tables, began 2h. 16 m. after mean sunrise of Friday, April 6, A.D. 1117, and ended 2 h. 29 m. atter mean sunrise of Saturday, April 7. I entertain little doubt that Friday, April 6, A.D. 1117, is really the day intended by the inscription, although according to the civil reckoning that day was the 2nd of the bright half of Vaiśâkha, but, in the absence of additional details regarding the date, I am unable to speak more positively in this matter.

TEXT.1 श्री नम: शिवाय ॥ L. 1. विष्टपविकटवटानामजायमानाय वीजभृताय। रुट्राय नमः पालनविलयक्कते निःक्रियायापि  $\mathbb{I}^n-[1]$ तर्गं घर्णित यत गीतिम(शि)खरिव्यू इः समृहः पत -त्यत्यावत्तितमृत्तिरात्तीवकृतं कुळ्नेन्ककुप्कुम्भिनाम्। सप्तांभीध्यविषप्रधृतवसुधाव(ब)स्य: कव(ब)[स्वी]कृत -स्व -[माी]द्रि: 'चयकांडतांडवविधिः शैवः शिवायास्त वः ॥ -[2]. कस्तं द्वारि दिगंव(ब)र: चपग्क: कसादकसादही वा(बा)ले श्लधरी धिगायधविधि व(ब) होस्वदर्हा ननु । मां जानीहि महेश्वरं स्फ्टमिदं वस्त्रेप्यभावादिति प्रेयस्या परिचामती विच्नितं गंभी: ग्रभायास्त व: ॥ —[3]. पशुपतिवदनच्छद्मनि क्षतवसतिः पद्ममद्मनि स -दा या । जयित विलचण्डपा सु(मु)क्काभा भारती भ्रमरी॥ ° —[4] 3. गिरिश्रिरिस यच्छन्हस्तिमिन्दोः कलायां मुहुरमलमृणालीयासय्यभ्ः शिसु(शु)त्वे । जयित विधतम्बीत्राललीलांव(ब)र्जन स्मित्कुपितमुडानीताडिती नागवक्कः ॥ ²--[5]. निजीपज्ञप्रजाप्रसरपरिविस्भारम् कुर पदार्थानां सार्थः प्रतिफलित येषामवितय:। 1. गिरां गामी येषामधरमधिशेते खयमयं नमस्तेभ्यः सङ्गास्तिलकितजगङ्गाः किमपरम् ॥  $^3-[6]$ . कलादी किल केवलं खमिखलं ध्वांतावनहं भ्रवं श्रन्धं वीच्य मिस्चती जगदभुद्ग[द्रा]दम्द्रीनिल: । तत्राभुदननीननाजनमभृदीजादमीघाजने ज्वालामालि हिरमा(एम)यं महदभदंडं विभीवे(ब्रे)ह्मण: ॥ 3—[7]. तदंडभांडखंडाभ्यां 5. द्यां भवं विदधे धिया । व्र(व्र) ह्या व्र(व्र) ह्यनिधीन् पृवान् मरीचि [त्र] मुखान्म्नीन् ॥ 10—[8]. मध्ये तेषां प्रहततमसां मानमानां मुनीनां श्रीमानतिः प्रियतमहिमा नैवपावे प्रसतम । यस्य ज्योति:पटलजटिलं मंडलं वन्यमिन्दोश्वंद्रावयः समजनि मुनिस्तस्य पुत्रः पवित्रः ॥ "-[9]. द्रापास्तममस्तमंशयविपर्यामप्रकामीज्व(ज्ज्व)ल -ज्ञानानोकविसी -

From impressions taken by Dr. Burgess.

- · Read বিজি°.
- ' Metre, Âryâ.
- \* The abshara का, in the original, looks like मा
- Metre, Sârdûlavikridita; and of the next verse. Metre, Ârya.
- Metre, Malini.
- Metre, Sikharini. This verse has been omitted 11-Jour. As. Soc. Beng. vol. VIII, p. 168.
  - " Metre, Sardulavikridita.
  - 10 Metre, Śloka (Anushtubh).
  - 1 Metre, Mandakranta.

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6.
                           किताखिलजगत्सर्भापवर्भस्थिते:।
     सर्वेज्ञप्रतिमस्य तिस्यो क्रतिनः कारुखपुर्खात्मनः ।12
       पारं गंतुमनन्तदीपमहसः की वा महिन्नां चमः ॥ 13---[10].
     नीरंभ्रो निर[घी] 'निसर्म्भसरतः सारी[त्त]राभ्यन्तरी निग्यंथिः पृथुलायभागसुभगः पर्वस्वस्वर्वस्थितिः।
     श्रामनं फिनतीप्यसेवितविपत्क्र्रारिदावाग्निना न म्हानिं गमितस्ततः समभवद्वंशीयम -
                                                                                        त्यद्वत: ॥ —[11].
  7.
     ग्राचंद्रं चंद्रावेयवंस(ग्र)जा: चितिभुज: चितिम । भीच्यन्यचतदोईं डचंडिमानीवितेजसा ॥ ^{15}—[12].
     ये पूर्वेत पवित्रितिचितितनाः सत्कर्ममि मी विप्याः।
       प्राण्प्रार्थनयाप्यखित्रमनसः 17 पर्याप्तसत्यवृताः ।
     नि:सिंद्रितदुर्व्विनीतव(ब)लवन्सा(त्सा)मन्तसीमन्तिनी -
       सीमान्ता: 19 पृथिवोभुजो विजयिनस्तेभ्योखिलेभ्यो नम: ॥ 19—[13].
  8. कालेनेच महावंशे प्रशंशा(सा)प्रांशुरंशुमान् । मुक्तामणिरिव श्रीमाबन्कोभूबाद्दीपितः ॥ "--[14].
    तेन विक्रमधनेन धन्विना क्रामता युधि वधाय विदिषाम ।
    धुन्तता धनुरिधन्यमर्ज्जुनं सारिता दिवि विमानगामिन: ॥ 21-[15].
     तस्मादुदारकीर्त्तरजनि जनानंदसंदरः श्रीमान।
    तनयो विनयनिघानं वाक्यतिरिव वाक्यति: चितिप: ॥ "-[16].
    विद्यावटा -
  9.
                तश्चदयेन श्वदि प्रजानामातंकग्रंक्रमकलंकितविक्रमेण ।
    तेनापनीय नयनिर्धाललीचनेन ग्रं(सं)कीचिताः पृथुककुख्य(त्व्य)कथायंकयाः ॥ "-[17].
    तस्य स्मातिलकस्य लोकतिलकः पृथ्वीपतेर्भपतिः
       स त्रीमान्विजयी जयाय जगतां जन्ने कृतन्न: सुत:।
    यस्योदात्तमतीः प्रसृतिसमये धान्नां
10.
                                       मिष्ठमां निधेः
       सानंदं सुरसंदरीभिरवनी जिप्ताः सलाजाः य(स्र)जः ॥ "-[18].
    किन्नरीभिरिक्षंधरं सखीराकलय्य भुजयास्य भूभुज:।
    काकलोकलमगीयत स्क्रियायमुत्पुलकमुञ्च(ज्ज्व)लं यम: ॥ 25-[19].
    विनयनतसुमित्रापत्यसंवाद्वितांक्रिः प्रवरष्ट्रिचम्भिः क्रान्तपर्यन्तभूमिः।
    सद्भवति -
   12 This sign of punctuation is superfluous.
   13 Metre, Sardûlavikrîdita; and of the next verse.
   14 I am doubtful about this akshara; in the original, it looks like वा or ना
   15 Metre, Sloka (Anushtubh). The editor in Jour. As. Soc. Beng. vol. VIII, gives only part of this verse, and adds
the note (p. 177): 'The rest of this sloka is wanting.'
   16 This akshara again, in the original, is rather withan 14.
   The akshara a had originally been omitted, and is engraved below the line.
   ं Read •सीमना:, and compare, e.g., Våsavadattå, p. 127 and p. 247.
   19 Metre, Sårdûlavikrîdita.
   Metre, Śloka (Anushtubh).
   " Metre, Rathoddhata.
   22 Metre, Ârya.
   3 Metre, Vasantatilaka.
   34 Metre, Sårdûlavikridita.
   23 Metre, Rathoddhata.
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दची दच्चिगामां जिगीषु: पुनरधित पयोधेर्व(र्ब) स्ववैषयमर्थः अ ॥ 27—[20]. 11. तसामृपतिसमुद्रादुदपादि नरेंद्रचंद्रमाः सुनुः। स श्रीराहिलनामा विहततमा<sup>®</sup> वंदिता[म्यु]दय:॥<sup>®</sup> —[21]. प्रसन्ने तत्र भूपाले प्रसरिचतभानव: । ना[य]वन्तीर्यिनां वा[सा<sup>अ</sup>]: सरोवे दिवदाखया: ॥ <sup>31</sup>—[22]. कीश्रपानमसिधा(वा)रयोषि -तां नाभिभृतजनरत्संपदां। 12. पचपातिमबुद्रष्टभूक्षतः प्रापुरस्य न सुद्धत्सभासदः ॥ 33—[23]. तस्मात्तीव्रप्रतापञ्चलनकवितीत्तालभूपालवृत्ता -िम्रोलाच्छीलद्रमाणामनणुगुणगणालंकतेः कीर्त्तिभर्तः । स योडवीरिडर्वव्यरहरणमणिः चीणनिः येषदीषः मन्तीषाय प्रजानामज -नि निजभजात्रान्तविश्वान्तकोत्तिः ॥ <sup>33</sup>—[24]. 13. यं दक्षेव क्रपाणपाणिमक्ततव्यापारभा[रं] युधि क्रोधाकान्तविनोचनी(नो)त्यनदन्तभूमंगभीमाननम्। उत्साही द्वदयादनुः करतला[द्वा]वी अ मुखालीर्र्तयो दिग्भ्यः साध्वसवेपमानवपुषां नष्टाः परेषां क्रमात् ॥ अ-[25]. तैनाख्तेन भीमेन व(ब)लेन क्रात्वर्मा -चा। समुद्रपरिखा प्रश्नो पुरी स्(ग्र)रेच रचिता ॥ 3 —[26]. 14. चपचधावीधररचणचमः सदैव दीवाकरसंगभंगरः । "वहि:क्रतक्र्यभुजंगसंगमस्तिरस्करीति सा स तुर्ग्यमर्थवम् ॥ 38—[27]. दूरा[पा] "स्तप्रवरतुरमेर्दूरमुक्तातपत्रेर्दुरायातै: सपदि गिरसा [ग्रा]सनं घारयित: । तस्य हारि हिरटमटनि:स्वटपंकां<sup>40</sup>-15. कितायां सेधा(वा)हेतो: प्रकृतिपरमैराग्नि(सि)तं भूमिपासै: ॥ "-[28]. 25 'Desirous of conquering the southern region, the lord again brought the ocean to the wretched state of captivity;' i.e. the word सुनिव or सुनिवा, e.g., Vasavadatta, p. 30. 27 Metre, Malini.

he built a bridge between the continent and Ceylon, as RAma had done before him. The adjectives of the preceding lines of course refer to the prince as well as to Rama. See my note 116 in Indian Antiquary, vol. XV, p. 42; and for the play on

अ Originally विश्वितनमा, altered to विश्वतनमा

" Metre, Arya.

30 The akshara in brackets, in the original is 3; but there appears to be a mark above it, which may be intended to change it to HI. 'When this prince was pleased, the dwellings of supplicants, who in him had a supporter, were covered with bright splendour; but when he was angry, fire spread over the habitations of his enemies, who in him found their master.

31 Metre, Sloka (Anushtubh).

- " Metre, Rathoddhata Swords were protected by scabbards, and courtesans drank from drinking cups, but he did not guard the treasure, consisting in jewels, of the people subdued by him; arrows lost their feathers, and wicked princes felt his partiality, but not his friends and counsellors."
  - 3 Metre, Sragdhara.
  - 34 The akshara m is a mere guess; on the stone it is entirely gone.
  - 35 Metre, Sårdûlsvikridita.
  - \* Metre, Śloka (Anushtubh).
  - 37 Read विद्यात .
  - 38 Metre, Vamsastha.
  - 39 This akshara, 47, is almost entirely gone.
  - 40 Read निस्तन्द •.
  - 41 Metre, Mandakranta.

इत्तीळ्(ळ्व)ला गुवाधारा महार्घा इत्यंगमा। हारावलीव तस्त्रासीलंक्केति प्रियोत्तमा। (॥)º--[29]. वर्का: \* स्वर्णकचिविसीचनवगं नीसं सचंद्रीपसं \* पाबि: गो[ब] "मबिद्यति: सचरबी दन्तच्छदी विद्रम:। सदा:स(य) तिविभक्तमी तिकतल -

16.

स्वक्क[न्व(च) चे तो यत:

स्तीरतं भुवनैकभूषसमभूत्तेनेयमेका सती ॥ 6-[30]. तस्रास्त्रस्य सरचविष्टिताघौघविष्यंसनायाः सत्तीर्यायास्त्रदशसरितः शान्तनीः पुरुकीर्त्तेः । धर्माघार: पितरि सतरां साधरिषप्रभावी भीव्मी प(य)इत्समजनि सत: त्रीयशीवर्भादेव: ॥ 4-[31]. तस्य विप्रचरचप्रचामञ्

17.

ग्रैशवे शिरमिजन्तितं रजः।

भणकालपलिताक्षतिं दधत्संदधावधिककामनीयंक ॥<sup>47</sup>—[32]. एकमे याचमानाय दिवाय पलट: ग्रिवि: । यावदर्धिजनं प्रादाक्कोटिं कोटिमसी तृप: ॥<sup>6</sup>—[33].

नंतं भूमिलितालिकेन सदसि व्यस्तासवे(ने)नासितं गंतुं पत्रपुर:सरेच चरचै: स्वातं च नीचैचि -

18.

रम् ।

वसु जीव जयादिशेति नियमं कर्त्तुं विनीतालना तिसानाजति(नि) राजकेन जयिनि बासादिदं सि(मि)चितं ॥ 19-[34]. नित्यो(त्वो)दितेंदुभुजगाधिपधाम नित्यमानंदि कंदुकुसुमं गगनांगणं च । तेनाइतं दयमिदं यग्रगा(सा) व्यधायि धा[बी]तलं ग्रि(सि)तसुधाधवलत्वचित्रम्<sup>®</sup> ॥⁵¹—[35]. संभवित

स्वि मनुषः सप्ताक्पारपारद्वापि। न पुनिरः तस्व नृपतेर्गुलसागरपारगः कवित्॥ 2-[36]. 19. गांधारी अजता प्रद्रष्ट्यकुनिस्तानप्रियां प्रेयसी भीव्यद्रोचवचांस्वकर्षंसुखदान्वाकर्स्य संमूर्क्ता ।

42 Metre, Sloka (Anushtubh).

"This akehara, in the original, appears to be fe, altered to e.

" Metre, Sardûlavikridita. Metre, Mandakranta.— The son of Santanu was the illustrious and learned Bhishma, who was born to him by the holy river-goddess, Ganga. - Wilson, Vishan Pardas, vol. IV, p. 20.

Metre, Rathoddhata. Metre, Sloka (Anushtubh). - Sivi gave to one dvija (i.e., a bird), that asked him, a pala (i.e., a portion of his own flesh); that prince gave to every supplicant drift (i.e., twice-born) ten millions of palar (i.e., pieces of gold). —See M. Williams, Dictionary, s. v. Afa.

" Metre, Sårdûlavikridita.

Metre, Vasantatilaka.

a Read संबंद्रीलवं—'her pair of eyes was a lotus illuminated by the moon.'

The stone originally had • सुवाव(?) वेबचंत्रविवस, but the akskara following upon सुवा has certainly been struck out, and the same appears to be the case with the two signs for anuscined. -- 'Eternal is (the ocean), the home of the again and the same appears to be the case with the two signs for anuscined. again and again rising moon and of the chief of serpents; pleasing is the (white) jasmine-flower and the court of heaven. He in a wonderful manner brought about both these things by his fame (which is imperishable and bright); the whole earth is bright with the whiteness of white mortar (filled as it is with his bright fame)."

<sup>51</sup> Metre, Ârya.

<sup>&</sup>quot; Originally offerer, altered to offerer

[नी] अर्मप्रभवं विरोधितवता प्राप्यापि वंगचयं [सं]प्राप्ता धृतराष्ट्रता [सृ]सङ्ख -

20.

दा विद्वेषिणेत्यद्भुतम् ॥55—[37].

कष्टात्षष्टिसइसस्तु<sup>36</sup>भिरस्तुत्स्मृज्य खातः कत -स्तत्पीत्रप्रमुखैः पुनिस्तिभिरसावंभीभिरापूरितः । इत्तान्तं सगरस्य सागरविधावाकण्र्खे तूण्णें सुधीः सर्जावानिधकं व्यथत्त जलधेवैं(बैं)त्वं तडागाण्णेवम् ॥ —[38].

स्पर्कावानिधक व्यथत्त जलधंव(व)ल्व तडागाण्णवम् ॥ —[38]. तस्येदं सा(शा)रदेन्दुयुति[ख]<sup>57</sup>रसि(शि)खरच्चन(एण)नच[त्र<sup>×</sup>]<sup>58</sup>चका -च[क्रं रच]न्नम् -

21.

ष्माटपय(न)यति रथं सारियः सप्तसप्तेः।

यत्तुंभः सा(शा)तकुश्वस्तुष्टिनगिरिसि(शि)रशुम्बि(बि)वि(बि)व्वा(ब्वा)र्क्षतकें कुर्व्वद्वास्ते समस्तस्तुतमसुरिपोर्व्वेस्त(स्म) वैकुण्डमूर्तः ॥ = [39].
महावंस(श्)समृत्यवा प्रसद्वा [धारि]तावनी । नर्मादेवाभवदेवी पुष्पा तस्य महीपतः ॥ - [40].
सदानसूया विहितागसेष्यसावरुंधती

22.

जीवितमध्युपासिता।

व(ब)भी मदान्धान्दमयन्यनिन्दिता मदालसाभूत्र पुनः कथंचन ॥ -[41]. सा देवी नरदेवाद्देवाधिपते: स(प्र)चीव सचित्रं(तं)। तस्मादसूत पूतं जयंतमिव [धं] गमंगभुवम ॥ -[42].

54 This is a mere conjecture; the original has  $\overline{\eta}$  or  $\overline{\eta}$ , altered to some akshara or other which is not clear in the impressions; the first akshara,  $\overline{\eta}$ , of the following line also is indistinct.—Dhritarashtra, the nephew of Bhishma and father of the Kauravas, had for his wife Gandhari, the sister of Sakuni; Yudhishthira, the eldest of the Pandavas, was the son of Dhuma; Drona was the teacher of the Kauravas and Pandavas, and Karna an ally of the Kauravas. I therefore should translate the verse, in the first instance, as follows:—'Having for his beloved Gandhari, who was fond of the voice of the joyful Sakuni,—stupefied when he heard the speeches, which gave no pleasure to his ear, of Bhishma and Drona,—not bostile to the son of Dharma, even when he saw his own race destroyed by him,—(the prince) who was (both) a good friend (and) an enemy, came to be Dhritarashtra.' This wonder is explained when we take the last line to mean, that the prince, surrounded by good friends and free from enemies, firmly established his government; and then understand the preceding lines to say, that he had for his wife a Gandhara princess (?) who was fond of the song of merry birds,—that he was stupefied when he heard the ominous cries of ravens, which did not please his ears,—and that he did not act contrary to law, even when the existence of his family was at stake.

- 55 Metre, Sår lûlavikrîdita; and of the next verse.
- se Originally बम्बि॰, altered to बस्ति॰.—Compare Monier Williams, Dictionary, under सन्द and अगोरण
- म Originally ख, altered to ख.
- 58 Perhaps this akshara is engraved below the line.
- be Metre, Sragdhara.—If the verse, as given above, is correct,—and I do not see how it could be read differently,—it is badly constructed, mainly, because in the second line we expect the relative यवात, instead of the demonstrative बहुडबात The meaning of the verse I take to be: 'He erected this dwelling, praised by all, of Vaikuntha, the enemy of the Asuras from which the character of the sun, to save the wheels, turns away his chariot, because with its sharp spires, shining like the autumnal moon, it pierces the Zodiac; and the golden dome of which always causes it to be taken for the sun, kissing with its orb the peaks of the mountain of snow.'—Compare verse 50, below.
- so On the best of my impressions this word is quite distinct, and I take it to be the name of the queen, who in this verse is compare! with the river Narmada. Compare Amarakośa, नर्मदा सीसीक्षा.
  - 41 Metre, Sloka (Anushtubh).
- 62 Metre, Vaméa-tha.—Indirectly the princess is compared with Anasûyâ, Arundhatî, Damayantî, and Madâlesâ. Compare the similar verse 26. above
  - This okshara, in all the impressions, is rather \$ than \$ ; but see below.
  - 4 Metre, Âwâ

यगोदानन्द[भाक्त्व]क्रे पूतनामा रणिक्रयां। जातो वृश्चिकुले कंस रिपो: च्छेत्ता $^{65}$  नरोत्तमः ॥ $^{66}$ —[43]. तस्रा[त्स $^{67}$  -

23. सुर्खि?]तक्रोधानृमिंहात्रखलाविन: । हिरख्यक्रियप्राण्वाणं चक्रे न केनचित् ॥ —[44]. देवालीक्य कीयलेखरमितस्तृष्णें समाकर्ण्धता - मादेश: क्रथनाथ मिंहलपते नत्वा व(ब)हि: स्थीयताम् । त्वं वि[न्ना]पय कुंतलेन्द् वदने दत्त्वोत्तरीयांचलम् । 69 तस्थास्थानगतस्थ 69

24. विविभिरिति व्यक्तं समुक्तं वच: ॥<sup>70</sup>—[45]. का लं कांचीनृपतिवनिता का <sup>71</sup> लमंभ्राधिपस्त्री का लं राठापरिवृद्धवभू: का लमंगेंद्रपत्नी [1<sup>×</sup>] इत्यालापा: समरजयिनी यस्य वैरिप्रियाणां कारागारे सजलनयनेंदोवराणां व(ब)भूवु: ॥ <sup>72</sup>—[46]. का लं कस्य किमर्थमव भवती प्राप्ता प्रशांकीञ्च(ज्ज्ज)ला मिहा:

25. कीर्त्तिरहं वु(बु)धैकमुद्धदः श्रीधंगपृथ्वीपतः । भांता विख(ख)मग्रेषमागतवती स्कारीभवत्कौतुका लोकालोकमहामहीधिस(ग्रि)खरश्रेणिश्रयं वीचितुं ॥ 3—[47]. मरकतमयं तुंगं लिंगं यदर्चितमैखरं त्रिदग्रपतिना तस्काक्षधं(क्षं) प्रसाद्य किरीटिना । तदविनतलं तेनानीतं युधिष्ठिरपूजितं जयति

26. जगित श्रीधंगेन प्रणस्य निवेसि(श्रि)तं ॥ 48]. वेस्म(स्म)न्यस्म(स्म)मयस्तेन भूपालेन प्रतिष्ठित:। द्वितीयो द्योतते देव: क्रीश्रपास(श्र)हरी हर:॥ 49]. तेनायं स(श)रदभस्(श्र)भसि(श्रि)खर: श्रीधंगपृष्वीभुजा प्राथ्या(सा)दिख्यदशप्रभोभंगवत: सं(श्रं)भी: समुत्तंभित:। यस्याभंकषकालधौतकलसप्राम्तस्खलत्सं (त्स्यं)दनो मेरी: सं(श्रं) -

27. गमतुंगमेव मनुते चित्रीयमाणीवणः ॥<sup>76</sup>—[50]. भक्त्या भवस्य नूनं शिल्पस(श)रीरेषु क्षतसमावेशः ।

See Read Tribert.— Worshipping Vishnu (the joy of Yasodà), the pure-named one engaged in battle; born an object of joy, in a fierce race, that destroyer of enemies was the best of men (Krishna),—who, worshipping Yasodà and Nanda, brought about the destruction of (the fiend) Pûtanà, and who, born in the Vrishni race, annihilated the enemy Kamsa.—Compare, e.g., Vâsavadattâ. p. 12 and p. 150.

Metre, Sloka (Anushtubh); and of the next verse.

se Read . Tel.

About the aksharas in these brackets I am very doubtful. In the impressions, the first of them looks somewhat like 1 at, i.e., at, the second like a, and the third like a; but the third akshara appears certainly to have been altered, and probably also the first. framasing also means gold and food and clothing; compare, e.g., Våsavadattå, p. 11, and Damayantikathå, p. 22.

<sup>&</sup>quot; Originally तस खा.
" Metre, Sårdulavikridita.

<sup>71</sup> Originally W.

Metre, Mandakranta.

Metre, Sardulavikridita.

Metre, Harini.

<sup>&</sup>quot; Metre, Sloka (Anushtubh). प्रतिष्ठित is here, as elsewhere, used in the sense of प्रतिष्ठापित-

Metre, Sårdûlavikrîdita. Compare verse 39. above.

खयमेव विख्वसमा तीरण्रचनामिमां चक्रे ॥" — [51]. जयित विकटो [व] चेटे टीयं डाटककीटीरनेन तुलयिता। मतुलेन तुलापुरुषा: स(म)तसी(मी) विद्याणितास्तेन ॥ — [52]. घटकमा [भि]रता विताः परिहते संसु(म्र) हवंस(म) हया-

28. : प्रारव्या (व्या)ध्वरधूमधूमुवपुषीय्येकान्तती निर्माला: ।

तेनैते धनधान्यधेनुवसुधादानेन संमानिताः

सीधेषु स्मिटिकाद्रिकूटिवकटेष्वारोपिता व्रा(ब्रा)द्वाणाः ॥ $^{\omega}$ —[53]. व्र(ब्र)द्वास् व्र(ब्र)द्वाक्तस्येषु येष्वेकव्र निवासिषु । दिच्चिन तुषाराद्रिं कस्प्रवामीपरीभवत् ॥ $^{\omega}$ —[54]. रिच्चता चितिमंवु(बु)रासि(शि)रस्(श्र)नामेतामनन्यायितं

29. जीवित्वा स(ग्र)रदां स(ग्र)तं समिधकं श्रीधंगप्रध्वीपति: ।

क्ट्रं सुद्रितलोचनः स इद्ये ध्यायन्ज(म्न)पन् <sup>92</sup> जाइवी 
कालिंद्योः सिलले कलेवरपरित्यागादगान्निर्वृतिं ॥<sup>83</sup>—[55].

धर्म्माधिकारमनुसा(ग्रा)सित सा(ग्रा)स्त्रतोव सिवे सतां स्कुरितधामिन धर्मावु(बु)[हो] ।

श्रीमद्यगोधरपुरोधिस वेधसोव सिहिं जगाम जगतीपतिकीर्त्तिरेषा ॥<sup>84</sup>—[56].

तार्क्वारिकः प्र -

30. वरसावरवंस(श)जसा श्रीनंदन: कविरभूक्वविचक्रवर्ती । तस्वात्मज: समजिन श्रुतपारदृखा श्रीमांस्त्रपोधिकव(ब)ली व(ब)लभद्रनामा ॥ —[57]. स्तु: स्तृतगीर्गिरींद्रमिहमा भ[द्रख] तस्वाभवद्भूपालेर्भुवि पूजितांक्रिरनघ: साहित्वरक्वाकर: । श्रीरामी रमलीयग्र्(स्)क्तिरचनाचातुर्यधुर्थ: क्वती तेनेयं विहिता प्रशस्तिर[चना]

31. भ[क्या]लये ग्रस्तिन: ॥ —[58]. न संकीरणी वर्षा: क्राचिद्रिष्ठ न सापत्त्र्यक्षष्ठ्या: स्थिता: कायस्थेन प्रधितकुलगोलीक्य(क्व्य)लिघा । यग्र:पालेनायं विदितपदविद्येन लिखित: प्रग्रस्तिविन्याग(स): क्रतयुगसमाचारग्र(स)दृग्य: ॥ —[59]. विद्यानविश्वकर्षा धर्माधारेण सूत्रधारेण । 
च्छि(क्रि)च्छा[भि]धेन विदधे प्राग्रा(सा)द: ग्रमयनायस्य ॥ —[60].

32. पृष्वीधरनगरनगा दत्तमुद्रा समुद्रे -र्यावद्गाजिन्द्वरुणयुतिरयममृतखंदनः ग्रीतरखि(ग्रिस): ।

यावत्पृथ्वी स -

<sup>7</sup> Metre, Arya; and of the next verse.

<sup>78</sup> In the original, this akshara looks more like w.

<sup>79</sup> Originally . Tan:

<sup>»</sup> Metre, Sardûlavikridita. The six occupations of Brâhmans are कालयन, काल्यन, बाजन, बाजन, बाजन, बाजन and प्रतिवस, i.e. study, teaching, offering sacrifices, conducting them for others, giving and accepting gifts. The palaces, high like the peaks of the Kailâsa, which the king erected for certain holy Brâhmans, are the same buildings which elsewhere are called brakmapuri; see Indian Antiquary, vol. XV, p. 44, note 130.

<sup>&</sup>lt;sup>38</sup> Metre, Śloka (Anushtubh).—North of the Himalaya is the country of eternal beatitude; here the Brahmans selected by the king had found south of the Himalaya a place where all their wishes were fulfilled.

s: Read • पञ्चाक्रवी • .

<sup>3</sup> Metre, Sårdůlavikridita.

Metre, Vasantatilaka; and of the next verse.

<sup>35</sup> Metre, Sardulavikridita.

Metre, Sikharini.

ण Originally प्रशाद:

Metre, Âryâ.

यावद्व(इ) ह्यांडभांडस्वितिरियमथवा स्थास्तां स्थाणवीयः प्राचा(मा)टस्तावटेष वजत नरपतेई तकेलासहास: ॥89-[61]. लिपि चा निविधि रोचेन प्राचेन गुणसा(मा)लिना । सिंडेनेयं समत्बोर्श सहरका रूपसा(या) लि[नी] शा -[62]. संवत(त) १०५९º श्रीखर्ज -

33. रवा हो के <sup>93</sup>राजनी धिं <sup>194</sup>गटेवराच्ये टेवन्नीमरकते खरस प्रस(म्) स्ति: सिंहा ॥ उत्खातीचमडीसती सस्चिता सत्तद्विपतां \* पटै -र्दौताः संगरसंगभं[गृ]ररिप्रवस्यवियात्रकरैः । दिग्भित्तीर्ज्यवर्माटेवनप्रतिः कीर्चन्नरैशीलिख -त्तेनालेखि पनः प्रशस्तिरमलैरेषाचरैः स्माभजा ॥%—[63]. विद्वक्रिर्क्ययपाससी(भी) -

34. तिवरचीम्खादराइंदिती गौड: प्रीक्रिस्टचरानि " क्रमटाकाराणि सर्प्यकरः। कायस्थी जयवर्भादेवनृपतेरीशस्य वि(बि)[भ]काला: साहित्यांवु(ब)धिवं(बं)धब्दततमो बन्धवनिद्यद्यतिः \* ॥ —[64]. संवत् ११७३ वैसा(गा) ख ग्रदि ३ ग्रुके ॥

 $\mathbf{V}$ .

# STONE INSCRIPTION OF KOKKALA, OF THE YEAR 1058.

The slab which bears this inscription is said to have been found about fifty years ago at the temple of Vaidyanatha, at Khajuraho; and is now built into the side wall of the entrance porch of the temple of Visvanatha at the same place. The inscription has been mentioned several times in the volumes of the Archæological Survey of India, and a photo-lithograph of it, which, though useless for editing, shows well the style

Metre, Sragdbara.

This akshara might be read an or an.

Metre, Sloka (Anushtubh).

\*\* This figure is quite distinct, and it is neither 1019 nor 1056.

so In the two impressions supplied to me by Dr. Burgess, the two aksharas and are quite distinct, and the consonant of the akskara standing between the two is w; but this wappears to have been preceded by the sign for e (not i) which, so far as I can make out, has been struck out again.

This akshara can only be read w or w, and the following akshara is quite clearly w.

" Read . Sural.

Metre, Sardulavikridita; and of the next verse. 'The prince Jayavarmadeva who with the letters of his fame inscribed the walls of the regions, the mountain-like great princes of which had been uprooted (by him, and which had been) smoothed by the steps of (Ais) furious elephants, (and) washed with the streams of the tears of the trembling wives of (Ais) enemies, perishing when they met (him) in battle,—this prince has written again this eulogy with clear letters';—i.e., the prince Jayavarmadeva caused the inscription, which may be supposed to have become damaged or illegible, to be re-engraved.

" मीजियत् wrongly for मीद्वियत्.

In Cunningham's Archaeol. Survey of India, vol. XXI, p. 68, it is stated that the inscription had originally been written in irregular (kirna) letters, and that it was re-written in letters of the kumuda form, or in 'lotus-like or beautiful characters. My text and translation of the preceding verse show that the inscription does not contain the word kirna at all; nor does the Present verse say anything about kumuda characters. For the verse simply says, that Jayapâla, the Gauda, the Kâyastha of the of the ruling prince Jayavannadeva, honoured by the learned, acquainted with the various arts, and familiar with poetry, &c., with his hands moving forward wrote these letters, as the moon, resting on the body of Siva, containing digits, and the friend of the ocean, &c., with her spreading rays, touches the lotus-flowers.

of the letters and the general state of preservation of this record, is given by Sir A. Cunningham in Archæol. Survey of India, vol. XXI, plate xix.

The inscription consists of 22 lines. The writing covers a space of about 3'8" broad by 2' 2" high. Down to line 14, it is on the whole well preserved. From line 15 to 21, on the proper right side, a large piece of the surface of the stone has gone, causing the complete loss of about 80 aksharas; and a few aksharas have gone in other places, as will appear from my transcript of the text. The size of the letters is from  $\frac{3}{4}$ " to  $\frac{7}{8}$ ". The characters are Någarî. The language is Sanskrit, and, except for the introductory Om namah Sirâya, the words kim vahuná in line 8, and the date at the end, the inscription is in verse. As regards orthography, b has throughout been denoted by the sign for v; the palatal sibilant has been employed for the dental sibilant in vikasat and bhásvat, line 1, samkalpa, line 3, and ajasram, line 17; and the dental for the palatal sibilant in sayya, line 17, and vahusrutam, line 21; the dental nasal for the lingual or palatal nasal in jirna, line 8, idrikshena, line 15, and kanchana, line 19; y for j in spharyat, line 1, and jatayatam, line 5; the conjunct jv for jjv in milajvala, line 1, and ujvala, lines 10 and 22. Besides, a consonant has been doubled before y or r in proddyat, line 1, rájjya, line 15, chittra, lines 7 and 9, vichittra, line 17, pattre, line 16, and yattra, line 21. And regarding the language and style in general, I may add that the inscription is in every way inferior to the two other large Khajuraho inscriptions, and that some of its verses do not admit of a proper construction. The inscription does not record the name of the composer, nor the names of the writer and engraver.

The inscription is dated, in line 22, on the full-moon day of the month Karttika of the year 1058 (expressed by decimal figures only), which, as a year of the Vikrama era, corresponds to A.D. 1000-1001. And it records, in lines 19-21, the erection of a temple in honour of (Siva) Vaidyanatha and of a set of buildings for pious Brahmans, by one Kokkala or Kokkalla, the younger brother of Sekkala or Sekkalla, both of whom were sons of Jayadeva, the son of Mahata, who again was the son of Yasobala or Atiyasobala, of the Grahapati family. These personages would appear to have been small chiefs or nobles dwelling at Khajuraho, and all the inscription says about them, is that Kokkala founded a town, and that Yasobala was settled at the town of Padmavatî. Other members of the same family or clan are mentioned in the tollowing inscriptions. So much will be clear from a perusal of this inscription that the Kokkala or Kokkalla, mentioned here, has nothing to do with Kokalla, the Chediruler of Tripuri.

# TEXT.

L. 1. श्रीं नम: शिवाय ॥  $^2$ स्फूर्यं(र्ज)त्फा(त्स्फा)रफणाकलापविकथ(स)द्वीमस्फटाभासुरं । भाग्न्यं(स्त) - तारतरात्तिः(ति,रेकविलसचन्द्रार्देचि(चि)क्वीक्षतं । प्रोद्यक्षीलविलीचनानलिमलञ्चा(ज्ज्वा)लावलीपिङ्गलं । वन्दे सुंद -

I have for some time been in possession of several rubbings of this inscription, prepared by or for Sir A. Cunningham, which were made over to me by Mr. Fleet: I now edit it from an excellent impression taken by Dr. Burgess.

<sup>&</sup>lt;sup>2</sup> The town of Padmavati, which is the scene of Bhavabhuti's Malatimadhava, is identified by Sir A. Cunningham with the modern Narvar; see his Archaol. Survey of India, vol. II, p. 307; and Dr. Bhandarkar's edition of the Malatima-dhava, notes, p. 5.

<sup>1</sup> From the impressions taken by Dr. Burgess.

<sup>2</sup> Metre. Sirdulavikridita; and of the two next verses.

<sup>3</sup> The sign of punctuation is superfluous, here and in other places below which it is unnecessary to point out separately.

- 2. रवैद्यनायविधृतं वन्य(न्यं) जटामच्छलं ॥ यख प्रेतवनं निवासमवनं ॥ भूतैः प्रभुतं स्थं । भूतिर्भूषसम-इरानरचना प्रीतिर्धुनान्त(न्तं) प्रति ॥(।)कच्छे तिष्ठति कासकूटमियविध्येवं थ्यवः
- 3. खिलतं । सर्वेष्मा(ब्या)वि(धि)इरबराचरघरः पायात्म वः ग्रह्यरः ॥ यं वेदान्तविदी वदन्ति समस [:\*] गं(सं)कस्पभूतं त्रिवं । व्र(व्र)द्वेषं परमचरं तसवरं तं(?) चामरं तदिदः । घन्ये तत्सिवमेव वृ(वृ)इसमसं तः -
- 4 से जिनं वामनं ॥ तसी सर्वंमयेकाकारकपतिः(?) स(श)'व्योय नित्वं नमः ॥ 'माईन्द्रोपेन्दरीद्रव्यरवि-वममण्डादुष्टकष्टामिभूताः । भूतेः प्रत्वसभूतेः प्रतिदिनसुदितैर्यातुधानैर्यन्ते -
- 5. ताः । पृष्टांगुरुप्रकोरुप्रकटितपटिसाटा(टी)पकुष्ठप्रदुष्टा । दृष्टा नम्बन्धनिष्टा[:\*] \* स्कुटविकटक-टायू(क्)टमेते खदीयं ॥ 'व्यासीदप्रतिमा विमानभवनैराभूषिता भूतले सीकानामधिपेन भू -
- 6. मिपतिना पञ्चीखवंशेन या ॥(।)केनापीष निव(ने)शिता क्रतसुनवेतान्तरे त्रूयते सत्का(च्छा)को पठि-ता पुरा[च\*]पटुभिः पञ्चावती प्रीचते ॥ सीधीतुक्वपतङ्गचंघनपवप्रीशुङ्गमासाकुसा ग्रभा -
- 7. श्वंतपपास्तुरीविधिसरप्राकारिकाम्ब(म्ब)रा ॥(।) प्रावेशाम(च)सत्रंगसंबि(नि)भग्रभप्रासादसञ्जाव-ती भव्यापूर्वमभूदपूर्वरचना या नाम पञ्जावती ॥ त्वकृतुकृतुरकृमोडमस्व(सु)रचोदाद्रजः प्रो -
- 8. [ब]तं यखां कीर्न(कं)कठोरवक्षु(खर्!)मकरोत्कूर्मोदरामं नभः ॥(१) मत्तानेककरासक्षंभिकरटमोत्कृष्टह-च्या[बु]त[बु]क्षं कर्दममुद्रया चितितक्षं तां वू(बू)त किं मंस्तुमः ॥ किं [व(व)क्षु]ना । तखां विष्यतिवंशकां-व(व)क -
- 9. — "प्वदूषिती जातः [1\*] कोटिगुचीश्वतनमितः प्रवितीतियशीव(व)सः त्रीमां(मा)न् ॥" यवामव-विवशुषार्जितचित्रकीर्तिवृत्तमिता[प्त]कुसम्सतव्यकाच्यः[1\*] स्मृमंनकामुककटाधशरामिषातमा[त्त]प्र-
- 10. परिपातितत्र बुद्धः ॥ यः श्रुव्धविश्वस्य श्राह्म वर्षातानका न्युव्य (क्व) सोत्पस्य सम्प्राण्याम् । (।)देवास्य वानिष द्विस्ता) चसे (स) राष्ट्र विस्ता वानिष्य वान
- 11. [: ॥ तक्क]ादभूदिमसताविषय(ब)सुवर्गी दुर्नतृ(ब्रि)वन(र्ग)फलनिर्मसस्य(व्य)सीस्यः ॥(।)सत्वीर्त्त-कीर्त्तनव[बा]परिनयनान[साषाक्य]मीदितजनः विस्त [सा]ष्टरा[स्थ]ः॥ तस्त्रात्मजः स्वजनसर्वजनात्त-
- 12. ः श्रष्टापमानपरिमार्जनसळ्यार्थः ॥(।) "मर्यादमुदूतमभीरिम[या]बि(ब्बि)तुत्वै - - [र्यु]दनभीर - [रा]किः त्रीमानभूत्युक्ततळ्ळायदे[वना]मा ॥ कान्वा" ग्रीतकरात्समी -
- 13. [दित\*] फसावासी च कस्यदुमादासीको दिवसाधिपादिव ततो अन्ने सुतः सेकसः[1\*] विद्वानप्र-तिमप्रतापतरिकः स्वातः सतामचर्ची[:\*] सत्यसामपराक्रमैकवसतिर्मानी धनैरिन्व[तः ॥\*]"
- 14. [स\*] दीरत्वादशंखाः प्रवितप्रमुखनुपा(प्रा) निवासकीर्तिः स्वागे कर्श्वेषम(मा) नः कदुवपटव-योगावदे याप्रव[का]ः[।\*] [स] या सीवव्यवस्थाप्रविटत[महिमारा] तिवर्धस दुर्मः त्रीमानु -

<sup>\*</sup> Originally . wil.

<sup>\*</sup> These three absharms and the word figu; at the end of the preceding line are quite clear in the impressions, but they give no sense. One expects something like figure;

<sup>&</sup>quot; These akekaras, too, are quite distinct; I would suggest सं विषयीय.

<sup>&</sup>lt;sup>7</sup> This correction is not absolutely necessary, because the word is spelt both and and and and the verse evidently contains a play on the word and.

Metre, Sengdhars.

This sign of secarge is not absolutely necessary.

<sup>&</sup>quot; Metre, Sårdålavikrådita, and of the two next verses.

<sup>11</sup> Metre, Arya.

<sup>12</sup> This akshara looks like w.

<sup>13</sup> Metre, Vasantatilaka; and of the next three verses.

<sup>&</sup>lt;sup>14</sup> This verse contains five Phdas instead of four.
<sup>15</sup> The aksharus actually given here are quite clear, but I am unable to make out any connected sense.

<sup>»</sup> Metre, Bardulavikridita.

<sup>&</sup>quot; The aksharas within these brackets are entirely gone.

Metre, Bragdhark.

<sup>&</sup>quot; Read जी शिकाने.

<sup>&</sup>quot; Of this akehara only the upper portion is visible.

<sup>&</sup>quot; Metre, Sårdálavikridita.

- 18. ः [स्व]र्मकर्मा ॥ प्रशस्त्रसम्य ः ः ः नं महाईगुरतीरचं शिखरितकः तृक्वालयं । विचित्रमतिभूषणोच्छितलसभाष्टामोपुरं पुरम्दरपुरप्रमं पुरमचीकरत्वोक्षतः ॥ तीय -
- 19. नायं तृष्टिनाचलामसमहाकूटाय[कार] 🔾 — ० ० व्याया विका नारा-र्यिना कारितः। यस्तासुच्चित्रकान्य(स्र)नान्यकलस[स्था]र्त्तन्यस्थमससंपर्कादभविद्यानममसं नीवेयना-यम-
- 20. भो[:॥\*] [य]स्व<sup>17</sup> हा[र]तिवस्तुप्रततिमव दिवो हारमुप्रि ए — [ सं] नमन इव समुद्धीय ग[च्छ]हि[भाति] । य[च्य]च्चे वैद्यनायो यदिभनवभवद्रामसंस्वापितोतस्त्रस्वार्वे पुष्पतं तत्प्रहित-मिव
- 21. स्तोरलोभूय भाति ॥ यश्च वेदविदुषां डिजयानां सा — असं। वशुकर्मसः रतं व(व) इसु(यु)तं तेन हन्दमनदं निवेशितं ॥ "उइामाकविवेकसेकजनितत्रेयोससत्यक्षवा शया -
- 22. 🔾 पोषितिश्वज्ञगवा सङ्क्तपुष्पीक्य(क्य)सा । यस्त्रेसाविपुसासवास्त्रवस्थात्स्यत्वीर्त्तिवज्ञी मणी [श्र]हच्छानधिवज्ञ मच्छपमिव व्र(व्र)क्षाच्छमारोष्ट्रति ॥ संवत १०॥८ कार्त्तिकां त्रीकोकसेन[॥\*]

## TRANSLATION.

#### Om !

# Adoration to Siva!

- (Line 1.) I adore the adorable coil of matted hair carried by the beautiful Vaidyanatha, (which is) irradiated by the expanding terrible hoods of a multitude of hissing broad serpents; marked with the half-moon which is excessively shining, more brilliantly than the sun; (and) yellowish, when in contact with the line of flames of the fire issuing forth from his tremulous eve.
- (2.) May that Samkara who takes away all disease (and) supports the movable and immovable, protect you!—he, whose dwelling-place is the cemetery, who holds mighty sway over goblins, who applies ashes to his body to decorate it, who delights in the destruction of the world, (and) on whose neck there is a deadly poison,—(but) who, although thus inauspicious, remains the auspicious (Siva)!
- (3.) Adoration be always to that Sarva, who causes all (gods) to be comprehended in (his) one (person)!—he, whom those acquainted with the end of the Veda call Siva, the desire of the mind, while people of true knowledge call him the one supreme

<sup>28</sup> Metre Sioka (Anushtubh).

m Metre, Gragdharå.

<sup>&</sup>lt;sup>34</sup> This word, which is quite clear in the original, appears to be used for जनार:

Metre, Prithvt.

<sup>&</sup>quot; Metre, Sardalavikridita.

<sup>27</sup> Metre, Bragdhara.

Metre, Rathoddhata.

<sup>&</sup>quot; Metre, Sårdůlavikridita.

The original has way 'the hood of a serpent,' but one expects a word meaning 'a serpent;' compare, e.g. line I of the grant of Vakpatiraja, in Indian Antiquary, vol. XIV, p. 160.

Brahman, the indestructible, ageless, immortal, others the verily auspicious Buddha, (and) others again the spotless Vámana, the triumphant (Jina)!

- (4.) People overcome with severe distress (brought about) by violent fever (sent) by the great Indra (?) or by Vishnu, (and) those seized again and again by goblins and by evil spirits that show themselves day by day, (and) those afflicted with leprosy, which displays its fierce might by sore thumbs and fore-arms,—(all) these are freed from evil when they set eyes on thy clearly shown uncouth twisted tresses of hair.
- (5.) There was on the surface of the earth a matchless (town), decorated with lofty palaces, which is recorded to have been founded here between the golden and silver ages by some ruler of the earth, a lord of the people, who was of Brahman's race, (a town which is) read of in histories (?) (and) called Padmavati by people versed in the Puranas.
- (6.) This most excellent (town) named Padmavati, built in an unprecedented manner, was crowded with lofty rows of streets of palaces, in which tall horses were curvetting: with its shining white high-topped walls, which grazed the clouds, it irradiated the sky; (and) it was full of bright palatial dwellings that resembled the peaks of the snowy mountain.
- (7.) Tell us, need we praise that (town) in which the dust raised up by the pounding of the hoofs of galloping tall horses made the sky, covered (as it were) with an old worn-out cloth, look like the belly of a tortoise, while the ground in a wonderful manner was furnished with a coating of mud by the rain emitted from the cheeks of many infuriated formidable elephants? What need we say more?
- (8.) In that (town) there was born . . . . of (?) the Grahapati family . . . . undefiled, the famous illustrious Atiyasobala, bowed down to by people who excelled by first-rate qualities; who by his own arm acquired wondrous fame; supported, like excellent trees, the families of friends and dependants; (and) threw down the forces of enemies . . . . by striking with arrows which were the glances fond of his knitted brows(?).

He who built tanks full of water, in which the lotuses shone with the loveliness of the spreading rays of the bright-lustred moon, and temples high like the peaks of the Himâlaya, he, successful like Indra, was called Yasobala.

- (11.) From him was born (a son) named Måhata, who honoured the whole body of relatives, who, by (attaining) the difficult-to-be-obtained fruit of the three objects of life, in a blameless manner secured for himself happiness, (and) who indeed delighted the people by his high-mindedness which was proclaimed by tales in praise of his good fame.
- (13.) From him, who by his loveliness was the moon, and, as regards the attainment of the objects of men's desires, a tree of paradise, there was born, as the light proceeds from the lord of the day, a son (named) Sekkala, who was learned, a sun of unparalleled majesty, famous, foremost among the good, the sole habitation of truth, liberality, and bravery, self-confident, (and) endowed with wealth.

On account of his manliness not to be insulted, endowed with fame which spread to the ends of the broad regions, in munificence like Karna, and not conversant with hurtful or deceitful speech, the illustrious Sekkala at once showed his greatness both by his benevolence and in battle, was difficult of approach for the host of enemies, and .....(?).

[The next verse also refers to Sekkala (whose name is spelt here Sekkalla), who appears to be described as a boat for crossing the ocean of royal government. But the verse is incomplete, and I am unable to derive from the words actually remaining any connected meaning.]

(16.) His younger brother, too, endowed with beauty, propriety of conduct, generosity, and activity, and already in youth of noble conduct, is famous as the illustrious Kokkalla.

He who on worthy recipients incessantly bestowed . . . . . . . food, hundreds of excellent dresses, horses, couches, and seats, dwelling-places accompanied by umbrellas and shoes, and great donations of grain, that was here the illustrious Kokkala, a youth (?) . . . . engaged in works of piety.

Kokkala caused to be built a wonderful town which, . . . . . . furnished with big archways of great value, (and) with dwellings high like mountain-peaks, (and) with highly decorated lofty shining great gates, resembled the city of Indra.

(19.) Desirous of crossing the deep ocean . . . . , he caused to be erected this (temple, high like?) the spotless great peaks of the mountain of snow, the lofty golden dome of which, because it is in contact with the fierce splendour of the sun, became a spotless canopy for the glorious lord Vaidyanâtha.

[The next verse, which is incomplete, appears to describe certain buildings close to the temple, which Kokkala erected for pious Brâhmans].

Here he settled a faultless very learned crowd of twice-born who knew the Vedas . . . . (and) delighted in the six duties (enjoined on Brahmans).

(21.) The creeper of his good fame, the sprouts of which are shining with prosperity produced by the sprinkling of his boundless discernment, (and).... which nourishes (like groups of birds) crowds of twice-born, (and) is beautified, as by flowers, by good conduct, rising above the lines of princes (as above mountains), ascends from the wide round basin of the earth up into the universe, as if it were an arbour.

The year 1058, on the full-moon day of Karttika. By the illustrious Kokkala.

# THREE INSCRIPTIONS FROM IMAGES IN THE JAINA TEMPLES.

## VI.

This incomplete inscription is in a single line,  $5\frac{1}{4}$ " long. The size of the letters is about  $\frac{5}{6}$ ". The characters are Någari, and the language is Sanskrit. The inscription contains merely the words: "The Śreshihin, the illustrious Panidhara, in the Grahapati family."

The Grahapati family, mentioned here and in the two following inscriptions, is also mentioned in line 8 of the preceding inscription of Kokkala, No. V.

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#### TEXT.

# ¹ [च"]इपंत्यव्यये चेहित्रीपाविधर [॥\*]

## VII.

This is another inscription in a single line, 2 long. The size of the letters is about ½". The characters are Nágari, and the language is Sanskrit. The inscription contains the words: "Om! In the Grahapati family, the Śreshthin Pāṇidhara; his sons, the Śreshthin Trivikrama, and Âlhaṇa, (and) Lakshmidhara;" and the date "the year 1205 (which, as a year of the Vikrama ern, corresponds to A.D. 1147-48), the 5th day of the dark half of (the month) Mågha."

## TEXT.

मी । सहपत्तव्यये त्रेडिपाविधरस्तस्य स्त त्रेडिति(वि)विक्रम तथा चाश्वर । सम्बोधर । संवत् १२०५ । साध वदि ५ ॥

# VIII.

This inscription is on the base of a Jaina image and is in a single line, divided into two parts by a boss: the first part is 1'7½" and the second 1'5½" long. The size of the letters is about ½". The characters are Nagari, and the language is Sanskrit.

The inscription is dated in the year 1215 (which, as a year of the Vikrama era, corresponds to A.D. 1157-58), on the 5th day of the bright half of (the month) Mågha, in the prosperous reign of victory of the illustrious Madanavarmadeva. And it records that the statue on which the inscription is, was caused to be set up by the Sådhu Salhe, the son of Påhilla, who was the son of the Sreshthin Dedû, of the Grahapati family; and adds that the sons of Sålhe, Mahågana, Mahlchandra, Sirichandra, Jinachandra, Udayachandra, and the rest, always bow down to Sambhavanåtha. The name of the artizan was Råmadeva. The name Påhilla we have met before, in inscription No. III.

#### TEXT.

षों ॥ संवत् १२१५ माच शृदि ५ त्रीमखदनवर्गादेवप्रवर्धमानविजयराच्ये ॥ ग्रह्मपतिवंसि(श्रे) त्रेष्ठिदेतू तत्त्वपाहिकः । पाहिकानवहसाधुसाल्हे [ति]नेदं(यं) प्रतिमा कारितेति ॥ ॥ तत्पुताः महामव । महीचंद्र । सि[रि]चंद्र । विनचंद्र । उद्यचंद्रप्रस्ति । संभवनायं प्रचंमित नित्सं ॥ संग्रह्मो महाची [:\*] ॥ क्यवाररामदेव[:\*] ॥

<sup>1</sup> This akskara, and whatever may have preceded it, is broken away.

<sup>2</sup> Expressed by a symbol.

<sup>&</sup>lt;sup>1</sup> This inscription has been published by Sir A. Cunningham in Archael. Survey of India, vol. XXI, p. 61, and I now re-edit it from an impression taken by Dr. Burgess.

<sup>&#</sup>x27; Expressed by a symbol.

One expects . Recta.

<sup>4</sup> Read मचनंति.

# XX.—THE TWO INSCRIPTIONS OF THE VAILLABHATTASVAMIN TEMPLE AT GWALIOR.

# BY E. HULTZSCH, PH.D.; BANGALORE.

The two subjoined inscriptions are engraved on a small monolithic temple, which is situated on a turn of the road leading up to the Gwalior Fort. The temple was described by General Cunningham, according to whom it is now called the Chaturbhuja Temple. The first inscription, which is engraved over the front door of the temple, seems to have hitherto remained unnoticed. A rough transcript and translation of the second inscription, which is found inside the temple on the left wall, was published by Dr. Râjendralâla Mitra. My transcripts of the two inscriptions were made from mechanical copies taken during a visit to Gwalior in 1885.

The first inscription consists of 27 Sanskrit verses and must have been composed by an ingenious pandit, who was well versed in alamkara. His extravagant hyperboles will appear startling and amusing even to one accustomed to the usual kavya style. We learn from the inscription that the Vishnu temple containing it was built by a certain Alla, the son of Väillabhatta and grandson of Nägarabhatta, and that it was consecrated in the year 932 (in words). Nägarabhatta belonged to the Varjära family and had immigrated from Anandapura in Lätamandala, i.e. Vadnagar in Gujarat. Väillabhatta had been chief of the boundaries (maryádá-dhurya) or margrave in the service of (king) Rämadeva (verse 7). Alla succeeded his father in office (v. 11), and was appointed to the guardianship of Gopādri, i.e. of the Gwalior Fort, by (king) Śrimad-Adivarāha (v. 22).

The second inscription is written in incorrect Sanskrit prose and dated in the year 983 (in words and figures), at Sri Gopagiri (i.e. the Gwalior Fort) and during the reign of the paramesvara Bhojadeva. Alla is here directly called the guardian of the fort (kottapála) of Gopagiri. The inscription records four donations to two temples, which had been built by Alla, the son of Vaïllabhatta. The donee of the first grant was the Navadurga Temple situated beyond the Vrischikala river; this is probably another name of the river Subanrikh (Suvarnarekha?) at Gwalior. The two donees of the three remaining grants were the same Navadurga Temple and "the Vishnu temple called Vaillabhatta-svamin, which Alla had likewise caused to be built on the descent of the road of the illustrious Bhojadeva." By this we have to understand the temple, at which both inscriptions are found. It had evidently received its name in commemoration of Vaillabhatta, the father of its founder. The four donations were made by the inhabitants of "the place" (sthana), i.e. the ancient town of Gwalior, which lies on the eastern side of the fort. They consisted of a piece of land for a flower-garden, two fields, a monthly supply of lamp-oil to be made by the guild of oilmillers, and a monthly supply of flower-garlands to be made by the guild of the gardeners,

<sup>&</sup>lt;sup>1</sup> This paper is a revised version of one which I published in the Zeitschrift der Deutsch. Morgenländ. Gesellschvol. XL, p. 26.

<sup>\*</sup> Cunningham's Archaeological Survey of India, vol. II, p. 356.

<sup>3</sup> Ibid. p. 335.

<sup>4</sup> Jour. As. Soc. Bengal, vol. XXXI, p. 407.

<sup>5</sup> Cunningham's Archaol. Sur. of India, vol. II, p. 332.

who dwelt on the top of the Gwalior Fort (Sri-Gopagiri-talopari). The inscription mentions several other localities, which I am unable to identify, viz. Chûdapallika, Jayapuraka, Śri-Sarveśvarapura, Śrivatsasvāmipura, Chachchikahattika and Nimbadityahattika. It deserves to be noted, that at the time of the inscription the measure of length was "royal yards" (parametoariya-hasta) and that of capacity "dronas according to the measure of Gwalior" (Gopagiriya-mapyena).

The first inscription mentions two kings, viz. Ramadeva, the contemporary of Vaillabhatta, and Srimad-Adivaraha, the contemporary of Alla. At the time of the second inscription the ruler of Gwalior was the parametoara Bhojadeva. Another inscription of a parametoara Bhojadeva was discovered by General Cunningham at Deogarh. Its date, Samvat 919 and Saka 784, led General Cunningham to suppose that the date of the second Gwalior inscription, Samvat 933, has to be referred to the Vikrama era. Referring the date of an inscription at Peheva, Samvat 276, to the era of Sriharsha, General Cunningham further identified the parameévara Bhojadeva of the Deogarh inscription and of the second Gwalior inscription with the parameters Bhojadeva, the son of the paramesvara Ramabhadradeva. This supposition is corroborated by the first Gwalior inscription, as the Ramadeva, whom it mentions as a contemporary of Vaillabhatta, seems to be identical with the Ramabhadradeva of the Peheva inscription. Srimad-Adivaraha in the first Gwalior inscription I take to be a biruda of Bhojadeva himself. Thus we have the following names and dates:-

1. Parametoura Ramabhadradeva (Peheva inscription) or Ramadeva (Gwalior inscription No. 1).

2. His son, parametrara Bhojadeva (Deogarh, Gwalior No. 2, and Peheva) or Śrimad-Adivaraha (Gwalior No. 1). Dates: A.D. 862 (Deogarh), 875 (Gwalior No. 1), 876 (Gwalior No. 2), and 882 (Peheva).

As lately shown by Mr. Fleet, the mahardja Bhojadeva, son of the mahardja Ramabhadradeva, who is mentioned in two copper-plate grants from Mahodaya, is distinct from the above-mentioned paramesoura Bhojadeva. Another identification of General Cunningham's is also uncertain, as Kalhana's Ediatoramgint (V. 151) does not seem to mention a king Bhoja, but a king of the Bhojas (Bhojádhirája), as a contemporary of Samkaravarman of Kasmir.

Jour. As. Soc. Bong. vol. XXXIII, p. 229; Cunningham's Archaol. Survey of India, vol. II, p. 224; vol. IX, pp. 84 and 102. The inscription reads : paramabhattaraka-mahardjadhirdja-parameteora-tri-Ramabhadradeva-på dandhydla-paramabkalldraka-mukårdj ådkiråja-parametvara-tri-Bhojadeva-pådånåm abkipravarddkamånakalydno-vijaya-rājyo samsatsara-latadvayo shafsaptatyadhike vailākhamāsa-laklapaheha-saptamyām samsat 276 saifdita fadi 7. The apparent breaks in the faceimile (Jour. As. Soc. Beng. vol. XXXII) arise from the everlapping parts not having been properly pasted together.

\* The reading adopted by Mr. Fleet, unlight ulusured, is confirmed by my Katale MS. The Decean College MS. reads: भ - यूरी पश्चित्रवास्त्री-

<sup>\*</sup> Ibid. vol. X, p. 101.

Isd. Aut. vol. XV, p. 110. From Professor Kielhorn's introduction to the Siyadoni inscription (infra) it appears that the parameteore Bhojadeva of the Deogarh, Gwalior, and Peheva inscriptions was a king of Mahoday a or Kasyakubja the Qannauj ( ( ) of Firdaust, and the modern Kanauj; and that his successor, the parameteurs Makendrapaledeva was ruling in A.D. 903. Among the coins which are mentioned in the Slyadoni inscription, is the Srimed-Adirecthadramms. This coin was evidently named after Srimad-Adivaraha, the biruds of Bhojadeva. General Cauningham, in Arch. Survey of India, vol. I, p. 329, identifies it with a base silver coin, which bears on the obverse a representation of the boar incarnation and on the reverse the legend Srimed-Adisordae. The coin is engraved in Mareden's Numirmata Orientalie, pl. lili, No. mouxix. It is frequently met with in Northern India :- Conf. Cunningham's Arch. Survey of India, vol. VI, p. 137, and loc. cit.

#### FIRST INSCRIPTION.

#### TEXT.

- (L. 1,) घों [\*\*] कासिन्धाः विं वसीघो घनितिमरिनभो बाइवीसर्वया नः प्रोद्यातः विव्यं भूयो गगनतस्त्रगतिं विन्धसानुर्व्यक्तं । चित्रंसोर्यस दृष्टा चरचमितः चिरं सप्तयो नैव पूषी बन्धः घोमादिवोषे-वंभसि स मधुजिदन् वः वस्मयाचि ॥ [१\*] चित्रसित्तसाटमक्कतिस्वानन्दपुरनिर्मतो गुषवान् । वर्ष्ट्यान्यमानरभद्दसुमारोभवधीन ॥ [१\*] वाद्यस्तरमामा तनयोजनि जनितजनचमत्वारोः । न दु-धिहिरोप्यकावीयः सद नकुनेन स्वीति ॥ [१\*]
- (2.) परिभाषादि जानं वैयाकरक्त यस परमासीत् । कर्मीपघाविकारी न कदाविद्याचकी भूती ॥ [४\*] सम्भूता व्याप्तदिननारत्वमासाय दुन्याविरनाधाता । जिनं स्थोर्ध्य यम:पयोधिमाद्यास्त यस्तातितरां तरके: ॥ [५\*] घनदोपि न प्रमत्तो ध्यस्तमस्तस्वविषेपि न विद्यः । रहाकरोपि न जडी यो नामोकोपि रानिष्ठः । [६\*] त्रीरामदेवकार्ये मर्यादाप्तर्थतामसङ्ग्यता । येन विश्वतं बुद्दे निवादुक्षवक्रकटितं नाम ॥ [७\*] किन्वज्ञना यस्त गुनाः क्षयितुमिष नैव यान्ति माहचै: ।
- (3.) मानाधिकमस्य यतो घटकोबाविष न राष्ट्राति"॥ [८\*] सन्ती मुरारिर्वनवास श्रमुः प्रची ययेन्द्रोय तथा सुप्रीकां । कुलोइतां कासरकीयिवन्धोस्तृतां स कानां समवाप कळां ॥ [८\*] व्यवनतमद-मोइवाखसङ्गः कृतचिरतेकरतः प्रसन्तमूर्तिः । परिञ्चतन्तसङ्गः सृतोतः स्वासकसासुन्यको वभूव तामां ॥ [१०\*] न पितुर्पुरोधिकारी प्रजोमूकविद्यसमून्यव्दान्"। योतुमग्रक्तेनोष्टे घूस्तेन न विषयसुन्धेन ॥ [११\*] दुन्धाकेरिव मूर्त्तिर्वस सदा दानवारिपरिपूता । कमलाविङ्गितवपुषः प्रवापतेरिव ततुर्यस्य ॥ [१२\*]
- (4.) दर दव व्यविदिताको दोवासकं न भागुरिव मेने । मद्यरिपुरिव वसंततमाकामाविषय-सद्यातः ॥ [१३\*] यस परार्वासका सततं परिहम्मते मितर्गृनं । निर्मोभलं तस्म वि सातं सन्ध वसदावर्थं ॥ [१४\*] सन्यक्तपरकत्तको धर्में करतोपि सर्वदावस्मं । निजविनतापरितृष्टोप्यभिस्ववितसुक्तमप्रमदः ॥ [१५\*] स्वसोक्य वक्ककमसं यस्म ससी स्रोदयेपि मस्यविकतं । कर्त्तुमनीतः विश्वित्वतिक्वं चीयतियापि ॥ [१६\*] स्वरोद्यव विकत्तं खास्त्रानविधी न दानविधयेतु ।
- (5.) संवामस न योभूत्वराङ्सुखः परक्षसम्म ॥ [१७\*] सैथं वचि न रोने स्ट्रष्टो विववैर्यं आतु क्लिक्सुवेः । वस्वाभवदाससं पापेषु न राजकार्येषु ॥ [१८\*] धर्मार्ळाने च सोभी न सदाचित्वरधनेषु विविधेषु । यस त्वविवेदित्वं मिन्नेषु न वृत्तिविभवेषु ॥ [१८\*] दारिद्रं परतार्थिनो रिपुजनासमीं मनी योषितः क्ष्यं पश्चमरादनाधपयसो नासीर्थमंभीनिधेः । विश्वं येन विचारचाद्ममनसामाचारमातन्त्रता सम्बन्धेव जनापवादरिक्तं चौथें प्रकाशीस्त्रतं ॥ [२०\*]
- (6.) कुर्बीत यदि विधाता वर्श्वनामिप सहसमिष्टपस । तुलाव तहुरीधान्यद्गवतेः ब्रह्मुवा-इक्षुं ॥ [२१\*] त्रीमदादिवराष्ट्रेष सेवीसं विजिनीतुषा । तहुषान्यः परिचाव क्षती नीपाष्ट्रिपासने ॥ [२२\*] कनुकदुष्टिता वचा येष्टतमामाप सीमटां तनयां । महस्रतान्या नीमापरा महादेवजा गौरी ॥ [२१\*] मीवर्षनवा सिक्षा नवकतनयेसटा च येनोटा[:1\*] वचादीनां सस्य च पुन्तस्य विहस्ये महता ॥ [२४\*] सिक्षेर्यक्षं समं भवास्तित्ये व -

<sup>10</sup> Read fag.

<sup>12</sup> Read चरचलिति.

<sup>15</sup> Read • असत्वार: .

<sup>&</sup>quot; ₹ is obliterated and therefore looks like ₹.

<sup>14</sup> Read • बाधवी ?

<sup>4</sup> Read at

<sup>18</sup> Read Warfin.

P Read . मुख्यान्तान

<sup>&</sup>quot; Bead बीबिती.

<sup>&</sup>quot; Read yay

(7.) द्यानपाचं महदीजं धर्मातरीरनन्तफलदं खानं त्रियः साखतं । टक्कोल्लीवर्धयमेनिधानमिव यनामाचरेरिक्कतं तेनाकारि विकारमून्यमनसा विख्लीरिदं मन्दिरं ॥ [२५\*] दधित जलमगाधं सागरा यावदुवैर्गिरिस्यमिप वोटा यावद्भंकषस्य । भिरसि मिखररायेः खेयसी आध्यक्षप खनयतु भृवि कीर्तीरोदसी तावदेषा ॥ [२६\*] ॥ नवसु मतेष्वव्दानां हाचिन्य त्रंबुतेषु वैमाखे । स्थिसिबेक्मिके विश्वभैत्रवा मितिहती भवने ॥ [२७\*] ॥

#### TRANSLATION.

Om. (Verse 1.) May that Vishnu destroy your sins, having seen whose foot, when he was going to stride (the three worlds), the horses of the sun did not pace the lofty sky for a long time, as they seemed to be afraid, that, vying with the Ganga, the flood of the waters of the Yamuna, which resembles dense darkness, or that the ridge of the Vindhya (mountain) had risen again, in order to obstruct their path in the heavenly sphere!

(Vv. 2 & 3.) There was a virtuous youth, Någarabhatta of the Varjara family, who had come from Anandapura, the ornament of the lovely Låtamandala. He begat a son, Väillabhatta by name, who excited the admiration of the people, as he was constant in battle (yudhishthira), but did not conclude a true friendship with low people (nakula), (while Yudhishthira was a true friend of his younger brother Nakula).

- (4.) As a grammarian he possessed an intimate knowledge of the explanatory rules, &o.; but the results of deeds in former births (karman) or of tricks (upadhá) never gave him trouble."
- (5.) The milk-ocean, which has a deep-white colour, which fills all quarters and which is unfathomable, loudly challenged with its waves the high sea of his fame, trying (in vain) to equal (its height).
- (6.) He was liberal (or Kuvera), but not inattentive (or not Varuna); a destroyer of all snakes (or Garuda), but not ugly (or bird-shaped); a mine of jewels (or the ocean), but not stupid (or cold); and without sorrow (or an asoka tree), but not impassioned (or red).
- (7.) While, in the service of the illustrious Râmadeva, he never transgressed his duty of chief of the boundaries, he, like his ancestors, proclaimed his spotless name in battles (for which he had to transgress the boundaries of the realm).
- (8.) Why say more? His virtues cannot even be told by people like myself; for even from the ocean a pot cannot receive more water than its measure.
- (9.) As Vishņu (took) Lakshmi, as Siva (took) the mountain-daughter and as Indra (took) Sachi, thus he took for his wife the virtuous and noble Jajja, the daughter of Kasarakiya-Vishņu.
- (10.) These two had a son (called) Alla, to whom the net of conceit and delusion had ceased to be attached, whose only aim was, that his deeds might be (worthy of)

<sup>&</sup>quot; Read जाजतम्.

n Read wiffin.

<sup>&</sup>quot;Pakshe, the two words karman and spadha have to be taken in their grammatical meaning, "passive voice" and "penultimate letter." I do not know to which paribhasha the author alludes.

Professor Kielhorn has favoured me with the following explanation of the words dhanadopi na pramatto: "I would compare Visavadatti, p. 111: dhanadenspi pracketasi. At least na pramatta is the same as pracketas, and I should almost think, that the author of the inscription remembered the quotation from Visavadatti:—Dhanada (Kuvers) is not pracketas (Varuna), hence pramatta; Väillabhatta is not pramatta, hence pracketas (attentive)."

the Krita (age); who possessed a gracious appearance, who avoided the intercourse with the wicked and who was skilled in all arts.

- (11.) He (continued) to bear the burden (of his father's office), not because he was desirous of worldly (power), (but) because he could not bear to hear it said, that a son had never been up to his father's affairs.
- (12.) As the milk-ocean by the rutting-juice (of elephants), he was continually purified by the water (poured out) at donations, and as Prajapati by the lotus (that rose from Vishau's navel), he was embraced by the goddess of prosperity.
- (18.) He constantly took care of meritorious gifts, as Siva of his bull; he avoided the touch of sin, as the sun the touch of the evening; and he stepped on the crowd of his enemies, as Vishnu on the flapping wings of his bird (Garuda).
- (14.) It is indeed wonderful that he has remained free from covetousness, although his mind is always observed to be attached to the highest truth (or apparently: to the property of others).
- (15.) Although he avoided the wives of others, took delight only in virtue and was satisfied with his own wives, he constantly and by all means desired the pleasure (or apparently: the wives) of his friends.
- (16.) Having perceived the lotus-face of this man, the moon is even now waning a little in every moment, because even at her rise she is unable to free (herself) from spots (while he is spotless).
- (17.) He gave alternatives, when he had to furnish a commentary, but made no distinction between the recipients of his gifts, and turned away from another's wife, but not from battle.
- (18.) He stuck to his word, but not to anger, was covered with (the fame of) victories, but not in the slightest with the sins of the Kali (age), and was slow (when he was afraid) to sin, but not in the affairs of the king.
- (19.) He was desirous of acquiring spiritual merit, but never of another's property of any kind, and made no distinction between his friends, but knew how to judge the degree of intelligence (of others).
- (20.) Curiously enough, he who led the conduct of those whose minds appear refined to mental observation, openly carried on robbery of all kinds, without meeting the blame of the world; for he robbed the beggar of his poverty, the enemy of his prosperity, woman of her heart, Cupid of his beauty, and the unfathomable ocean of its depth.
- (21.) Even if the Creator had bestowed a thousand ears on the king of serpents, would then the latter be able to hear the floods of virtues of that man and to enumerate them with his hundreds of mouths?
- (22.) Having observed his virtues, the illustrious Adivaraha, who wished to conquer the three worlds, appointed him to the guardianship of Gopadri.
- (Vv. 23 to 25.) This great and passionless man, who had married Vavvå, the daughter of Kanhuka and mother of (his) favourite daughter Somatå, further Goggå, the daughter of Bhatta, then Gauri, the daughter of Mahådeva, Sillå, the daughter of Govardhana, and Isatå, the daughter of Nannaka, built, for the increase of the spiritual merit of Vavvå, &c., and of himself, this temple of Vishņu, which is an even path to beatitude, a great ship for crossing the ocean of existences, the seed of the tree

of spiritual merit, which bears endless fruit,<sup>24</sup> the permanent abode of the goddess of prosperity and, so to say, a receptacle of (his) fame, cut by the chisel, and marked with the syllables of (his) name.

- (26.) As long as the oceans will contain unfathomable water and as long as this lefty mountain will bear on its head a mass of peaks, which touch the clouds, so long may this beautiful temple 25 stand on earth and cover the two worlds (with its fame).
- (27.) In the year nine hundred and thirty-two, in Vaisakha, (a statue of) Vishņu was reverently placed in this lovely temple, which consists of a single piece of rock.

#### SECOND INSCRIPTION.

#### TEXT.

- (L. 1.) ची नमी विच्ववे ॥ सम्बलस्यतेषु नवसु चयाकाङ्य'दिधिकेषु माघयक्राहितीयायो सं ८११ माघ यदि २ चढोङ् सीगोपगिरी खामिनि
- (2.) परमेखरश्रीभोजदेवे तद्धिक्रतं कोष्टपास पत्ने वसाधिक्रतं तत्तवे सानाधिक्रत श्रीष्ठ-विव्याक(।) राष्ट्रवाक(।) सार्थवारमस्य सिव्या -
- (3.) कानां वारे । समस्तस्थानेन वादक्षभद्दस्ताक्षवारित वृश्विकासानदीपरवृत्ते बद्दबद्राचीपुगर्णाभादिनवदुर्म्भायतना -
- (4.) य स्त्रभुष्यमावृष्ठा'पश्चिकाचामप्रतिवसभूमिखकं दैवींग्च पारमेखरीयस्त्राधतस्य सप्तस्यधिकं इस २७० विस्त'व्य
- (5.) इस्त्यतमिकं सप्ताधीत्वधिकं इस्त १८७ पुर्वावाटिकार्थे पुन्धेश्वनि प्रदत्तं [॥\*] तदा उनेनैय खानेनास्त्रिकेत मक्तकरी
- (6.) फालुनवङ्गुलपचप्रतिपदि त्रीभोजदेवप्रतोचवतार चन्नेनेव कारितवाद्वसङ्ख्याम्यभिधान-विच्या यतनाय तथी -
- (7.) परिसिक्षतनवदुर्भायतनाय च पूजासंस्कारार्थं समुज्यमानजयपुरावधामे व्याप्तके किकाभि-धानकारमञ्जा[वापे']
- (8.) सङ्ग्राकस्तदककवाहितचेत्रं तवास्वैव चेत्रस्वीसरतः चित्रयदेववर्यस्तिमेस्राकवाहितचेत्रं य ययोम्मीपनिरोधमा -
- (9.) घोत्रावापी यवानां द्रोबा एकाद्य [1\*] तयोर्धयोरपि वेजयोराघाटाः पूर्वेच नण्डाकवा-चित्रवेषं टचिवेन पाष्टाटः
- (10.) पश्चिमन दक्षकवाहितचेत्री पाष्टाट: तती मिम्राकवाहितचेत्री उत्तराभिसुखवाहक: चैश्रं परिवेध्य नत: उत्तरेख वर्क

<sup>&</sup>quot;The sense requires anantaphaladam to be taken with dharmataroh, although it is grammatically connected with bijam.

<sup>&</sup>lt;sup>28</sup> Kirti seems to have the same technical meaning as kirtana, 'temple;' see Indian Antiquery, vol. XII, pp. 239 and 289.

The s of the akskara for is incomplete; read safets.

The crack over & is perhaps the remains of an c.

<sup>.</sup> The letter & is entered below the line.

<sup>4</sup> Read समुख्यमानपूरा ..

<sup>\*</sup> The crack behind W is perhaps the remains of an d.

<sup>·</sup> Rend प्रचेडिक

<sup>7</sup> These two aksharas are injured by a crack and doubtful.

<sup>\*</sup> The r over tall is indistinct.

- (12.) उपरिविश्वितदेवकुलाभ्यां हाभ्यामपि दीपतैलार्थं श्रीसर्वेश्वरपुरिववासितैलिकमङ्क्तक भोजाक्तुतसर्वेश्वाक (।) तथा माधव -
- (13.) सुतच्यायित तथा शिवधरिसृतसाडुक तथा सङ्गाकसृतगन्त्रीक । तथा स्रोवस्रस्नासिपुरनि-वासितैसिक्षमञ्च -
- (14.) सक कुन्डाकसुत्रसिंघाक तथा यज्ञूकसुतखोष्टडाक । तथा चिकाष्ट्रदिकानिंवादित्यष्ट्रदिक-योक्षिवासितैन्तिकम -
- (15.) इत्तक देउवाकसुतजळाट तथा विक्किक्षाकसुतगीमाक तथा देदूकसुतजम्बेक तथा इद्रटसुत-जम्बहरि । एवमादि -
- (16.) समस्ति विकायेश्या प्रतिकोल्हुकं मासि मासि ग्रह्मनवन्यां ग्रह्मनवन्यां तैसपसिका प्रसिका दात्रश्रेत्वयम्यां नैसपसिका प्रसिका दात्रश्रेत्वयम्यां नैसपसिका प्रसिका
- (17.) मिका प्रदत्ता ॥ तथादौवामूभ्यामेव देवकुलाभ्यां त्रीगोपगिरितलोपरिनिवासिमालिकमङ्ग गाङ्कस्तटिकुक
- (18.) तथा देइ वसुतनासेक तथा वहुलाकसुतसिङ्ग तथा जम्बाकसुतसङ्खाक तथा दिनासत-दुर्भधरि तथा नवुमाकवा<sup>10</sup>-
- (19.) उमात्र तथा वेउवाकसुतवाय[टा]कादिससस्त्रमालिकवेस्या पूजावे यथाकालीपयिक" स्ट-
- (20.) सा: प(ा)श्वायत् पश्चायत् मासा ५० प्रतिदिनं दातव्येख"श्वयनीमिका प्रदत्ता [॥\*] एत-दुपरिविश्वितं उपरिविश्व -
- (21.) तस्त्रानादिभि: स्रभुक्त्या भाचन्द्रार्कितिकाखं प्रदर्स [॥"] परिप्रवना केरिपि न कर्त्तव्या॥ यतस्त्रदक्तां परदत्ताम्बा यो
- (22.) इरेत वसुन्धरां [i\*] स विष्ठायां क्वमिर्भूता पितृभिसाइ मोदते वहुभिव्यसुधा भुक्ता राजभिसागरादिभि:। यस यस
  - (23.) यदा भूमिस्तस्य तस्य तदा फलं ॥ # ॥ 15

#### TRANSLATION.

Om. Adoration to Vishau! In the year nine hundred and thirty-three, on the second day of the bright (half) of Magha,—Sam[vat] 933, Magha sudi 2—to-day, here at Śri-Gopagiri, while the parameśwara Śri-Bhojadeva was the ruler, while the guardian of the fort (koṭṭapāla) Alla commanded this (Gopagiri), while Tattaka commanded the army (and) while the merchant Vav-Jāka, the trader Ichchhuvāka, and the other (members) of the board (? vāra) of the Savviyākas were administering the city, the whole town gave to the temple of the nine Durgās, viz. of Rudra, Rudrāṇi, Pūrṇāśā, &c., which Alla, the son of Vāīllabhaṭṭa, had caused to be built on the further bank of the Vṛiśchikālā river, a piece of land belonging to the village of Chūḍāpallikā, which was its (viz. the town's) property, two hundred and seventy royal hastas—hasta 270—in length (and) one hundred and eighty-seven hastas—hasta 187—in breadth, for a flower-garden, on an auspicious day.

<sup>&</sup>quot; W might be also read instead of W-

<sup>&</sup>lt;sup>10</sup> दिस्त्री **नगुमावस्**तवा•.

<sup>&</sup>quot; Rend सवाकालीपशिक.

<sup>12</sup> Read दावाच्या प्रत्य ..

<sup>13</sup> Read कैरपि.

u Read पचते.

<sup>15</sup> There follows an illegible scrawl, which fills the remainder of line 23 and four further lines.

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(Ll. 5-11.) And this same town gave in this same year, on the first day of the dark half of Phalguna, to the Vishnu temple called Vaillabhatta-svamin, which Allahad likewise caused to be built on the descent of the road of Sri-Bhojadeva, and to the above-mentioned temple of the nine Durgas, for the performance of worship, the field cultivated16 by Dallaka, the son of Sangadaka, in the chief grain-land (? múlávápa) of the common' called V yaghrakendika, in the village of Jayapuraka, which was its (viz. the town's) property, and on the north of this same field, the field cultivated by Memmåka, the son of the Kshatriya Devavarman,19 the seed required for which two (fields) is eleven dronas of barley according to the measure of Gopagiri; 19—the boundaries of these two fields are: on the east, the field cultivated by Naudaka; on the south, a piece of rock; no on the west, near the field of Dallaka, a piece of rock, and near the field of Memmaka, a water-channel," which leads to the north and runs round the field; on the north, a road and a small piece of rock;—the two fields, thus defined by their four boundaries, on an auspicious day.

(11-17.) And in this same year, on the ninth day of the dark half of Phalguna, (the town) gave to the two above-mentioned temples a perpetual endowment 22 to the effect that, in order (to provide) oil for the lamps, the chiefs of the oil-millers, who dwell in Śri-Sarveśvarapura, (viz.) Sarvasvâka, the son of Bhochchaka, Jyasakti, the son of Madhava, Sahulla, the son of Sivadhari, and Gaggika, the son of Sangaka; the chiefs of the oil-millers, who dwell in Śrivatsasvâmipura, (viz.) Singhaka, the son of Kundaka, and Khohadaka, the son of Vallaka; the chiefs of the oil-millers, who dwell in Chachchikâhaţţikâ and Nimbâdityahaţţikâ, (viz.) Jajjaţa, the son of Denvaka, Goggaka, the son of Vachchhillaka, Jambeka, the son of Deddúka, and Jambahari, the son of Rudrata, and the other (members) of the whole guild of oil-millers should give one palika of oil per oil-mill " on the ninth day of the bright (half) of every month.

(17-20.) And on this same day, (the town) gave to these same two temples a perpetual endowment to the effect, that the chiefs 24 of the gardeners, who dwell on the top of Śri-Gopagiri, (viz.) Ţikkûka, the son of Gâhulla, Jâseka, the son of Deddûka, Siddhûka, the son of Vahulâka, Sahadâka, the son of Jambâka, Durgadhari, the son of Dantin, Vaumaka, (the son of) Nannumaka, and Vayataka, the son of Veŭvâka, and the other (members) of the whole guild of gardeners should daily give,

<sup>16</sup> The participle valida is derived from Hindi bahad, "to plough."

Hdr, "a village-common, the cultivated space immediately round a village."—Bate's Hindee Dictionary.

To judge from their names, the trader Ichchhuvaka (1. 2) and the oil-miller Jyasakti (1. 13) also belonged to the Kshatriya caste. The law-books permit a Kshatriya, and even a Brahmana, to adopt the livelihood of a Vaisya, if they are unable to gain their subsistence by fulfilling the duties of their own castes; see the passages on the so-called apaddharma or Apatkalpa, i.e. the rules for times of distress: Gautama, VII; Manu, X, 81 ff.; Yājňavalkya, III, 35 ff.

Compare Khefaka-manena vrihi-dvi-pithaka-vapan Kofilaka-kshetram, "the field of Kotilaka, the seed required for which is two p'thakas of paddy according to the measure of Khetaka" (Ind. Ant., vol. XV, p. 340, line 48), and bhumir yatra volu . . . . drona-sårdka-sapta, "a piece of land, the seed required for which is seven and a half dronas" (ibid. vol. XVI, p. 208).

<sup>\*</sup> Påhåta is perhaps a Sanskritised form of Hindi pakåd, "mountain, hill, rock" (Platts).

<sup>&</sup>lt;sup>21</sup> Vāhaka seems to be connected with Hindi bāhā, "a water-channel;"—see Grierson's Bihār Peasant Life, p. 211. With akshayanimika (lines 16 and 20) compare akhayanini in the Nasik, Kanheri and Junnar Inscriptions in Dr. Burgesa's Archaol. Sur. Westn. Ind., vols. IV and V.

<sup>\*\*</sup> Kolhuka is the same as Hindi kolhu, "an cil-mill;"—see Grierson, u. s. p. 46.

With mdlika-makara compare tailika-makattaka (lines 12, 13 and 14) and makar, "a chief" (Bate).

for (the requirements of) worship, fifty garlands—málá 50— of such market flowers as are available at the particular season.

(20—23.) These above-mentioned gifts were made by the above-mentioned town, &c., from their property for as long a time as the moon, the sun and the earth exist. Nobody shall cause obstruction (to the present owners). For (Vyása has said) · [Here follow two of the usual minatory verses].

# XXI.—SIYADONI STONE INSCRIPTION.

BY PROFESSOR F. KIELHORN, Ph.D., C.I.E.; GÖTTINGEN.

In the Journal, Beng. As. Soc., vol. XXXI, pp. 6-7, Dr. F. E. Hall had occasion to mention "a huge inscription," existing in some part of the State of Gwâlior, a transcript of which, by a native, had been made over to him by Colonel (now General Sir) Alexander Cunningham. From the apparently very imperfect copy supplied to him, Dr. Hall was able to report that the inscription in the opening lines mentioned a king Mahendrapâla. Near where he is spoken of, was the date 960. Next came Bhoja, and then Mahendrapâla again, with the date 964. Further on Kshitipâla was mentioned; and, after him, Devapâla, the date 1005 being close by. These dates, according to Dr. Hall, were not sufficiently particularized for one to certify their era by calculation. Besides, the kings of the record were stated by Dr. Hall to have been memorialized as having granted land and other things, by way of local donaries, in ten several years, ranging from 960 to 1025. According to Sir A. Cunningham, the actual site of the inscription was then unknown; and it has remained so for twenty-five years afterwards.

In 1887, Dr. Burgess, when in the Lalitpur district of the North-Western Provinces, learnt that there was a large inscription at 'Siron Khurd,' about ten miles WNW. of the town of Lalitpur, Long. 78° 23' E., Lat. 24° 50' N. (Indian Allas, quarter-sheet 70, NW.) And the inscription was found on the east of the village at which it had been reported to be,—and which in the inscription itself is called Siyadoni,—on the bank of the Kherar stream, in the precincts of a Jaina temple of Santinatha, where it had been recently set up by a Bania. It turned out to be the huge inscription mentioned by Dr. Hall; and I now edit it from impressions supplied to me by Dr. Burgess.

The inscription consists of forty-six lines; and the writing covers a space of about 5'  $2\frac{1}{3}$ " broad by 3' 4" high. Of the first two and the last two lines large portions of the writing have either gone altogether or become illegible, by the flaking off of the edges of the stone; and from the same cause some aksharas have become illegible in lines 39-44. But the preservation of lines 3-38 is perfect almost throughout, so that here the actual reading of the stone hardly admits of any doubt whatever. The size of the letters is about \(\frac{1}{2}\)". The characters are N\(\hat{a}\)gari of about the eleventh century; down

<sup>1</sup> See Journ., Beng. As. Soc., vol. XXXIII, p. 227.

<sup>&</sup>lt;sup>2</sup> The inscription (or rather Dr. Hall's short account of it) has been referred to by Dr. Hörnle, in the Centenary Review. Beng. As. Soc., part II, p. 208; and by Mr. Fleet, in the Indian Antiquary, vol. XV, p. 108, note 18, and vol. XVI, p. 178, who has pointed out the desirability of rediscovering and publishing the inscription.

to line 39, they are regularly and beautifully formed and skilfully engraved. The execution of lines 40-46 is somewhat inferior to the rest, and the difference in appearance is rendered more marked by the imperfect state of preservation of these concluding lines. The language of the inscription must be described as Sanskrit. Unless there was a date in any part of the concluding lines which is now illegible, the inscription itself is not dated; but it contains ten dates, some of which are historically important, while one is sufficiently particularized to ascertain from it the era employed, by calculation, as will be shown below.

The inscription consists of two parts. The first and by far the larger portion extends to about the middle of line 39; it is in prose, and records a large number of donations made at different times, from the (Vikrama) year 960 down to the (Vikrama) year 1025, and nearly every one of them by private individuals, in favour of various Brâhmanical deities, at Sîyadonî. The second part, which is almost entirely in verse, comprises the remaining portion up to the end, and records the erection of a temple of Murâri (Vishnu).

#### THE FIRST PART.

To treat fully of the language of the first part, would require almost a separate treatise. The author or authors, though intending to write Sanskrit, had a very meagre knowledge of the grammar of that language; they were evidently influenced by, and have freely employed words, phrases, and constructions of, their vernacular.

As regards orthography, b has throughout been denoted by the sign for v; and the dental sibilant has often been employed for the palatal.3 The sign of the jihramuliya occurs twenty-two times, almost exclusively in the phrases यहिंचत and यहोपि. The sign of the upadhmaniya has been correctly employed six times (e.g., in our file out o, line 5, and • भित्ति अपियमन, line 13): but it has also been wrongly inserted three times (in • व्यम्द्र अपिर•, line 18, •ध्यात अपरस्क, line 28, and • निम्ह्ना अपरि •, line 29), and probably erroneously omitted twice (in • सिति पश्चिमन, line 25, and • रीभ प्रदत्ता, line 35). Of individual words, the numeral कि has throughout been spelt न (in नुभाग, lines 24, 29, 30, and नुभुवन •, lines 25 and 27); संमार्जन throughout सन्मार्जन (e.g., in lines 3, 6, 8, etc.); कालीन throughout कालिन (e.g., in lines 3, 6, 20, etc.); and similarly we have भोगाधिना in line 38, for भोगाधीना. In line 8, we twice have पश्चिन for पाश्चिन; throughout, frequently, पवासनिका, apparently for आवासनिका (e.g., in lines 7, 8, etc.); and similarly a short vowel has been employed instead of a long one, and vice versá, occasionally in other words. For we have we twice in line 17, and perhaps also in some of the compound numerals; for ताम्बलिस (line 15), ताम्बोलिक in lines 25 and 26; for वैद्यानर, वैस्तान्दर in line 12. Through the influence of the vernacular, we have विश्वक throughout for विश्वज् : भोती in line 24 for भित्ति (lines 13 and 25); सिर्धर in line 39 for श्रीधर (line 37); कक्कपाल and कलपाल in lines 9 and 19, for कलपाल; etc.

The rules of sandhi have been persistently neglected; and as a specimen of an extraordinary sandhi I may point out • सतारीभ[:], for • सता एभि:, i.e., • सता: एभि:, in line 35.

<sup>&</sup>lt;sup>2</sup> I consider it sufficient to state this and some of the following points once for all, and shall not consider it necessary to correct every error of this sort in the transcript of the text.

<sup>\*</sup> Compare the common सन्तान for संज्ञान-

As regards the treatment of nouns in general, case-terminations have often been altogether omitted; sometimes wrong cases have been employed, masculine words treated as if they were neuter, and masculine or neuter forms of adjectives and pronouns used with reference to feminine nouns, etc. Thus, to give a few examples, instead of the wellknown phrase परिपत्रनां करोति, we read fifteen times परिपत्रना करोति (e.g., in lines 8, 9, 16, etc.); and similarly • विधारका करोति, lines 13 and 20; परिपन्तनावाधा करोति, line 17; परिपन्यनाख्या करोति, lines 6 and 15; and ख्यावाधा दहाति, line 39. In line 3 we find प्रतिष्ठापित, qualifying नारायणभद्दारकस्त्र, which is separated from it by other inflected words; in line 4 वावन (for वावनी) गींदासुत:; in line 39 सिरिधर (for वीधरस्त्र) महादिखसुतस्त्र; in line 16 पर्वालम (for पर्वालमी) उवटकसहिती. The words पविकार, पावाट, पाद, माग, इस are used as neuters in lines 34; 7, 12, 13, etc.; 6; 24, 29, 30; 26. In line 9 we have the Nominative स च स च for the Instrumental तेन तेन; in line 34 the Accusative •समेतां for the Nominative •समेता; in lines 32, 33, 38, 14, 22, पद्म and धमीपाम् for the feminine forms चस्ता: and चम्बाम् or चासाम्. The final visarga of certain case-terminations has completely disappeared, e.g., in ्पातके, lines 6, 15, 16, etc., and in • इतो, lines 20, 25, 31.6

An extraordinary construction of the cardinal numerals, which I have already pointed out in other inscriptions, is illustrated by युगैकां, line 20, सहस्रोकां, line 28, पादैकां and द्रमोकां, line 37, वीयोदी, line 16, and उरही 'two houses,' line 24. And, speaking of numerals, attention may be drawn here to the three different expressions usurund in line 6, महापञ्चपातके in lines 15, 16, 18, and महापातकपञ्चके or •के: in lines 10, 27, 30; and to the strange संवसरसतेषु नवसत (i.e., नवशत, for नवसु), meant to denote 'nine hundred years,' in lines 2, 5, 8, and 11.

The number of finite verbal forms employed is, as might have been expected in a record of the Middle Ages, small; and among them, I need point out only facula, used in a passive sense, in lines 6, 10, 15, etc. Among the verbal derivatives, there occur the wrong Gerunds लखा, line 6; उपर्कियत्वा, line 17, क्रियत्वा, line 25 (for क्रीत्वा, lines 9, 10, 19), एकमतीभूत्वा, lines 29, 30, and 33, and विखाप, line 38; with the last of which may be compared the primary nouns पूजापन in lines 11 and 37, and सीचापन in line 38. And anomalously used is the Gerund मिनित्वा in the phrase समस्तक्षीयानां मिसिता in line 26, apparently meaning 'before all the people assembled.'

Of frequent occurrence is सत्त्व, which thirteen times may be considered a secondary suffix conveying a possessive sense or expressing the meaning of a Genitive case; e.g., in सीयडोजिसत्कमण्डपिकायां, line 6, वामनसत्कवीथी, line 12, चान्क् सत्कावासनिका, line 32, and विषद्भानसम्बद्धमा, line 9 (= विषद्भानीयद्भा, line 24); while twice it is, exceptionally, like an independent word, construed with a preceding Genitive, in यस यस सक्तमसभाक, line 9, and समस्तकक्षपालानां सत्कष्टद्वानामुपरि, line 19.

Under the head of compounds, I may point out the violation of an elementary rule of grammar, in महद्यमीहिती:, line 8, महद्यमीबिहेती, line 20, महत्त्वधार्थिहेती or • हिती: in lines 25 and 28, and महान्तधर्मार्यहेतो or हितो; in lines 11, 29, 31, and 33; the use of phrases like दिन न्नति, line 6, for प्रतिदिन (actually used in lines 6, 10, and 28), and मासाचारं, line 20, or मासाचासं प्रति, lines 29 and 37, instead of प्रतिमासं (line 45); and the employment of the Nominative cases in passages such as सूत्रधारजेजपस्तथा विसिधाकस्तथा अनुपाकस्तथा

s In बेसियाबाद जिल्लाबाद, line 4, we seem to have Apabhramsa Nominative cases; see Ind. Ant., vol. XVI, ъ. 207.

s I.e., one case-termination suffices for several nouns, as it stready does, occasionally, in the Rigreda.

जोगूकदकादीनां, line 29 (and similarly in lines 7, 19, 20, 27, and 31), where, in proper Sanskrit, the formation of a Dvandva compound would have been resorted to.

Moreover, the first part of the inscription contains a considerable number of words which either do not occur in Sanskrit literature at all, or for which the dictionary furnishes no appropriate meaning; and some of which undoubtedly were taken from the vernacular. These words I give in the following alphabetical list, in which I also include some words which appear to be proper names of places or localities, but about the actual meaning of which I cannot be certain:—

भचयनीमी in line 6, and भचयनीमिका in lines 7, 9, 21, etc.,= भचयनीवि 'a perpetual endowment.'

भवस्य in भवस्य का lines 7, 17, 24, and भवस्य भवस्य, lines 32 and 33, said of houses, etc.; compare the Hindî भोसारा 'a porch, portico, peristyle, vestibule,' Marathi भोसरी.

भवासनिका in lines 7, 8, etc., apparently for भावासनिका, derived from भावास 'a dwelling, residence.'

भाहाड in समस्त्रभाहाडसम्बद्धस्थाकूटानां in line 30; perhaps a place where stone-cutters work, a quarry (?).

उवटक in line 25, and in उवटकसहित, lines 12, 13, 16, etc., said of houses, etc.; compare the Marathi चोटा 'the little wall or raised edge which runs along the brink of the raised mass on which the house stands,' and चोटो, 'a veranda, porch, vestibule.'

कंसारक in कंसारकवीथी, line 15; compare the Hindî कसार and the Marâțhî कांसार or कासार 'a brazier,' (कांस्वकार).

कंदासघूट in line 15.

कन्द्रक three times in line 10; compare the Hindi कान्द्र 'a certain tribe whose occupation it is to fry corn, prepare sweetmeats, etc., a sugar-boiler.'

सतोपस्या, qualifying वीद्यी, in lines 27, 35, and 38.

कौसिक in line 2; and in lines 19 and 30, both times compounded with a proper name; denoting perhaps an office.

खत्रा in परिपत्ननास्त्रत्रा, lines 6, 10, 15, and सत्त्रावाधा, line 39; compare the Hindî ससर 'damages, loss, injury, fraud.'

पहपतिक in line 15, probably for रहपति.

बारक in line 28, and बारक in line 31; compare the Marathi बारा 'an oil-mill.'

च्ंचा or चूंचा, in चूंचांवीची and चूंचावीची, lines 13 and 14.

काया in स्वेकीयस्वकीयस्वाया, lines 7 and 33.

केंद्रिका in lines 8, 21, and 24.

जगित in line 35, for जगिती, probably a kind of building; see Indian Antiquary, vol. XIV, p. 161, note 27.

तासी in line 9, and तासि in line 20, perhaps a particular measure of spirituous liquor. तिस्ता in तिस्तावीथी, line 35.

हारोष्ठ in स्वकीयावासनिकाहारीष्ठ, line 14, हारोष्ठनिक्कासप्रवेसक, line 32, and निक्कासप्रवेसक, line 33; compare हारकोष्ठक 'a gate-chamber,' in the Index of the Divydvadána.

नेमक in नेमकविक, lines 5, 11, 16, etc., and नेमकजातिविक, line 37; perhaps equivalent to the Hindi and Marathi निमक 'salt.'

पञ्चल in lines 2, 18, 29, 30, 36; an office, apparently similar to the Marâthî पंच or पंचाईत. Compare *Ind. Ant.*, vol. XI, p. 221, l. 21, and p. 212, l. 9; also vol. XII, p. 195, note.

पश्चिक in कल्लपालमञ्चलपश्चिक:, line 19.

पालिका in line 26, and पलिका in lines 28 and 31; probably = पालि=प्रस्थ-प्रसन्नदेवियारक in line 12.

भरण in भरणं भरणं प्रति, line 30; perhaps 'a load' (of stones).

सण्डिपका in lines 6, 19, 29, 30, 45; evidently some public or official building of the town. Compare *Ind. Ant.*, vol. XIV, p. 10, second col., line 5; and *Journ. Beng. As. Soc.*, vol. XXX, p. 332, last line.

महर in ताम्नोलिकमहर, line 26; compare महत्तक in कक्षपालमहत्तक, line 19; and the Hindî महर 'a chief.' Compare Dr. Hultzsch, ante, p. 161, note 24.

सुद्रयिता in line 6.

मुलाइतण in line 11.

युग or युगा in युगैका देया, line 6, युगैकं युगैकं प्रति, line 20, and समस्तयुगानामुपरि, line 21.

वंसोपक in line 10, and विसोवक in line 26; perhaps 'the twentieth part of' or a name of a particular coin. We may compare विशोपका, which several times occurs in a copperplate inscription of the Lucknow Museum.

धारणा in lines 13 and 20; equivalent to परिपत्यना or विघु.

वधरण in line 33, compounded with a proper name, and denoting perhaps a trade.

सिलाक्ट in line 30, = भिलाक्ट in verse 101 of the Såsbahû inscription, Ind. Ant., vol. XV, p. 40, 'a stone-cutter.'

स्त्रोसीपात or स्त्रोसिकापात in lines 12, 16, 21, 23, etc., and in स्वासनिकास्त्रोसीपात and स्वासनिकास्त्रोसिकापात in lines 13, 22, and 8; and श्रोसीपात in lines 35 and 38.

इह 'a market' in चतुईह, line 15, चतुष्कहर, line 35, दोसिहह, lines 12, 16, 20, 21, 29, प्रसक्हर, line 13, and महत्तकहर, lines 45 and 46; (also in हर्स्या, lines 12, 14, etc.)

As regards the contents, the first part of the inscription is divided, by means of ornamental full-stops, into twenty-seven sections; and it records as many donations, made at different times, and almost all of them by traders and artizans, for providing the usual materials of worship of Vishnu and other deities, at the town of Siyadoni. The inscription, in fact, is a collective public copy of a series of deeds; and the occasional remarks that a certain portion was written by the karanika, or writer of legal documents, Sarvahari, the son of Bhochuka (line 4), another by Rachchhaka, the son of Sarvahari (line 34), another by Svamikumara, another-son of Sarvahari (line 36), and another again by the karanika Dhiravarman, the son of Svamikumara (line 39), were copied with the rest from the original deeds, and must not be taken to refer to the inscription itself. There are some, I believe, minor points in several of the deeds here presented to us, which, owing at least in part to the ungrammatical state of the language and to the employment of obscure expressions, I do not fully understand. But the general import of the various donations is clear enough, and may be seen from the following statement, from which I omit, as of no interest, all reference to the boundaries of buildings which in the original are given with scrupulous care. Any remarks of historical importance or of more general interest, which may be incidentally furnished by these deeds,—considering the great length of the inscription, they are disappointingly few,—will be treated of below.

### Abstract of the contents of the first part of the inscription (lines 1-39).

- 1. [Lines 1—4]: Samvat 960, Śrâvana (in words and figures). The whole town gave a field measuring 200 by 225 hastas to Śrî-Nârâyana-bhaṭṭâraka, set up by the merchant Chanduka, the son of Sangaṭa, in the southern part of the town.
- 2. [4-7]: Samvat 964, Mårgaśira va.di. 3 (in words and figures). The Mahásámantádhipati Undabhaṭa assigned an endowment, securing the daily payment of a quarter of a pañchiyakadramma and of one yugá (?) to Śrî-Vishņu-bhaṭṭaraka, set up by Chanduka.
- 3. [7—8]: The same date. The merchants Chanduka, Sâvasa, and Mâhapa, sons of Sângaṭa, gave an avásaniká (or residence) comprising four houses to Śrî-Vishnu-bhaṭṭâraka, set up by Chanduka, the son of Sangaṭa.
- 4. [8—10]: Samvat 965, Âśvina śu.di. 1 (in words and figures). The merchant Nâgâka, son of Chaṇḍû, made an endowment acquired of certain potters, to the effect that the distillers of spirituous liquor, on every cask of liquor, were to give liquor worth half a vigrahapáladramma (?) to the god (Vishṇu).
- 5. [10]: The merchant Nâgâka, son of Chândû, assigned (an endowment securing) the daily payment by certain sugar-boilers of a varâhakayavimsopaka (?).
- 6. [11—13]: Samvat 967, Phâlguna va.di. 15 (in words and figures). The merchant Vâsudeva gave (an avāsanikā?) in the Dosihaṭṭa to Śrî-Vishṇu-bhaṭṭā-raka, set up by Vâsudeva near (?) the Śrî-Vishṇu-bhaṭṭāraka set up by Chaṇḍūka; and a house of his own, to the (same) god, (for the worship of the sacred fire).
- 7. [13—15]: The merchant Chandûka gave a vithi (or shop) in the Prasannahatta; and the same Chandûka, son of Sangata, gave four hereditary vithis of his own to Śri-Vishnu-bhattaraka.
- 8. [15-16]: The seller of betel Keśava, son of Vateśvara, gave a hereditary vithi of his own in the Chaturhatta to Śri-Vishņu-bhattaraka, set up by Chandû.
- 9. [16-17]: The merchant Nâgâka, son of Chândû, gave two vithis, acquired in the Dosihatta, to Śrî-Vishņu-bhattaraka.
- 10. [17—18]: The merchant Sîlûka, son of Mahapâ, gave a vîthî acquired by him to Śrî-Nârâyaṇa-bhatṭâraka.
- 11. [18-20]: Samvat 969, Mâgha śu.di. 5 (in words and figures). The merchant Nâgâka, son of Châṇḍû, gave a capital of 1,350 śrimadádivaráhadrammas, invested with the distillers of spirituous liquor, who were to pay every month half a vigrahatungīyadramma on every cask of liquor (?) to Śrî-Vishṇu-bhaṭṭāraka.
- 12. [20—21]: The merchant Nâgâka, son of Châṇdû, gave an endowment realizing a payment of two kapardakas on certain yugás in the Dosihaṭṭa (?).
- 13. [21—22]: Nâgâka gave a vĩthi acquired in the Dosihaṭṭa to Śrî-Nârâyaṇa-bhaṭṭâraka.
- 14. [22—23]: Nâgâka, son of Châṇḍû, gave three víthís of his own to Śri-Narâyaṇa-bhaṭṭāraka.

- 15. [23-24]: The merchant Bhâïla, son of Govinda, gave a hereditary vîthî (realizing one-third of a vigrahapálíyadramma?) to Śrî-Vâmanasvâmideva.
  - 16. [24-25]: Nagaka gave two houses to Tribhuvanasvamideva.
- 17. [25-26]: The seller of betel Dhamâka gave an uvațaka bought by him to Śri-Umâmaheśvara.
- 18. [26—27]: Samvat 994, Vaiśâkha va.di. 5 samkrântau. The sellers of betel, Savara, son of Keśava, and Mâdhava, son of Ichchû, gave an endowment realizing the payment of a vigrahadrammavisovaka on every páliká of leaves to the god (Vishņu), set up by Chandûka.
  - 19. [27]: Sâvasa gave a vithi to Tribhuvanasvâmideva.
  - 20. [27-28]: Nâgâka gave a paliká of oil from every oil-mill of the oil-makers (?).
- 21. [28—29]: Samvat 1005, Mågha śu.di. 5 (in words and figures). The Mahåjans in the Dosihaṭṭa assigned a monthly payment of one-third of a dramma to Śri-Bhåïlas vâmideva, set up by the merchant Vikrama.
- 22. [29—30]: The Sútradhâra Jejapa, Visiâka, Bhaluâka, and other stone-cutters, assigned a payment of one-third of a vigrahapáladramma on every bharana to Śrî-Vishņu-bhaṭṭâraka.
- 23. [30—31]: Samvat 1008, Mågha śu.di. 11 (in figures, only). Keśava, Durgâditya, and other oil-makers, gave a paliká of oil from every oil-mill to Śri-Chakrasvâmideva, set up by Purandara in the temple of Vishņu erected by Chaṇḍû.
- 24. [31—33]: The merchants Mahâditya and Nohala, sons of Pappâ, gave an arâsanikâ, comprising three houses, to Śri-Chakrasvâmideva, set up by Pappâka, the son of Dedadâ.
- 25. [33-34]: Samvat 991, Mågha śu.di. 10 (in figures). Någåka, son of Chândû, Dedaika, Vâli, and Rudâka, sons of Jâjû. and Chhitarâka, son of Sâvâ, gave an avásaniká with the houses and víthis belonging to it to the god (Vishņu).
- 26. [34—36]: Dedaika, Vâlîka and Rudâka, sons of Jâjû, gave a vithi in the Chatushkahatta to Śrî-Vishnu-bhattaraka, set up by Chandû.
- 27. [36—39]: Samvat 1025, Magha va.di. 9 (in figures). The merchant Sridhara, son of Mahaditya, assigned a quarter of a śrimadádivaráhadramma, paid as the rent of a vithi (?) to Śri-Vishnu-bhattaraka, set up by Mahaditya in the temple of Vishnu erected by Chandu.

From the above abstract it will appear that most of the donations recorded here were made in favour of the god Vishņu, under the names of Vishņu-bhaṭṭāraka, Nārāyaṇa-bhaṭṭāraka, Vāmanasvāmideva, and Chakrasvāmideva. The same divinity I understand to be denoted by the name Tribhuvanasvāmideva. But besides him, we find among the donees also Umāmaheśvara, clearly a form of the god Śiva, and Bhāïlasvāmideva, a name which in a fragmentary inscription from Bhilsa, mentioned by Dr. Hall in the Journ. Beng. As. Soc., vol. XXXI, p. 112, is distinctly given as a designation of Ravi, 'the Sun.'?

In connection with the objects of donation, attention may be drawn to the various names of coins mentioned in the inscription, which are as follows: *Dramma*, line 29;

<sup>&</sup>lt;sup>7</sup> Compare also Ind. Ant., vol. XVI, p. 202.—Vishņu bears the name Vdillabhatṭasvāmin in the Gwālior inscription, edited by Dr. Hultzsch, ante, p. 154.—In the present inscription, I would draw attention to the name Sri-A[mba]lohidevi, which occurs in line 35, and which may denote a divinity. [Possibly the god Bhāīlas vāmin was named after the merchant Bhāīla (line 23), who might have been the father of the merchant Vikrama (line 29), who founded the temple.—E. H.]

Pañchiyaka-dramma, lines 6 and 37; Vigrahapála-dramma, line 30; Vigrahapálíya-dramma, line 24; Vigrahapálasatka-dramma, line 9; and Vigrahatungíya-dramma, line 20; Šrímadádivaráha, line 19, and Šrímadádivaráha-dramma, line 37; Varáhakaya-vimsopaka (?), line 10, and Vigraha-dramma-visovaka, line 26; and Kapardaka, line 20; to which may be added here at once, from the second part of the inscription, Kákiní and Varáṭaká, in line 45.

Among the donors, the only personage of importance is Undabhata, who is described here (in line 5) as maháprátihára, samadhigatáseshamahásabda, and Mahásámantádhipati, and who clearly is the Mahásámantádhipati Undabhata, mentioned, with the date 960, in two short inscriptions at Terahi, a village about twenty-seven miles NW. of Siyadoni. I have shown elsewhere a that the date of the Terahi inscriptions must be referred to the Vikrama era, and this alone would prove that the date assigned to Undabhata's donation in the present inscription, the year 964, and together with it all the other dates, are recorded in the same era. But even irrespectively of the Terahi inscriptions, the date of the donation No. 18, in which the 5th of the dark half of the month Vaisakha of the year 994 is coupled with a samkranti or entrance of the sun into a sign of the zodiac, contains sufficient data to enable us to prove that the era which we are here concerned with is the Vikrama era, that the years mentioned are southern Vikrama years, and that the arrangement of the lunar fortnights followed was the amanta or southern arrangement. For, taking the figures 994 to denote the southern Vikrama year 994 expired, the 5th of the dark half of Vaisakha, by the amanta scheme of the lunar fortnights, corresponds to Sunday, 22nd April, A.D. 938, when the 5th tithi of the dark half ended about 17h. 45m. after mean sunrise, and when, about 14h. 6m. after mean sunrise, the sun did enter into the zodiacal sign of Vrisha, exactly as required by the details of the date. Accordingly, the donations spoken of in the inscription were made between A.D. 903-4 and 968-9.

From the introductory remarks to the donations Nos. 11, 21, 23, and 27 (lines 18, 29, 30, and 36) we learn that the town of Sîyadonî, in the year 969 = A.D. 912-13, was held by (or, as the inscription expresses it, was in the enjoyment of) the Mahārājādhirāja, the illustrious Dhùrbhaṭa; and in the years 1005=A.D. 948-49, 1008=A.D. 951-52, and 1025=A.D. 968-69, by the Mahārājādhirāja Nishkalanka. A third personage, described, so far as one can see, as samadhigatāseshamahāsabda and Mahāsāmantādhipati, who appears to have held a position similar to that of Dhūrbhaṭa and Nishkalanka, was mentioned, with the date 960=A.D. 903-4, in line 2, but his name is

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    Ind. Ant., vol. XVII, p. 201.
    The possible equivalents for Vaisakha va. di. 5 would be—
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- (1) for the Northern Vikrama year 994 current
  - s. by the purnimants scheme, Wednesday, 16th March, A.D. 936;
  - by the amasta scheme, Thursday, 14th April, A.D. 936;
     and samkrastis took place on 22nd March and 22nd April;
- (2) for the Northern Vikrama year 994 expired, or the southern current year
  - a. by the parmindata scheme, Tuesday, 4th April, A.D. 937;
  - b. by the amanta scheme, Wednesday, 3rd May, A.D. 937; and samkrantis took place on 22nd April and 23rd May;
- (3) for the Southern Vikrama year 994 expired
  - a. by the purnimenta scheme, Saturday, 24th March, A.D. 938;
  - b. by the amanta scheme, Eunday, 22nd April, A.D. 938; and sambrastie took place on 22nd March and 22nd April.

bhaya or Nirbhayanarendra, and that Râjasekhara in some passages of his plays now illegible. Under these nobles, the affairs of the town would seem to have been managed by an assembly of five called pañchakula, and by a committee of two, appointed from time to time by the town. The Mahárájádhirájas themselves were subordinate to, and derived their authority from, the paramount lords of the country, of whom the inscription mentions:—

In line 1, with the date 960=A.D. 903-4, the [Paramabhaṭṭāraka] Mahārājādhirāja, and Parameśvara, the illustrious Mahendrapāladeva <sup>10</sup> [meditating, in all probability, on the feet of the Paramabhaṭṭāraka, Mahārājādhirāja, and Parameśvara, the illustrious Bhojadeva];

In line 4, with the date 964=A.D. 907-8, again, the same P. M. and P. the illustrious Mahendrapaladeva, meditating on the feet of the P. M. and P. the illustrious Bhojadeva; and

In line 28, with the date 1005=A.D. 948-49, the P. M. and P. the illustrious Devapala, meditating on the feet of the P. M. and P. the illustrious Kshitipaladeva.

We are nowhere in the inscription distinctly told what was the name of the country over which these particular sovereigns held sway, or of their capital; but as the inscription, in line 40, speaks of a ruler of Mahodayâ who granted a town to certain Brâhmans descendants of whom lived at Sîyadonî, we shall not be wrong in assuming that Bhojadeva, Mahendrapâladeva, Kshitipâladeva and Devapâla were kings of Mahodayâ, better known as Kanyakubjâ (or Kanauj).

The main importance of our inscription then lies in this, that it furnishes, together with certain dates, the names of two pairs of kings of Kanyakubjà,—

Bhoja; succeeded by Mahendrapâla, who was ruling in A.D. 903-4 and 907-8; and Kshitipâla; succeeded by Devapâla, who was ruling in A.D. 948-49.

Of these, I do not hesitate to identify Bhoja with the Bhojadeva of the Deogadh, Gwâlior, and Peheva inscriptions 11 of A.D. 862, 876, and 882.

As regards Kshitipala, there is nothing in our inscription to show that he was the immediate successor of Mahendrapala; but I shall try to prove that such was the case and that Kshitipala, in fact, was the son of Mahendrapala.

In an article on the date of the poet Råjasekhara, 12 Mr. Fleet has put together certain facts concerning that poet which had been already drawn attention to by Professor Pischel, 13 and which amount to this, that one or more of the poet's plays were acted, at Mahodayâ or Kanyakubjâ, before a king Mahîpâla, a son of a king Nir-

<sup>10</sup> In the original, the first syllable is illegible, but there cannot be the slightest doubt about the correctness of the above name; nor is it, in my opinion, at all doubtful that the name of the sovereign on whose feet Mahendrapâla was meditating, was Bhojadeva. And these two sovereigns are clearly the same Bhojadeva and Mahendrapâla who are mentioned in the second deed, in line 4; so that the inscription speaks of only one Bhojadeva, and of only one Mahendrapâladeva.

<sup>&</sup>quot;See Archaol. Survey of India, vol. X, p. 101; Dr. Hultzsch, ante, p. 155; and Mr. Fleet in Ind. Ant., vol. XV. p. 109. I may draw attention here to the somewhat unusual phrase maki-pravardhamāna-kalyāna-vijayarājye, which the Siyadoni inscription has in common with, at any rate, the Deogadh inscription, and with the Asni inscription which will be mentioned below.

<sup>12</sup> See Ind. Ant., vol. XVI, pp. 175-178.

<sup>13</sup> See Gottingische Gelehrte Anzeigen, 1883, p. 1221.

describes himself as the guru or upádhyáya of this same Nir bhaya, while elsewhere he either calls himself the guru of Mahendrapâla, or describes Mahendrapâla as his śishya. Mr. Fleet passes over Professor Aufrecht's identification of Nirbhaya with Mahendrapâla, the correctness of which would appear to be almost self-evident; but in identifying the poet's Mahîpâla with the king Mahîpâla of the Asnî inscription of the (Vikrama) year 974, he has been the first to prove that Râjaśekhara lived in the beginning of the tenth century A.D. What was wanted to remove all possible doubt as to the correctness of Mr. Fleet's identification, was an epigraphical record in which Mahîpâla is connected with Mahodayâ, and which furnishes the name of Mahîpâla's father, Mahendrapâla; and this want is supplied, I believe, by the present inscription, the probable importance of which Mr. Fleet has not failed to notice.

The names Mahîpâla and Kshitipâla being synonymous, I now identify the Kshitipâla of the present inscription with the Mahîpâla of the Asnî inscription, whom from that very inscription we know to have ruled in A.D. 917-18; and I consider our Mahendrapâla, for whom we have the dates A.D. 903-4 and 907-8, to be Râjaśekhara's Mahendrapâla, alias Nirbhayanarendra, the father of Mahîpâla (our Kshitipâla). I also, of course, accept Mr. Fleet's statement that the Mahishapala,16 who in the Asnî inscription is described as the predecessor of Mahîpâla, must be identical with Nirbhayanarendra (or, I may add, Mahendrapala); and I am, I believe, able to show that Kshitipala or Mahipala,—just as his father had three names,— in all probability also was known by a third name which is preserved to us in the Khâjurâho inscription of the Chandella Yasovarman of the (Vikrama) year 1011, = A.D. 954-55. From that inscription we learn that Yasovarman (alias Lakshavarman) had received a certain image of Vaikuntha from Devapala, who must have been a well-known royal personage, the son of Herambapala, the image having previously been received by Herambapala from Sahi, the king of Kîra. The reign of Yasovarman having closed (probably shortly) before A.D. 954, the Devapala spoken of in his inscription can be no other than our Devapala of Mahodaya, for whom we have the date A.D. 948-49, and his father Herambapala therefore in all likelihood is no other than Kshitipala, alias Mahîpâla.

To sum up, the names of the four sovereigns of Mahodayâ or Kanyakubjà, presented to us in our inscription, together with their known dates, would be as follows:—

- (1) Bhoja, A.D. 862, 876, and 882.
- (2) Mahendrapâla, or Nirbhayanarendra, or Mahishapâla, A.D. 903 and 907; pupil of the poet Râjašekhara.
- (3) His son Kshitipala, or Mahipala, or Herambapala, A.D. 917; patron of Rajasekhara; contemporaneous with Sahi, the king of Kira, and (as I have tried to show ante, p. 121), with the Chandella Harshadeva, the father of Yasovarman.

<sup>14</sup> See Göttingische Gelehrte Anzeigen, 1883, p. 1221.

First edited by Mr. Fleet in Ind. Ant., vol. XVI, pp. 173-175.

I give this name on Mr. Fleet's authority. The published photolithograph would rather have induced me to conjecture Mahindrapåla (probably for Mahindrapåla, if not actually Mahendrapåla).

(4) His son Devapala, A.D. 948; contemporaneous with the Chandella Yaśovarman (alias Lakshavarman). Whether Devapala is identical with Vijayapala, who in an inscription from Alwar, of the Vikrama year 1016—A.D. 959-60, is described as the successor of Kshitipala, I am unable to determine (see *Proceedings*, As. Soc. Beng., 1879, p. 162).

I abstain for the present from any speculations on the possible predecessors or successors of these kings, but, in conclusion, I must point out that our Devapala can have nothing to do with the Devapala in Dr. Hörnle's list in the Centenary Review, Beng. As. Soc., part II, p. 208, or in the lists of Sir A. Cunningham in Archæological Survey of India, vol. XV, p. 149, and elsewhere.

#### THE SECOND PART.

On the second part of the inscription (lines 39-46), which, as I have stated above, is almost entirely in verse, I need only add a few words here. The language here, too, is Sanskrit, and it is generally more correct than in the preceding portion, but by no means free from mistakes. Thus, we find in line 42 the Ablative दिश्वजीवात, used instead of the Genitive; in line 43 पविवेस (for पविवेस) used in a causal sense; in line 42 the barbarous कारापयामास; in line 39, for the sake of the metre, वसंयु for वसय; in line 42 the crude form पावाय for पावन; in lines 39 and 40 offences against the metre; etc.

As regards the contents, after the words 'om, om, adoration to Ganapati,' and two verses invoking the blessings of Gananatha and Trivikrama (Vishnu), we are told that a certain prince at Mahodaya, which is compared with Indra's town Amaravati, once gave the town Rayakka to some Brahmans, who after it were called Rayakkabhattas. One of their descendants, named Vasishtha, happened to come on matters of business 'here', to Siyadoni, where he dwelt near the Raja of the place whose name apparently was Hariraja. And Vasishtha's son, Damodara, founded here a temple of Murari (Vishnu), furnished it with an image of the god, provided it with a garden, and probably endowed it with funds for the worship of the deity. The concluding line would appear to say that the father of Damodara died in battle.

[This temple of Vishņu has since been identified by Dr. A. Führer with a large ruined shrine at the neighbouring village of Satgatto, to the NE. of Sîron. Near the ruined temple is a large baoli or well, still in fair preservation, and the village abounds in fine statues of Vishnu,—some of which have been transferred to the Lucknow Museum.—J. B.]

I have stated before that the concluding lines of the inscription are more or less damaged, and there are some passages in them which, in consequence, I fail to understand properly; but the above gives correctly the general sense of the original, and I have omitted nothing which would be of any importance to the historian.

The town Râyakka, mentioned in the above, I am unable to identify. With the term Râyakkabhaṭṭa we may compare Râyakavâla, the designation of a Brâhmaṇ caste, in line 27 of the inscription of Bhîmadeva II. published in *Ind. Ant.*, vol. XI, p. 71.

#### TEXT.17

- धिरा $[\pi ?] - - - \dots$  .  $2^2$  [देवपा?]  $2^2$  हाराजाधिराजपरमेखर[स्री]- $[\pi ]$ पालदेव-पादा[नां]23 म[हीप्र] -
- 2. वर्डमानकः चाणविजय [ज्ये?][सं] - [रस]तेषु अनवसत षद्यधिकेषु आव . . . . . . . . . अ सम्बत् ९६० त्राव[स] . . . . . . . . . अ गताग्रेषमद्या[श]न्दम[हा]सामन्ताधिपति[त्रीमदु]—[न्द्र?] . . . . थृ[भु]ज्यमानस्त[त्यादाधिष्ठत][व?] . . . . थ्य्य[जुः] . . . . थ्य्[की]प्रिके त्रोपच्च[स्था?] . . . . . .॰ [कः] द्वाविंसतिकच्छितराकयोर्वारे [सतीदृसे] का[ले वर्त्तमाने वारः]प्रमु[खः] -
- सकलस्थानेन संसारस्थानित्यत्वं वुध्वा<sup>31</sup> पुख्ययशोभिट्ट[इ]ये स्वकीयतलसीमाप्रतिव[इचेतं?] [पूर्व्वपिश्व]मतो इस्तदिसतमावं दिखणोत्तरतो वा सपादइस्तदिसत[माव]च वणिकचण्डुकेन³² सङ्गटसुर्तन प्रतिष्ठापित<sup>33</sup> पत्तनस्त्र दिच्लिदिग्विभागे पिंचमाभिमुखत्रीनारायलभद्दारकस्याव[लेपनस]सा[र्ज्जना]ङ्ग-[राग]धूपप्रदीपनैवेद्याद्यधें निवेदितं धर्माय मला चाचन्द्रार्क्वीचत्युदिधसमकालिनं यावत्र कैि च[त्यरिप-त्यना कर्त्तेश [व्या] इ [ति]
- 4. सकलस्थानानुमतेन वा[र] संइस्लायेति ॥ छ ॥ मतं केसित्रावारु च्छितरावारु साचिणी युतें ' लिखितसाचि वी[दु] राच्छडपुत्रस्तथा वावण गींदासुत: ॥ लिखितं स्थानानुमर्तन करणिकसर्व्वहरिणा ॥ 🎇 ॥ परमभट्टारकमचाराजाधिराजपरमेखरत्रीभोजदेवपादानुध्यातपरमभट्टारक-भोचुकपुत्रेणिति महाराजाधिराज³परमेख्रदश्रीमहेन्द्रपालदेवपादानां महीप्रवर्द्धमानकत्वण्³विजयराज्ये मन्त्रत्तरस -
- 5. तेषु 'नवसत [ष']द्यधिकेषु चतुरन्वितेषु मार्मासरमासवद्दलपचतृतीयायां सम्बत् ९६४ मार्म वदि ३ प्रयोष्ट सीयडोणिसमावासितमहाप्रातिहारसमधिगतासेषमहाशव्दमहासामन्ताधिपति-श्रीउन्दभटः॥ समस्तराजपुरुषान्वोधयित विदितमस्तु भगवतां अस्मिन् पत्तर्न नेमकवण्किचण्डुकप्रतिष्ठा-पितविश्वाभद्वारकस्थास्मामि अपरलोकिन सेयसार्थं अपुरुष्यसोभिष्ठद्वये योवनधनजीवितानि निलनीदलगतज-
- 6. ललवतरलतराणि लच्च भच्चयनीमीयं निवेदिता ॥ सीयडीणिसत्वमण्डिपकायां प्रतिदिनं पश्चियकद्रमासत्कपादमेकं दातव्यं तथा दिनं प्रति सुद्रयित्वा युगैका देया ॥ देवस्यावलेपनसन्मार्ज्जनाङ्गरागध-पप्रदीपनैवेद्यार्थमाचन्द्रार्क्षचित्यदिधसमकालिनं यावत्पालनीयं किसंश्वित्काले यः कोपि पुरुषः परिपन्यना-खया करोति उत्पादयति स पञ्चमहापातके लिप्यति खहस्तीयं त्रीउन्दभटस्य ॥ छ ॥

<sup>17</sup> From impressions supplied to me by the Editor.

Expressed by a symbol.

<sup>19</sup> Here about 8 aksharas are gone.

<sup>&</sup>quot; Here about 96 akskaras are gone.

Here about 8 aksharas are gone.

<sup>22</sup> Here about 12 aksharas are gone.

<sup>3</sup> I have little doubt that the preceding passage originally was:--•धिराजपरभेश्वरश्रीभोजदेवपादानुध्यातपरमभद्दारकम्हा-राजाधिराजपरभेश्वरश्रीमङ्ग्द्रपाश्चर्दवपादानां; as below, line 4.

<sup>24</sup> I.e., • विजयराज्ये संवत्सरशतेषु.—For the following नवसत (i.e. नवश्रत, 900,) one would of course expect to read नवस 'nine,' but the dates below are given in the same way. With regard to पद्मिषिकेषु, it is difficult to say whether the actual reading of the stone, here and below, is west or agre.

Here about 12 aksharas are gone.

<sup>26</sup> Here about 15 aksharas are gone.

<sup>&</sup>quot; Here about 5 akskaras are gone.

<sup>3</sup> Here also about 5 aksharas are gone. The following aksharas अ[कृ?] are the remainder of पश्चक्लं.

<sup>29</sup> Here about 7 aksharas are gone.

<sup>30</sup> Here about 9 absharas are gone.

<sup>32</sup> This akshara, 7, was originally omitted, and is engraved above the line.

<sup>33</sup> This word, which has no case-termination, qualifies the following यीनारायसभहारकस्य.

<sup>34</sup> Read either यते or यत.

<sup>35</sup> Originally oधिर्ज .

अ Read • जल्याप •.

<sup>37</sup> Read wani.

<sup>38</sup> Read ० नि: श्रेयसार्थः

<sup>39</sup> One of the two verbs is superfluous, read स पद्मसहापा-तकेर्लिप्यतिः

- 7. वहुलूक्ट्रगणयोर्व्वारे वारप्रमुखस्थानेन निवेदिता प्रचयनीमिका ॥ 💥 ॥ प्रस्मिनेव<sup>40</sup> काले तथा चण्डुकेन सङ्गटसुतेन प्रतिष्ठापितपश्चिमाभिमुखश्चीविश्वभ्रधारकस्य समर्पिता विश्वकचण्डुकस्तथा सावसस्त्रया माहपा"[दिभि?]साङ्गटसुतै: स्रकीयस्रकीयच्छाया [भा]कीयभवासनिका उत्तराभिमुखा श्रस्याभ्यन्तरे उत्तराभिमुखग्टहाणि चलारि श्रपसरकसिहतानि श्रवतिप्तसिलाच्छ[वा]नि श्रवासनिकाया-[श्वा]घाटानि लिख्यन्ते [पूर्वि]ण र -
- 8. थ्या दिल्लोन चण्डुकीयावासनिकास्त्रोलिकापातं पश्चिमेन सीम्प्नीयदेवसत्त्रभवासनिका उत्तरेण च्छेण्डिका मर्यादा एवं चतुराघाटचिद्भोपलचिता महद्यमंहितोरवलेपनसमार्क्जनधूपप्रदीपनैवेद्यार्थं प्रदत्ता यः कचित्परिपत्यना करोति स च महानरकं व्रजति । मतं चख्हूसावसमा<sup>ध</sup>हपानां साङ्गटसुताना-मिति ॥ 😹 ॥ तथा सम्बत्सरसतेषु नवसत पञ्चषष्यधिकेषु अखिनमासे प्रतिपदायां सम्बत् ९६५ श्रिषि[न सु]दि १
- 9. वणिकनागाकेन चण्डूसुतेनापरिमितमूखेन क्रीला कुश्वकारदैवैक बद्दचागा[न्दू]क लिखाका-दीनां अच्यनीमिका देवस्य समर्पिता ॥ क ॥ तथा समस्तकक्षपालानां मध्ये यस्य यस्य सत्तमद्यभाग्डं नि ७ पद्मते विक्रयं याति सं च च चाचन्द्राक्षं याविद्यन्त्रपालसलाद्रभार्दिका" ताली दातव्या ॥ यष्व स्वत्य-रियत्यना करोति स नरकं व्रजति स्थानीयभूमी ये भूये भूता थे भविष्यन्ति कुश्वकारव्यक्यालास्य तैरचय-नीमिका पालनी -
- 10. या ॥ 🎉 ॥ तथा वारप्रमुखस्थानसम्बद्दकन्दुकानां पार्खात् कन्दुक[ना] इस्तभो इसिक्ट्रियू[प]-स[न]कादीनां पार्कात् विणकनागाकेन चाण्डूसतेन सन्मार्जनिवलेपनध्पप्रदीपनैवेदार्थं पपरिमितमूखेन क्रीत्वा कन्दुकानां प्रतिवराच्चकयविंसीपकैकं प्रतिदिनं वि १ याद्यमाचन्द्राक्कं यावज्ञीक्रव्यं यक्क्षित्परिपन्य-नाख्यामृत्पादयति स च महापातकपञ्चकैर्ज्ञिप्यति ॥ खहस्तीय ४४४४ मिति 🎇 ॥
- 11. तथा सम्बन्धरसर्तेषु नव[स]त सप्त[ष\*]ष्ट्यधिकेषु फालानमास<sup>®</sup> प्रमावास्त्रां सम्बन् ९६७ फालान वदि १५ सीयडोखां वारप्रमुखस्थाने अद्दुत्रानर<sup>®</sup> सिंघयोर्बारे यथा नेमकवणिकचार्द्ध्वन प्रतिष्ठापितश्रीविश्वभट्टारकपश्चिमाभिमुखमुलाद्रतग्यद्विग्यदिग्विभागे नेमकविश्ववासदेवेन प्रतिष्ठाप्य श्री-विशासद्वारकं उत्तराभिमुखं महान्तधर्मार्थहेती: पूजापनसन्मार्जनध्पप्रदीपार्थ
- 12. दोसिइट्टे पूर्व्वाभिमुखावलिप्ताच्छन्ना उवटकसिहता देवस्य समर्पिता॥ उस्यासाधाटानि लिख्यन्ते पूर्वेण इट्टरप्या दिल्लेन वामनसत्तवीयी पश्चिमन स्वीलिकार्पतसूत्तरेण स्वीविश्वभट्टारकवीयी मर्यादा एवं चतुराघाटविश्रहा पदत्ता ॥ तथा वैस्वान्दर अपूजनार्थं वासुदे[वे\*]न स्वकीयग्टणं पूर्व्वाभिसुखं उवटकसहितं प्रदत्तं अस्याघाटानि पूर्वेण प्रसन्नदेवियारकमर्यादा टिचिणेन
- 13. वासुदेवग्टहभित्तिः अधिमन राष्या उत्तरेण श्रीप्रसन्नवीधी मर्यादा एवं चतुराघाटविश्वरं इवस्य प्रदत्तं यङ्गविदरणविधारणविधारणां करोति स च नरकं व्रजति न संग्रयः ॥ ﷺ ॥ तथा वणिकचण्डू-
  - 40 Read प्रसिद्धेव.
  - 41 This akshara, UT, originally was U.
  - 42 This akshara, सा, originally was स.
  - 43 One would expect तैन तेन.
  - 44 Read द्रमाहिका.
  - 45 Read यङ्किय.
- 46 All these aksharas are quite clear in the impression. but I do not understand them.
  - 47 Read कुश्वकाराङ्क्षपालाय.
- 48 These signs appear to have been put in to fill up the line. rOr they are meant for an actualr epresentation of the sign. and is engraved above the line, before w.
- manual; compare Indian Antiquary, vol. XIV, p. 198 f .-E. H.]
  - 49 One expects मासे.
- 50 This akshara, T, was originally omitted, and is engraved above the line.
  - 51 Read Egger.
  - <sup>32</sup> Read सीखिकापातमुत्तरेण.
  - 53 I.c., वैश्वानर•.
  - 51 One विधारन appears superfluous.
- 55 The akshara T of this word was originally omitted,

कीयोपार्ज्जना प्रसम्बद्धे उत्तराभिम्खा वीथी चवलिप्ता उवटकमहिता चलाबाघाटानि पूर्वेण सुभादित्यसं वोधी दिच्चिन भट्टवेषसादसत्कावासनिकास्त्रीलीपातं पश्चिमेन चंत्रां -

- 14. वीथी उत्तरेण इष्टरच्या मर्यादा ॥ क ॥ तथा अपरं चाण्डकेन साङ्गटसुतेन पित्पितामहो-पार्ज्जितं सकीयं दिचणाभिमुखं वीयीचतुष्टयं पमीषामाघा[टा\*]नि लिखन्ते पूर्वेण चुयावीयी दिच्छिन इट्टरप्या पश्चिमेन स्वकीयावासनिकाद्वारोष्ठमर्यादा उत्तरेण स्वकीयावासनिका मर्यादा एवं चतुराघाटचिक्को-पन्चिता मातापित्रोरातानस पुष्ययशोभिवर्षये परमभक्त्या सीविषाभद्वारकस्य सा -
- ॥ 🛞 ॥ तथा [च] इपतिकताम्बुलिककेशवेन वटेम्बरसुतेन पितृपितामहोपार्ज्जितद्विणाभिमुखस्वकीयवीयी चतुर्डहे पस्यायाघाटानि लिस्थन्ते पूर्वेण कंसारकवीथी दक्तिणेन इहरथा पश्चिमेन केसवस्थव वीथी उत्तरेण कंदासघूटमर्यादा एवं चतुराघाटविश्रद्यं चल्ड्रपतिष्ठापितपि [मा]भि -
- 16. [स] सत्रीविश्वभद्दारकस्य प्रदत्ता भाचन्द्रार्कं यावत्यालनीया यक्कवित्यरिपत्यना करोति स च महापञ्चपातकैक्षिप्यति ॥ वीथी इयं सांप्रतं पूर्वाभिमुखा वर्त्तते ॥ खहस्तीयं केथवस्य ॥ 🎇 ॥ तथा नैमक-विषकनागाकेन चाक्कुमुतेन दीसिइटे उपार्ज्जनां कता वीथीदौ र पूर्व्वाभिमुखौ भवितर उवटकसिहतौ भनयोराघाटा लिख्यन्ते पूर्वेष इष्टरच्या दिचिणेन वासुदेववीयी पश्चिमन स्रोली[पा] -
- 17. [तं] उत्तरेष रामेवीथी मर्यादा एवं चतुराघाटचिक्कीपलचिता श्रीविश्वाभट्टा[र\*]कस्य पदत्ता मातापित्रोरात्मनस पुरूषसोभिवृद्दये यङ्गसित्यरिपन्यनावाधा करीति स च षष्ठीं वर्षसङ्त्राणि पष्ठीं वर्षसतानि च विष्ठायां जायते क्वमि: ॥ 🎇 ॥ तथा नैमकविषक्तमीनुकेन महपासुतेन उपर्ज्जियत्वा वीथी दिचलाभिमुखापसरकसिहताविलप्ताच्छवा अस्याचाघाटानि लिख्यन्ते पूर्व्वेण सावसवीथी दिचिण-
- 18. न इदृरया पश्चिमेन श्रीशिवभद्वारकवीथी मर्यादा एवं चतुराघाटविश्रुद्वं श्रीनारायणभद्दा-रकस्य भूपप्रदीपनैवेदार्थं प्रदत्ता यक्कस्रित्परिपत्रना करोति सं च नरकं व्रजति महापञ्चपातकै-न्निप्यति<sup>®</sup> ॥ 💥 ॥ तथा सम्बस्दनवसतेषु एकोनसप्तत्यधिकेषु माधमासे पञ्चम्यां<sup>®</sup> सम्बत् ९६९ माघ ग्रुदि ५ **मर्वेह त्रीमलीयडोखां महाराजाधिराजत्री**धू[र्भ]ट७परिभुज्यमाने<sup>ः</sup> तत्यादाधिष्ठितलोधुत्राकादि-पञ्चकुलं
- 19. मर्खिपकायां कौप्तिकरस्थाक: स्थानारोपितचवुत्रानरिमंघयोर्व्यारे सतीदृते काले वर्त्तमान [ने]मकविषकनागाकेन चा**च्छ्रमुतेन समस्तकक्षपालानां** पार्खात् त्रपरिमितमूखेन क्रीला कक्षपालमहत्तक-पश्चिक: सांतडस्तथा राइडस्तथा कुण्डाकस्तथा ललाकस्तथा जसकरकादीनां समस्तक सपालानां सत्तइहा-नामुपरि दत्तत्रीमदादी<sup>ना</sup>[वरा]इपञ्चासदिधकानि सतानि व्रयोदणाङ्के वरास्ट्र १३५० ग्र -
- 20. तोथें सुराभाष्डं प्रति मासासासं विग्रहतुङ्गीयद्रमार्डे दातव्यं तालिं प्रति वि १० ग्राचन्द्रा-र्केचितिकालिनं भूपप्रदीपनैवेद्यार्थं त्रीविश्वाभट्टारकस्य प्रदत्तं यङ्कश्चिडरणविधारणा करोति स च नरकं वजिति ॥ 🎇 ॥ तथा नेमकवणिकनागाकेन चाच्ड्रमुर्तन मातंगानां पार्घादुपार्ज्जित मह[ब]म्प्रार्थहेती दोसिइहे युगैकां युगैकां प्रति कपर्दकद्वयं द्वयं क२ दातव्यं मातङ्गकींवेजीस्टाकस्तया देवलाकस्तया रउंपाक-

<sup>4</sup> Probably for शुभादित्यस्य or श्रभादित्यसत्त्व.

<sup>&</sup>lt;sup>57</sup> One would expect अमुषामाघाटानि or **पास्**मनाघाटानि.

<sup>19</sup> One would expect here • खियत or below प्रदत्ता.

<sup>&</sup>lt;sup>59</sup> Read • इन्ह्ये.

<sup>&</sup>quot; Read •केंब्रियति.

one would expect of aut.

er Read • केकियति.

a One would expect अवस्तिती, and below असिती, and

<sup>&</sup>quot; Read वर्षि वर्षस्थावि वर्षि.

<sup>&</sup>amp; Read उपार्कायला, for उपार्ग,

<sup>66</sup> Originally • लिप्तासकत्रा.

<sup>67</sup> One would expect of aust.

<sup>68</sup> Read . के किंग्यति.

<sup>69</sup> One would expect गृह्णप्रचप्रथां.

<sup>70</sup> Read • टपरि . Before, one would expect • सीयडोचि-पत्तने (as in lines 29, 30, and 36), to agree with परिभज्यसाने.

<sup>ा</sup> Read श्रीमदादि ..

<sup>ा</sup> One would expect •पार्कित.

P Read • इतीदींस •.

- 21. स्तथा संकराकस्तथा येम्बराकस्तथा हेम्ब[टा]कादीनां तेसिष्ठ समस्तथुगानासुपरि ग्रचय-नीमिका प्रदत्ता यङ्गीपि परिपत्यना करोति स च नरकं व्रजति ॥ 🛞 ॥ तथा नागकेन दोसिष्ठ हे उपार्क्किता पूर्व्वाभिमुखा वीथी ग्रवलिप्ता उवटकसिंहतास्त्राश्वाघाटानि पूर्वेण इहरथा दिच्छन भट्टजेहरि-वीथी पश्चिमेन स्नोलीपातं उत्तरेण च्हेंडिका मर्यादा एवं चतुराघाटिवसुद्धा श्रीनारायणभट्टारकस्त स -
- 22. मिर्पिता यङ्गोपि परिपत्यना करोति स च नरकं व्रजिति ॥ ﷺ ॥ तथा नागावेन चाण्डूसुतेनाक्षीयदिचिणाभिमुखवीथीव्रयं उवटकसिंहतं समीषां आधाटानि लिख्यन्ते पूर्वेष शिवभद्दार-कवीथी दिचिणेन इदृरया पश्चिमेन श्रीमाकीयदेववीथी उत्तरेण नागासकस्वासनिकाखीलीपातं एवं चतुराघाटिचिङ्गोपलिचता विलेपनससार्ज्जनधूपप्रदीपनैवेदार्थं श्रीनारायणभद्दारकस्व समर्पिता
- 23. यङ्कचित्परिपरिपत्थनां करोति स च न[र\*]कं व्रजिति ॥ ﷺ तथा स्थानानुमतेन वारपपद्मयोर्वार नेमकविषकभाइलेन गोविन्दस्तेन श्रीवामनसामिदेवपियमाभिमुखस्य पितृपितामही-पार्जित' उत्तराभिमुखा वीथी श्रवित्ता उवटकसिहता अस्थासाघाटानि क्रिस्थन्ते पूर्वेष सीगासक्तदेव वीथी दिचिषेन स्रोतीपातं पश्चिमेन पुन् सीगासक्तदेववीथी उत्तरेष इष्टरस्था मर्यादा एवं चतुराघाट-चिक्कोप-
- 24. निज्ञता धूपप्रदीपनैवेद्यार्थं प्रदत्ताचन्द्रार्क्क नानिनं यावत् रस्रोके विग्रष्टपानीयद्रस्ततृभागं । तृ १ देवस्य दातव्यं यङ्कोषि परिपत्यना करोति स च नरकं व्रजति ॥ 🛞 ॥ तथा नागाकीयउपार्ज्जना पूर्व्वी भिसुकी ग्रह्म अवनिष्ठी अपसरकसिंहती अस्यासाघाटानि । पूर्विणाकासभोगप्राङ्गणं दिविणेन वामनग्रहभीती पश्चिमन स्रोनीपातं उत्तरेण च्छेण्डिका मर्यादा एवं चतुराघाट -
- 25. विष्ठोपनचिता सन्मार्जनविनेपनगन्धभूषप्रदीपार्थं प्रदत्तं तृभुवनस्नामिदेवस्थ यङ्गिस्य-रिपन्थना करोति स च नरकं व्रजति ॥ 🛞 ॥ तथा नागाकीयउपार्जनायां उत्तराभिमुख उवटकं व्रा च्रि]ण-ताम्बोलिकधमार्कन क्रयित्वा महन्तधर्मार्थहेतो विभागहेस्वरस्य प्रदत्तं ग्रस्थाघाटानि पूर्वेष िवभद्यारक-वोथो दिच्छन स्वयद्यभित्ति पश्चिमन िवभद्यारकवोथो उ -
- 26. त्तरेण इष्टरणा मर्यादा एवं चतुराघाटिविग्रहं यक्ष्णिरिएत्यना करोति स नरकं व्रजति ॥ 🛞 ॥ सम्तत् ९९४ वैसाख विद ५ सक्रांती विण्डूकीयदेवस्य इष्ट निवासी ताम्बीलिकमण्डर सवर कसवासुतस्तया माधव इच्छूस्त समस्तलोकानां मिलित्वा अचयनीमिका प्रदत्ता पर्णपालिकां प्रति विग्रण्ड्रस्मविसीवकं विसीवकं प्रदत्तं वि १ श्राचन्द्रार्ककालिनं भोक्तव्यंमिति ॥ स्वष्टस्तं सवरमाधवयोः ॥ 🛞 ॥
- 27. [त]या सावसकीय दिचणाभिमुखा वीयो अवलीप्ता उवटकसिहता क्षतीपसम्रा अस्वाधा-टानि पूर्विष सीगाकीयदेववीयी दिचिणेन इदृश्या पश्चिम सीलूवीयी उत्तरेण स्वोलीपातं एवं चतुराधाट-विग्रदं विलेपनसमार्ज्जनभूपदीपनैवेद्यायं तृभुवन स्वामिदेवस्य प्रदत्ता यक्कीपि परिपन्यना करोति स महापातकपश्चके विष्यति ॥ 💥 ॥ तथा नागाकीयउपर्ज्जना तैलिकवीठु तथा नारायणस्तथा ना-

<sup>74</sup> Originally • कादिनां.

<sup>7</sup> Originally सपार्जित.

<sup>76</sup> One expects समूचां or सासां.

<sup>77</sup> Originally oपयाना; read oशिवारिपयना.

<sup>78</sup> One expects suffman.

<sup>79</sup> Read ferwari.

<sup>80</sup> Read un.

a Read • विभागं वि.

<sup>3:</sup> One would expect here धनयायाचाटानि, and below • खचिती andugeशी.

s Read fangen.

one expects off.

<sup>\*</sup> Read offi.

<sup>\*</sup> Read of Hit:

ध Read संक्रानी.

<sup>68</sup> One expects the Instrumental case, here and before.

Bead भीत्रव्यमिति.

<sup>90</sup> Read wafern.

<sup>91</sup> One would expect here खसा फासाटानि, and below विश्वा

<sup>&</sup>lt;sup>22</sup> This akshara, पी, was originally omitted, and is engraved above the line.

sa Read जिस्वन.

अ Read . बे लिंप्यति.

M Read उपार्वना.

- 28. गदेवस्तया महसीषः समस्ततेलिकानां प्राणकं प्रतिदिनं महन्तधर्मार्थहेतोः तैलपिका प्रदत्ता ॥ 💥 ॥ परमभद्दारकमहाराजाधिराजपरमेखरश्रीचितिपालदेवपादानुध्यात ७ परमभद्दारकमहाराजाधिराजपरमेखरश्रीचितिपालदेवपादानुध्यात ७ पर्यन् भद्दार[कं]महाराजाधिराजपरमेखरश्रीदेवपालपादानां महीप्रवर्द्धमानक खाणविजयराज्ये सम्बत्धराणां सहस्रेकं पञ्चीत्तरं माधमासग्रक्कपचपञ्चम्यां सम्बत् १००५ माध ग्रदि ५ भयोष्ट
- 29. श्रीमत्सीयडोषिपत्तने महाराजाधिराजश्रीनिष्कलङ्ग् ध्यामा मा मण्डिपिकायां सीहपादिपञ्चकुलं स्थानानुमतेन पाइदेदेकयोर्जारे सतीदृष्टे काले वर्त्तमाने दोसिन्दृष्टे समस्तमद्या-जनेन एकमतीभूत्वा महान्सधर्मार्थहेतोर्ज्यणिकविक्रमेन प्रतिष्ठापितश्रीभाद्दलस्वामिदेवस्व प्रदत्तं मासान्यासं प्रति द्रमास्य तुभागं तृ १ देयमित ॥ 🎇 ॥ तथा सूत्रधारजेजपस्तथा विसिधाकस्तथा भन्नभाकस्तथा जो[गू]-
- 30. [क]द्रकादीनां समस्त्रभाद्यास्यस्मित्वाक्ष्यानां एकमतीभूत्वा श्रीविश्वभ्राहारकस्य भरणं भरणं प्रति विग्रष्टपालद्रमस्य तृभागं तृ १ अचन्द्राक्ककालिनं यावद्रोक्तव्यं यङ्क्षित्परिपयना करोति स च महापातकपञ्चकैर्किष्यति ॥ 🐉 ॥ तथा सम्वत् १००८ माघ ग्रदि ११ अधि सीयडोणिपत्तने महाराजा- धिराजश्रीनिष्कलक्षस्तत्पादाधिष्ठितपुरंदरादिपञ्चकुलं मण्डपिकायां कौप्तिकमाधवः स्थानाधिष्ठिततुण्डि- प्रयुक्तयोर्वारे
- 31. इष्टाधिष्ठाने चण्डूप्रतिष्ठापितश्रीविष्णुभद्दारकायतने पुरन्दरेण प्रतिष्ठापितपियमाभिमुख-श्रीचक्रसामिदेवस्य दीपतैलार्थे इष्ट निवासी तैलिकानां केसवस्तथा दुर्मादित्यस्तथा के[सु]लाक उजीणेक एण्डिश्राकादीनां महान्तधमार्थेहेती घाणकघाणकं प्रति तैलपिलका प्रदत्ता यङ्किसिपिय्यना करोति स च नरकं व्रजति ॥ 💥 ॥ तथा पूर्वेस्चित नेमकविषकपप्पाकेन देदडासुतेन यग्रतिष्ठापित श्री[च] -
- 32. क्रस्तामिदेव[स्त्र] विश्वक्रमशादित्यनीश्वलाभ्यां पणासृताभ्यां [भाक्षीया]वासनिका उत्तरा-भिमुखास्याभ्यन्तरे उत्तराभिमुखानि ग्रन्शणि वीणि ३ भ्रपसरकप्राङ्गणसिश्चताविक्षप्तानि भस्याधाटानि पूर्वेण रथ्या दिचिणेन स्त्रोलीपातं पश्चिमेन चाण्डूसत्कावासनिका उत्तरेण द्वारोष्ठनिष्कासप्र[वे]सक मर्यादा एवं चतुराधाटिचङ्कोपलिखता विलेपनसन्त्रार्ळानधूपप्रदीपनैवेद्यार्थं प्रदत्तं यङ्कश्चित्परिपत्यना करोति स च नरकं [व] -
- 33. जित ॥ सङ्ग्तीयं मङादिखनीङ्ग्योः ॥ 🛞 ॥ तथा पूर्वम् चित म[म्वत्] ९९१ माघ ग्रदि १० नगाकः' वाग्रुमुतास्तथा [दे\*]दैकस्तथा वालिस्तथा क्दाक जाजूमुतास्तथा च्छित्तराकः सावाम्रत एकम-तीभूत्वा स्कीयस्क्रीयच्छाया मङ्गन्तधर्मार्थहेतो ७ पूर्व्वाभिमुखा भवामनिका भपस्रकप्राङ्गणसङ्गितां भस्या-घाटानि' पूर्व्वेण निष्कासप्रवेसदारोष्ठकं दिच्चिन विषयणकडणसकावासनिका पश्चिमेन कविलासत्व[भवा]-
- 34. सनिका उत्तरेष सावससलक्षवासनिका मर्यादा एवं चतुरा[घा]टिवग्रहा श्रखाध्यन्तरे समस्तग्रहसमेतां समस्तवीथीसमितां च देवस्य प्रदत्ता यङ्गीपि वि[घूं?] करोति स चालीयपुरुषचयं नरकं नयित यङ्गीपि वीथीषु प्रवसित स च गोष्ठिभावितं भाटकं ददाति दायादस्या[धि]कारं नास्ति खहस्तीयं नागादेदैवालीक्दाकादीनां मतं लिखितं सर्व्वह[रि\*]पुत्रेष रच्छाकेन ॥ 💥 ॥ तथा देदैकस्तथा वालीकस्त[था]

Se In my opinion, one would expect either प्रति प्रतिद्नि, or only प्रति ; see below, line 31.

<sup>97</sup> Read •ध्यातपरम•.

<sup>\*</sup> Read • चड्डपरि•.

<sup>99</sup> Read विक्रमेच.

<sup>100</sup> Read विभागं वि.

One would expect here the Instrumental case.

<sup>&</sup>lt;sup>2</sup> Read विभाग वि १ चाच.

<sup>&</sup>lt;sup>3</sup> Here again I should have expected the Instrumental (or दव).

<sup>4</sup> D. . 1 . 2-2-4.

<sup>•</sup> Originally उत्तरीमि ••

<sup>&</sup>lt;sup>6</sup> Comparing line 7 above, one would expect here खनास-निकायाबाघाटानि, and below प्रदत्ता-

<sup>7</sup> Read नागाक: चास् ..

<sup>9</sup> One would expect here चसायावाटानि, and below चसा चसन्तर समसन्द्रसमेता समस्त्रीयीसमेता च.

<sup>&</sup>lt;sup>9</sup> The *akshara* in brackets looks rather like वर्ष, or वद्र कटर्ज ).

- 35. तथा<sup>10</sup> ब्दाक जाजूसुतारीभ<sup>11</sup> प्र[दत्ता] चण्डूप्रतिष्ठापितपिसमाभिसुख्यीविषुभद्दारकस्य चतुष्कचटे<sup>12</sup> पिसमाभिसुखा वीथी भवित्तप्ता जवटकसिहता क्रतीपसद्या प्रस्वाघाटानि क्रिस्थन्ते<sup>13</sup> पूर्वेण [भी]सीपातं दिल्लिन श्रीप[स्व]सोहीदेविजगित् अपिसमेन स्टूरिया उत्तरेष तिस्तरावीथी मर्थदा<sup>14</sup> एवं चतुराघाटविसुदा विसेपनस्यार्जन <sup>18</sup>भूपप्रदीपनैथेदार्थं प्रदत्ता [यक्क] -
- 36. शित्परिपत्रना करोति स च नरकं घोरं व्रजति पितृपितामहैश्वाह । खहस्तीयं देदैवाली-इदाकादीनां समातं लिखितं स्वामिकुमारेण सर्व्वहरिसुतेनिति ॥ 💥 ॥ सम्वत् १०२५ माघ वदि ९ प्रदोष्ट सीयडोषिपत्तने महाराजाधिराजश्रीनिष्कलङ्कपरिभुज्यमाने तत्पादाधिष्ठितकेश्वदराजादिपञ्चकुनं स्थानानुमतेन पाइदेदेकयोर्वारे सतीदसे काले इहाधिष्ठाने द -
- 37. [चि चि दिन्विभागे चाण्डुप्रतिष्ठापितपश्चिमाभिमुखश्चीविण्युभद्दारकस्वायतने नेमकजाति-विणक्तमङ्गदित्वेन पेपेस्तेन प्रतिष्ठापितपूर्व्वाभिमुखश्चीविण्युभद्दारकस्य विणकश्चीधरेण मङ्गदित्वस्तिन विले-पनस्यार्ज्जनपूजापनधूपप्रदीपनैवेद्यार्थं श्रीमदादी वराइद्रश्चस्य पादैकं प्रदत्तं एतद्वें मासास्रासं प्रति दीयमानं पश्चियकद्रश्चेकं सास -
- 38. [नं] लिखितं मङ्के पंद्र १ एतद्र्यें [सा] च वीथी [नागासत्ता] दिच्चणिभसुखा उवटकसिंदता क्रातोपसत्ता भोगांधिना तिष्ठति भस्याघाटानि" लिख्यन्ते पूर्वेण श्रीशिवभद्दारकवीथी दिच्चिन इदृरथा पश्चिमेन सीक्षुकवीथी उत्तरेण भोलीपातं मर्यादा एवं चतुराघाटविश्रहा भस्या वीथ्या मोचापनकान्ने भपरवीथी भतुक्पा सामनं लिखाप्य मोक्षव्या भाचन्द्रार्कं -
- 39. चितिकालिनं यावद्गी[क्रव्यं] यङ्गिष[त्ख्यावाधाः][ददाति] स च महानां नरकं व्रवति मतं सिरिधर महादित्यसुतस्य लिखितं करिणकधीरवर्मणा स्वामिकुमारस्तिनेति । 💥 । घी घी नमी गणपतये । घृंतु वो गणनायस्य हस्ताचेपवमंथवः । विघृं रेणुं चितेः चिप्रं विन्दुमिर्जलदा इव । योसी [च]-क्राम धार्ती गिरिकुहरसरिक्षागरानूपरम्यां पादेनैकेन क्रत्स्यां विलक्क्लनव व्य
- 40. [शा\*] सूर्ति[मासा]य [इ]सां । स्वर्भ[स्वश्वामः?] सातं पवनप[श] गर्नेर्भा[नुचन्द्र] श्रहास्यै: सीव्याचितिकसी व[स्तृ] त्रवपदपथी यस्य देवैर्ब स्वसः ॥ महोदयामरावत्सां मनुष्येन्द्रेश घीमता । रायकं नाम नगरं ब्राह्मविश्वो दे किस ॥ रायकभट्टा इति ते स्थाति प्राप्ता महीतसे । दातारः श्रवुजितारी विद्यांसी स्वयुत्रताः ॥ तेषां प्र -
- 41. तीतकुलसंतितसप्रसृतियारित[चा]रधनधैर्ययुती व[म्रि]ष्ठः । ग्रिष्टप्रहर्षजनकः स कली [वभूव] अवावभावपरिभावितचित्तवृत्तिः ॥ अधुभास्तृ [स्रोभ]वनैर्व्विरा [क्रि]तात्केलासमृङ्गादिव गुद्धका-धिपः । द्रव्यकृही [ता] किल मातृयानकात्केनापि कार्येण चरिवहागतः ॥ अतेना [स्रि]वगरीन्द्रकंदरसुखे दृष्टो तृपः ग्रिंहव [क्रि] मद्राजकुले [भ] -
  - " This is wrongly repeated here.
  - " Read बदाकी जाजसता एशि:.
  - " Read . WE.
  - B Read (चला चाघाटानि) विकासे.
  - H Read नर्वादा.
  - " Read •सन्तार्थन •.
  - " Read श्रीमदादि ..
  - U One would expect चला चाचाटानि.
  - Bead wayer.
  - " Originally •वचीवा.
  - Expressed by a symbol.
  - 21 Metre, Sloka (Anushtubh).
  - " Metre, Sragdhara.
- 28 Read afer; the second syllable of this word is used as a short syllable, notwithstanding the following w; and

- in the following line wais used as a short syllable before the conjunct w.
  - 24 Read खाने [बथामा].
  - 28 Read बिल.
  - a Read war:
- य Metre, Sloka (Anushtubh); and of the next verse.---
  - 29 Read ATE.
  - 29 Read #450.
  - 30 Metre, Vasantatilaka.
  - Nead www.
  - E Metre, Indravamea
  - 29 Metre, Sardûlavikrûlita.
  - " Read feve.

- 42. दर्पयमनप्री[इू]तगुंजारव: । गला कौतुकपूरितान्तरगतो राज्ञ: समीपेवस[क्की]मन्त हिराजमाइवइ[री]रासाद्य पूजामनु ॥ तस्त्रात्मजः ख्यातगुणोपपत्नी दामोदरो नाम [ज]गलसिंदः सोसारतां वीक्स हिरक्सजीवात्कारापयामास ग्रष्टं मुरारे: ॥ ग्रावाणपुंजैरिव सिंदकोिक्सनोपानमाइत्थ ग[तोन्त] -
- 43. रिक्रम्। यक्कं दिमाद्रेरिव वानरेण [पा?]नीय [मु]क्तं [ल?]वणाव्यवंधात् ॥ ये[नामू]विजवाद्य-" पंजरबन्ददुत्थाद्यता रोदसी दृष्तप्रोद्वतदेत्थकटुकिवनक्केदीदम[क्को]णितै:। स्नाता [य]स्य वसुंधरा करवरैद्वींता पवित्रोक्षता तस्त्राचीं प्रविवेस स्वचणवतीं त्रैविक्रमीयां श्रुभाम्॥ अमोरानीपार्जुनांसैर्मगनप[रि]चि -
- 44. तैस्तालमालामधूकै[क्षी]रङ्गा राजजंबा प्रत्यभरनिमतैर्द्धा हिंदिमीमातुलुंगै:] । [जातीने?]-वालजालेबिकसितसुमनोमिष्ठकामंजरीभि: पुर्थै[ब्धीन्यप्रधानै: सम[श्र?]नरुचिरै राजितं हच्चष्छै: ॥ प्रतिनात्पूर्वमारामं] मंदाकि[न्या] दिगुत्तर[म्।] ददी स नित्यपू [जार्थीन्तस्मै सत्कारसिद्ध्ये ॥ विप्रकीय-ग्रह्यशिममा[गार] प्रतिनात्पूर्वममा[गार] प्रतिनात्प्रक्षममा[गार] प्रतिनात्प्रक्षममा

# XXII.—A STONE INSCRIPTION FROM KUDARKOT (GAVIDHUMAT).

BY PROFESSOR F. KIELHORN, PH.D., C.I.E.; GÖTTINGEN.

The stone which bears this inscription is said to have been found, in 1875, in the ruins of the Fort of Kudarkot, in the Itawa District of the North-Western Provinces, 24 miles north-east of Itawa town; and it is now in the Lucknow Museum.

The inscription contains 16 lines. The writing covers a space of about 2' 4" broad by 1' 4" high, and is well preserved almost throughout. The size of the letters is between  $\frac{1}{3}$ " and  $\frac{5}{8}$ ". The characters belong to the northern class of alphabets, and they are in every respect very similar to those of the Bodh-Gayâ inscription of Mahânâman of the (Gupta) year 269, = A.D. 588-89, a photo-lithograph of which has been published in the *Indian Antiquary*, vol. XV, p. 358. As regards individual letters, it may be noted that r, as the first part of a conjunct, while it is ten times denoted by the superscript

<sup>34</sup> Metre, Indravajrå, and of the next verse.

अ Read • सिवसात.

<sup>&</sup>quot; Metre, Sårdûlavikridita ; read • वायुपेजरहरू.

<sup>38</sup> Read प्रविदेश, used for the Causal.

<sup>»</sup> Metre, Sragdharå; read • नावै•.

<sup>\*</sup> Read . Neat.

<sup>&</sup>quot; Metre, Sloka (Anushtubh).

Metre, Svågatå; the last akshara, 41, appears to be engraved above the line.

<sup>&</sup>quot; Originally विजी विजी, but the second विजी is struck

<sup>&</sup>quot; Here about 10 aksharas are illegible in the impression.

<sup>4</sup> Here about 11 aksharas are illegible.

<sup>&</sup>quot; Here about 6 aksharas are illegible.

<sup>4</sup> Here about 8 aksharas are more or less illegible.

<sup>48</sup> Here about 13 aksharas are illegible.

Here about 11 akskaras are illegible

Metre, Vasantatilaka.

sign, is fourteen times formed on the line, with the following consonant (or consonants) below it; e.g., in arthinah, line 8, sarvveshám, line 9, niryayuh, line 10, Kuladipakirtti, line 14, Vahurúpaśarmmā, line 15, &c. The language is Sanskrit, and excepting the introductory om namah, and the names in lines 13-15, the inscription is in verse. In respect of orthography, I need only note that b is throughout written by the sign for v; that t, in conjunction with a following r, is doubled, except where it is preceded by s, e.g., in puttram ttrayi-, line 9, and  $chittram \ ttraividya$ -, line 11; that the guttural nasal has been employed instead of the anusvára, in sinha, line 1; and that the rule of samdhi has not been observed in -samvidhi, line 12.

The inscription records (v. 15) the erection of a building for Bråhmans familiar with the three *Vedas*, by a personage named Harivarman, and surnamed the illustrious Mamma (vv. 4 and 18), the son of Haridatta (v. 2); and it gives (ll. 13-15) the names of six Bråhmans who appear to have been the first occupants. Harivarman, we learn from vv. 13 and 14, had a son named Takshadatta who was killed in battle, and in memory of whom the building would seem to have been erected.

The inscription is not dated; but judging from the style of the characters, and from the fact that Haridatta, the father of Harivarman, (in v. 2) is said to have been raised to eminence by the illustrious Harsha, whom I take to have been the well-known ruler of Kanauj, it may be assigned with some certainty to about the latter half of the seventh century A.D.

The most interesting piece of information, furnished by this inscription, is contained in verse 15, from which it appears that the place where the inscription originally was put up, and which now bears the name of Kudârkot, at the time when the inscription was composed, was called Gavîdhumat. This name has hitherto been met with only in Patañjali's Mahâbháshya, in a passage which says that 'Sâmkâśya is four yojanas distant from Gavîdhumat.' Sâmkâśya has by Sir A. Cunningham been identified with the modern Sankîsa, a village in the Farukhâbâd District of the North-Western Provinces, situated 36 miles north by west from Kudârkot, 11 miles south-south-east from Aligañj in the Âzamnagar Pargana of the Itâwâ district and 40 miles north-northeast from Itâwâ, in lat. 27° 19½' N., long. 79° 20' E. Kudârkot (Kuṭṭârkot?) itself is a village and ruins in the Bidhûnâ or Bidhaunâ tahsîl in lat. 26° 49' N., long. 79° 27½' E.

TEXT.3

1. भी' नम: ॥

'सिनिहितनीलकार्छा नितम्ब(स्व)तटशोभिनी ससिङ्हगुहा'। जयित प्रालेयाचलभूरिव दुर्मा सदा सुमुखा ॥ —v. 1. 'यासीक्वीहरिदत्तास्थः

<sup>&#</sup>x27;According to the *Imperial Gazetteer*, vol. VIII, p. 329, 'tradition asserts that an underground passage connected Kudârkoṭ with Kanauj.' [See Gazetteer of North-Western Provinces, vol. IV, p. 365, where an attempted transcript and translation of this inscription is given.—J. B.]

<sup>2</sup> See my edition, vol. I, p. 455, मनीधुमत: सांकाम्सं चलारि योजनानि.

<sup>\*</sup> From an impression supplied by the Editor.

<sup>4</sup> Expressed by a symbol.

Metre, Arya.

Bead समित्रमुहा.

<sup>&</sup>lt;sup>7</sup> Metre, Śloka (Anushtubh).

। गरम्थ्रित्यस्त्रापाः।वरिष्ट्रसिर्वनम्भवन्तराय्यशुत्यारिक्षम्भूविरवरः मृपार्यात्रिक्यन्तिन्यान्त्राप्तराम्भानः।

पनिप्यितिविरः। श्रिश्रिय्वर्या । ज्ञान्यक्षित्यं मृत्यत्रिक्षम्भूविर्वन्तियान् सम्दन्नः काश्च्यत् । अस्ति ।

अस्यय् क्रित्रेत्रहरम् भः। क्रिश्रियम् । ज्ञान्यम् । अस्य मृत्रेत्रक्षम् । व्याप्ति । विष्ट्राप्ति । विष्ट्रम् । विष्ट वरात्रवर्णाःशिवः योष्ठिध्यभ्रविष्ठं वर्षे प्रीवस्त्रत्रत्रात्र्यत्रत्रत्यात्राम् वर्ष्यत्राम् वर्ष्यत्राम् वर्ष्यत्राम् वर्ष्यत्रम् वर्ष्यत्रम् वर्ष्यत्राम् वर्ष्यत्रम् वर्ष्यत्रम् म्पूमणाताण्यां वाल्यायां मध्यायां प्रायम् निम्नाय् माविक मन्त्रतं विक्तिनाप्रपात्र मन्त्रत्त्व व्युष्ये त्रीति न गरित्यानिकारमधान्त्रमास्युमस्यमंत्रमाता कुरुतम्भवायः समावनम्बोन्दिवमान्यामस्यकाभामानेवान्त्रमाण्याकाः धापम्दुयावम्पवयानीयवः स्तनम्नाबनः॥ वस्तम्यवयत्रभव्यविष्णास्यमास्यवान् त्रुतमान्ववद्दन्यक्षिनः सरः॥हनसामा का सववीं हैर्नेट्द्या विश्वाहादुश्र ही मायम्भार म्हेड्रेयुव्याम् हाम्याम् हम्मावास्त्र प्राम्बित्र मुलाम्भ म्ह ा गुण्यात में महोग्यान में स्वयं महत्वती के स्वयं में सम्प्रत में मान मिला में सम्बन्धि महत्त्व महत्त्र महत्त रेह्या द्व मणी ने पर्तात उत्तामी निः। मा मार्गाय मिन मुख्य मुन्या निया मुन्या मार्गाय हिन्य मिन सिन्य मुन्या मु वःप्रेजुनीसानारम्न्यस्य स्त्रायम् ग्रहाति । तां वस्य प्रत्यास्य प्रत्यमा स्त्रात्र मृष्त्र न प्रत्य स्त्रे र ज्या क्रि

,			

2. स्थातो हरिरवापर: ।
श्रीहर्षेत्र समुत्कर्षे नीतीपि विक्रतो न य: ॥ —2.
श्रीवचित्रत्वसंचयमचीभितभूसदवस्तभुजङ्गे ।
पुरुषोत्तमस्य विसदृशमासी 3. श्रास्त्रार्जनं यस्य ॥ —3.

क्षस्माळन यस्य ॥ — ठ.

गतस्याभवस्रुतनयो इरिवर्मनामा त्रीममा इत्यपरनामकतप्रतीतिः ।

यस्मिनुवाविव तपत्यस्त्रिसस्य (ब) श्रुस्तीवक्रपङ्गतवनानि विकासमीयुः ॥ — 4.

- भैयस्वाद्यापि इतारातिमन्दिरीद्यानपादपान् ।
   दावव्याजेन दहित प्रकामं कोपपावकः ॥ —5.
   भैविशालवद्यः फलकाभिलच्चप्रकृढखङ्गव्यसिनविशाः ।
   प्रनेकसंय -
- 5. दिजयाङ्मसंख्या निखातरेखा दव यस्य रेजु: ॥ —6.

  ¹⁴सरागयापि यस्त्रासीद्दयं द्रष्टुं न पारितं ।

  यत्पृष्ठमरिवाङ्गिया यच वच्च: परस्त्रिया ॥ —7.

  ¹⁴प्रजापतिं निर्मित -
- 6. सप्तसागरसमाघरं यो सघयन्त्रास्त्रया।
  महाम्रदानम्बु(म्बु)निधीनकत्ययसुराधिवासानचलां कोटियः॥ —8.

  गैंसहान्तः कर्कश्रात्मानो व(ब)ह्मूला भणि सितौ।
  सावन्न -
- 7. मान्नया येन नितं नीता मन्नीसतः ॥ —9. सप्रासादमन्ताभारगुरूभूततनीरिव । यः कूपस्रननव्याजैस्तिरा भूमेरमीचयत् ॥ —10. मार्गणाभिमुखा नुव्या(व्या)स्रमेताः

फलकाङ्ग्या। विमुखा येन दिएवः क्षता न पुनर्राधनः ॥ —11. लोके प्रययतापूर्वे व्यवद्वारेषु कीयलं। येनार्थित्वमगत्वैव जिताः प्रत्वर्थिनः सदाः । —12. जनयामास

9. यः पुत्रं त्रयीरचन्दीचितं । त्रीतचदत्तनामानं नमितारिधिरीधरं ॥ —13.
<sup>18</sup>सर्वेजामभयप्रदेन सङ्खास्त्रनास्त्रधानेकशो युद्देनेन यशोर्धिना तृत्रमिव स्वज्ञा

10. वयं केव[सं] । श्लुबै:परिष्ठदमन्यव दव प्राप्यावसानान्तरं सन्धा(सा)स्त्रव्यस्थ्रुनिर्मनप्या यसासवी निर्धेयु: ॥ —14.

Metre, ÂryA.

The three akskaras বয়ৰ are quite clear in the impression, but they offend against the metre and yield no suitable sense. I would suggest reading • মহনাইনস্তান্ত্ৰ

u Read • कार्यानं.

<sup>1)</sup> Metre, Vasantatilaka.

<sup>18</sup> Metre, Śloka (Anushtubh).

<sup>&</sup>quot; Metre, Upendravajra.

<sup>14</sup> Metre, Śloka (Anushtubh).

u Metre, Upendravajra.

<sup>16</sup> Metre, Sloka (Anushtubh); and of the next four verses.

<sup>17</sup> Read सदा-

B Metre, Sårdûlavikridita.

s Possibly केवला, i.e., केवला:

<sup>20</sup>रम्ये गवीधुमति संततवेदविद्यात्याख्यान -

11. वोषव(ब)धिरोक्ततदिशुखेष्मिन्। अश्वरचीकरदृक्खिरचाक्चिश्चं श्लेविद्यमन्दिरमुदारमिदं स साधुः ॥ —15. यावदृशाश्यश्विकरा इव तस्य लोकमाञ्चादयन्ति

12. इतसान्द्रतमस्तम् इतः ।

एति (हि) जातिभवनं भवनाभिराममब्याङ्गादिक्षतसम्बिधिः तावदास्तां ॥ —16.

"भद्रेणैते रचिता वामनतनयेन सुचरितस्रोकाः ।

- 13. ऐशानिनापि लिखिता[:\*] स्त्रधता देवदेवेन ॥ ⊚ ॥ —17. व(ब)हृचचरणे साङ्कत्यसगोचसूर्यदत्तपुची महासेनदत्त:। प्रध्यंचरणे वत्ससगोच्च:
- 14. गीवलसीमपुची जातवेदसीम: ।
  क्रन्दोगचरणे जुङ्बसगोच: जुबदीपकीत्तिपुच: वैखानरकीत्ति: ।
  व(ब)इचचरणे वासिष्ठसगोच: उदैत[ध]रपुच:
- 15. श्रीचन्द्रघर: ।

  पध्यर्थचरणे भौषमन्यवसगोस्रो वसुस्तामिपुत्तः व(ब)हरूपशर्मा ।

  श्रकन्दोगचरणे गालवसगोस्रो धृतिगुप्तस्तामिपुत्तः . . . .

  16. श्रिप्तै(तै)र्महत्तमै[:\*] श्रीमस्रैविद्याश्वानुपालनै: [।\*]

  कारितं धाम धर्मस्रै[:\*] श्रीमस्रस्य स[माश्रशैश्या ॥ ② ॥ —18.

#### TRANSLATION.

## Om! Adoration!

- (Verse 1.) Ever triumphant is the handsome-faced Durgâ, who, approached by the blue-necked (Siva), shining with her broad hips, (and) accompanied by the lion and by Kârttikeya,<sup>26</sup> is like the range of the snowy mountain, which is frequented by peacocks, beautified by broad ridges, (and) full of caves of lions!
- (2.) There was (a personage) named the illustrious Haridatta, famous like a second Hari, who, although raised to eminence by the illustrious Harsha, was not (thereby) changed for the worse.
- (3.) His acquisition of fortune, at which no hoard of precious stones was disturbed, no prince agitated, (and) no notice taken (?) of dissolute people, was different from the acquisition of fortune by Vishņu.<sup>29</sup>
- (4.) He had an excellent son, named Harivarman, widely known, by his other name, as the illustrious Mamma, at (the sight of) whom the faces of all women of his kin became radiant (with joy), just as the groups of lotuses expand before the shining sun.
  - 20 Metre, Vasantatilaka; and of the next verse.
  - 21 Read संविधिः
  - 22 Metre, Ârya
  - u Perhaps कान्दीन ..
  - Here about five aksharas are broken away or injured.
  - 25 Metre, Sloka (Anushtubh).
  - \* These two aksharas are illegible.

- There appear to be traces of some aksharas after this stop, but nothing is legible.
  - 38 The lion is the vehicle of Durga, Karttikeya her son.
- 29 scil., when the ocean, the mine of jewels, was disturbed, when the mountain Mandara was used as churning-stick, and when the serpent Vasuki was put in requisition.

- (5.) The fire of his anger even now, in the guise of a forest conflagration, fiercely burns the trees in the gardens of the habitations of the enemies slain (by him).
- (6.) On his expanded broad breast shone, clearly visible, multitudes of healed-up sword-wounds, like numbers engraven (there) to mark his victories in many battles.
- (7.) The army of the enemy and the wives of others, however anxious they might be, two things of his they never were able to see, the one—his back, the others—his breast.
- (8.) In his desire of creating, putting into the shade the Creator who had made seven oceans and seven mountains, he built tanks large as seas and habitations of the gods immoveable like mountains, by billions.
- (9.) Disdainfully by his command he bent low great hard-hearted rulers, so though they had struck root in the soil.
- (10.) Pretending to dig wells, he opened the veins of the earth, the body of which had as it were become heavy with the great weight of the edifices (erected) by him.
- (11.) He turned back the enemies who, facing his arrows, eager in their desire for gain, encountered him, but not the suppliants who, intending to beg, approached him, anxious to secure his benefactions.
- (12.) Making known the world over his unprecedented skill in contests, he, without becoming a plaintiff, always defeated his opponents.
- (13 and 14.) He begat a son devoted to the preservation of the three *Vedas*, named the illustrious Takshadatta, who bent down the necks of his enemies; whose vital spirits,—highly enraged as it were because they alone, though they were his own, should so often, when he was seeking glory in battle, be renounced by him like worthless straw, (by him) who to all (others) granted safety,—when they found an opportunity of leaving him, departed, using as their way of exit the open wounds (inflicted) by the weapons (of adversaries).<sup>21</sup>
- (15.) In this pleasant Gavidhumat, where the quarters of the heavens are deafened by the noise of the constant explanation of vedic lore, that good man<sup>32</sup> caused to be erected this noble, wide, firm, charming, and wonderful home for Brahmans familiar with the three *Vedas*.
- (16.) As long as his excellent qualities, like the rays of the moon dispelling the mass of intense darkness, delight the world, so long may this abode of the twice-born, pleasing the world, last, without disturbance of the arrangements first made for it!
- (17.) These verses on noble conduct were composed by Bhadra, the son of Vâmana; written were they by the artizan<sup>33</sup> Devadeva, the son of Îśâna.
  - (L. 13.) Mahasenadatta, the son of Sûryadatta, of the gotra of Sâmkritya, belonging to the Bahvricha-school.

Jatavedasoma, the son of Govatsasoma, of the gotra of Vatsa, belonging to the Adhvaryu-school.

Vaiśvânarakîrti, the son of Kuladîpakîrti, of the gotra of Kuhala,<sup>34</sup> belonging to the Chhandoga-school.

अ महीसत:, the word for 'rulers,' also means 'mountains,'

<sup>&</sup>quot; i.e., Takshadatta died in battle.

<sup>\*</sup> viz., Mamma, the father of Takshadatta.

अ स्वध्त for स्वधार, is not given in the dictionaries.

M The dictionaries give ales and ales, but not ased.

Śrichandradhara, the son of Udaitadhara (?), of the gotra of Vasishtha, belonging to the Bahvricha-school.

Bahurûpaśarman, the son of Vasusvâmin, of the gotra of Aupamanyava, belonging to the Adhvaryu-school.

......(?),35 the son of Dhritiguptasvâmin, of the gotra of Gâlava, belonging to the Chhandoga-school.

(V. 18.) By these distinguished (men), who keep the commands of the holy three Vedas (and) abide in the law, (this) home was caused to be established at the command (?) of the illustrious Mamma.<sup>36</sup>

## XXIII.—THE PEHEVA INSCRIPTION FROM THE TEMPLE OF GARÎBNÂTH.

By G. Bühler, Ph.D., LL.D., C.I.E.

The subjoined edition of the inscription from the temple of Garibnath at Pehoa or Peheva in the Karnal District has been prepared according to an excellent paper impression by Mr. C. J. Rodgers, furnished to me by the editor.

The inscription is incised on a stone slab, measuring twenty-seven inches by sixteen, and contains seventeen lines, the last of which is much shorter than the others. The technical execution is good and the preservation fair. Though the first signs of lines 8—17 have suffered more or less, and though there are several deep holes and numerous slight abrasions in the middle, the whole of the text can be restored with perfect certainty, except three or four letters in line 7, and two very important words in line 8, the letters of which are only very slightly damaged. The want of success in the latter case may, however, be my fault. The characters of the inscription show the type of the ordinary northern Någarl alphabet of the ninth century. The language is rather incorrect Sanskrit prose which clearly shows the influence of the vernacular of the day. The mistakes have been discussed in detail in the notes to the translation. As regards the spelling, no distinction is made between ba and va, and the latter sign, as in most inscriptions from Northern India, does duty for both. There are also a few other peculiarities, such as the constant spelling samvalsara instead of samvalsara which may be explained by the ordinary mode of pronunciation.

The object of the inscription is to record the fact that certain pious horse-dealers who met at the horse-fair held at Pehoa—Prithûdaka on the fourteenth day of the half month preceding the bright half of Vaiśākha, agreed to impose upon themselves and upon their customers certain taxes or tithes, the proceeds of which were to be distributed among some temples, priests and sanctuaries, in proportions duly specified. The names of these worthies are given at great length in lines 2—8. They were thirty-three or thirty-four in number and belonged to the towns or villages of Chûţavârshika

<sup>35</sup> The name is illegible.

<sup>≈ [</sup>While this paper was in the press a translation appeared in the J. As. S. Beag., vol. LVII, pp. 77 ff., by Dr. A. Führer.—J. B.]

Dr. Rajendralal Mittra has given his reading and translation of ll. 1—8, in Jour. As. Soc. Beng., vol. XXII, pp. 673 ff. He has also published a facsimile of these eight lines, ibidem, vol. XXXII, p. 96, which seems to have been prepared according to a very inferior impression or rubbing.

Utpalika, Chikkarîselavanapura, Valadevapura, Śârańkadika, Sîharuduk-kaka, or possibly Sîharuddhakkaka, Traighâṭaka, Ghamghaka and Aśvala-Uhovaka. It is expressly stated in line 8 that these places lay in "various countries," and this circumstance makes their identification very difficult. I can only offer a conjecture with respect to a single place, Śârańkadika, which possibly may be the Sharakpur of the Imperial Gazetteer, the chief town of a tahsîl in the Lahore District. The names of the traders seem to be throughout Hindu, though some are very quaint Deśî words. In the notes to the translation I have tried to identify the more important ones with those in Mr. E. G. Crawford's list from Ahmadâbâd and Kâṭhiâvâd, Indian Antiquary, vol. VII, pp. 165 ff. I may add that there are among them some Brâhmaṇical names such as Vâmuka, and that the first man is called the son of Bhaṭṭa Vîruka. The sale of horses is forbidden to Brâhmaṇs;—see Manu, x, 89, and the parallel passages quoted in the synopsis attached to my translation. Here we have a proof that the prohibition was neglected before the Muhammadan times, just as is now sometimes the case.

The tax or tithe imposed was (1) two dharmas, to be deducted from the sum received by the dealer for each animal sold in Prithudaka to the king and to any subject, or sold in Traighataka and the other places where the dealers traded, to the king; (2) one dbarma to be paid by the buyer of each animal in addition to the price stipulated. As far as is known at present, the word dharma is not used as the name of a coin or numerical quantity. It must, therefore, be understood to mean a religious gift, the amount of which was settled by custom. Self-imposed taxes for religious or charitable purposes are by no means uncommon in modern India. The cotton merchants at Dhollera used to, and perhaps still, pay a few annas on every bale of cotton passing through their hands, and the sum thus collected formed, and perhaps still forms, the Dharmtalâo fund, which was originally intended to supply water to travellers coming to Dhollera through the sandy Bhal country; see also the Bombay Gazetteer, vol. IV, p. 208. When I was Educational Inspector of Gujarât, a certain portion of this fund was spent on vernacular education. A similar dharm fund used to exist at Bharoch, where the Vakharias or wholesale dealers in cotton, likewise, taxed themselves and their customers for charitable and religious purposes. There can be no doubt that the case mentioned in our inscription was exactly analogous. The customer paid a small sum, which was called a dharma, probably a few annas, in addition to the stipulated price, and the dealer contributed double the amount from his gains. The money thus collected was given as akshayanîvî (l. 12). If this term were taken in its usual sense, it would mean that the money was to be invested and its interest alone to be spent. That seems, however, not to be the case. For (1) the document contains no clause referring to an investment; (2) it gives rules for the distribution of the money collected; and (3) it clearly indicates that the tax is to be levied not once, but constantly on all sales. Hence the term akshayanîvî can only mean that this tax itself was to be a perpetual endowment for the donees mentioned.

The donees were (1) the temple built by the illustrious Guhâditya (probably a royal personage) at Kanauj; (2) the temple built by Kadambâditya at Gotirtha in Kanauj; (3) the temple of Vishņu Garudâsana built by the Brâhman Bhûvaka in Bhojapura near Kanauj; (4) the temple of Vishņu in the Yajūavarâha or boar-incarnation built by Bhûvaka in Pehoa—Prithûdaka; (5) the pújaka or temple priest

of the latter deity; and (6) the sthana or sanctuary of Prithudaka—Pehoa. The allotment of the shares is as follows:—

No. 1 receives  $\frac{7}{24}$  of the tax paid by the merchants; Nos. 2 and 3 each a like amount of the same tax; No. 4,  $\frac{1}{24}$  of the tax paid by the merchants and  $\frac{6}{12}$  of the tax paid by the customers; No. 5,  $\frac{1}{24}$  of the tax paid by the merchants and  $\frac{2}{12}$  of the tax paid by the customers; and No. 6,  $\frac{1}{24}$  of the former tax and  $\frac{4}{12}$  of the latter.

The management of the charity was entrusted, as was always done and still is customary in India, to Goshthikas, i.e., members of a committee or Pañch, who had also to look to the collection of the money (svatah paratascha nirvváhah karttavyah). If my restoration and translation of the word deśi (l. 8) is correct, the donors had a foreman or head, who granted the charter in their name, "to the sacred place of Prithûdaka—Pehoa." This latter expression probably refers to the fact that the document was to be incised in Prithûdaka, and that the Goshthikas were selected from the most respectable inhabitants of the place or even were the men who managed its other religious and charitable endowments.

The date of the inscription, Samvat 276, refers, as Sir A. Cunningham has first shown (Jour. As. Soc. Beng., vol. XXIII, pp. 233 ff.), to the Śrîharsha era, and corresponds to 882-83 A.D. The king who then ruled over Prithûdaka—Pehoa very probably is the same independent sovereign Bhoja, whose name occurs in the Deogarh inscription, dated Samvat 919, and Śakakâlâbda 784 or, according to Sir A. Cunningham's calculation, A.D. 862, and in a Gwalior inscription of A.D. 876. He may also be, as Sir A. Cunningham thinks, the superior king (adhirája) Bhoja, who is mentioned in the Rájatarwigini, v, 156, Calcutta edition (151, Troyer), in the account of Śańkaravarman's reign. The verse, however, does not necessarily imply, as Sir A. Cunningham asserts, that Bhoja was Śańkaravarman's contemporary. It admits moreover of the interpretation that he somewhat preceded the latter. The verse says:

# द्धतं भोजाधिराजेन स साम्बाज्यमदापयत्। प्रतीचारतया भ्रत्योभृते यिक्वयकान्वये॥

"He caused the universal sovereignty, which had been taken away by the superior king Bhoja, to be given to the scion of the Thakkiyaka<sup>3</sup> race who had become his servant by (accepting) the office of a chamberlain."

The real meaning of the verse is very doubtful. But it is evident that Bhoja need not have been alive when the event alluded to occurred.

Other attempted identifications of this Bhoja with homonymous kings have been shown by Mr. Fleet to be untenable. (Indian Antiquary, vol. XV, pp. 110 ff.)

#### TEXT.

- ${f L.~1.}$  भी' परमभट्टारकमञ्चाराजाधिराजपरमैश्वरत्रीरामभद्रदेवपादानुध्वातपरमभट्टारकमञ्चाराजा-धिराजपरमैश्वरत्रीमोजदेवपादानामभिप्रवर्षमानक -
- स्थाविजयराच्ये सम्बत्धरयतद्वये षट्सप्तत्यधिके वैशास्त्रमासग्रक्कपचसप्तम्यां सम्बत् २७६ वयास्य
  ग्रदि ७ श्रस्यां सम्बत्धरमासदिवसपूर्व्वा <sup>6</sup>

<sup>2</sup> Cunningham's Archaelogical Survey Reports, vol. X, L. 1. Read .

<sup>3</sup> The editions have the faulty form यक्तियक.

<sup>&</sup>lt;sup>6</sup> L. 2. Read संवत्सर• twice and संवत्.

- 3. यां तियाविष त्रीषृयूदकाधिष्ठाने पिणाचीचतुई ग्यां घोटकयाचायां समायात चूटवार्षिकेत्व भव्योक्ततुत्व तत्र तथा राज्यवस तथा वह्नक [र] एकसुत राज्यसीह उत्प -
- 4. लिकेत्व भन्नकसुत भाङ्कक चिरहमत' चोणराक तथा चिक्करिसेलवणपुरीय दङसुत कन्नुक एतत्सुत जयराक विश्वसृत भादित्वराक रज्ज्ञकसुत चिष्ह तथा रङ्कक कन्नुक -
- 5. सत वासुक वनदेवपुरीय खन्धटसत होइ छगाङ्कसत विड्डक केशवसत धणुक खङ्ककसत [व]ासुक मणिकसृत उएहरि शारङ्गदिकेत्य नारसृत लीहट
- 6. तया शङ्कर वज्रुकसृत ईम्बरादित्य सीहरुदुक्कतेत्य उज्जकसृत वच्छक जयधराकसृत रणिक स्र[सृत] प्रगट वैचाटकीय धारटसृत चन्द [ए]क[ग]ोरकसृत सव्व
- 7. देवयमीसृत फम्फ वम्मुकसृत किमाक घंघकेत्य लिखकसृत खामिराक सिं[घृ]कसृत सी दामीदरसृत पोश्च इक्षुकसृत द्व्यु —  $-^{10}$  किथिलि [म]। णसृत खिज अ -
- 8. [ऋ]लउद्दोवकेत्व उसूहसृत वद एवमेतल्रमुखनानादेशागतभटा—कव्युवहरक[दे]शी श्रीपृथूद-कीय[स्थानस्य] पद्मं प्रयच्छित यथास्माभिः
- 9. [सी]कन्यकुक्के स्रोगुहादित्यकारितदेवाय तथा तत्त्वेव गोतीर्थे कदम्बादित्यका[रित,देवाय च तथा सेकान्यकुका[सर्व]स्रोभोजपुरे गंगातीरे नागर -
- 10. [भ] हप्रभाकरसुतभूवककारित [ग]क्डासनदेवाय तथा श्रीप्रयूदके प्राचीसरस्रतीसिवधी भूवकेनैव [का]रित यञ्चवराहाय च प्रयूदके घीटका -
- 11. [घोटिकावे]ग[स]ररूपादिविक्रय[स्थ] राजकीयोपक्रये ठकुरजनपदा[यु]पक्रये च तथा वैघाटकादिस्थानेषु केवलं राजकीय एवोपक्रये रूपं प्र -
- 12. [ति धर्माहेतो]र्यहर्माहयसस्माभिरचयनीव्यां प्रदत्तं तचतुर्व्विन्यतिभिर्भागै:15 परिकल्य भागासाप्त त्रीगुहादित्यकारितदेवाय त[या भा]गासाप्त
- $^{13}$ . [कदस्वा]दित्यकारितदेवाय $^{16}$  तथा भागाः सप्त भूवककारितगरुडासनाय तथा [भा]गैकः  $^{\mathrm{gg}}$ दके भूवक[कारि]तयचवराष्ट्राय तथा भागेकस्तत्युजकाय
- 14. [य तथा भा] गैक:17 पृथूटकस्थानात् तथा घीटकमंग्राइकैघीटकं प्रति प्रदत्तधर्मीकस्य किस्पत-भागानां द्वादमानां मध्यात्पृथूदके प्राचीसरस्वती -
  - L. 3. The first letter of राचक is nearly destroyed.

7 L. 4. Read विरद्भुत ; the original may have • मृत.

- <sup>8</sup> L. 5. The त of स्वादस्त is a correction and stands below the line, its place being indicated by the sign +. The first letter of वास्त is nearly destroyed. Possibly चाइट to be read.
- ' L. 6. Possibly चौद्रवस्त्रेल to be read. The last two syllables of स्रम्त are nearly effaced; the last seems to have been added above the line.
- <sup>10</sup> L. 7. The consonant of the second syllable of सिंदुब is blurred and not quite certain. Restore सीह. Three or four letters have been lost before कशिव.
- IL. 8. The first letter is not certain. Possibly भेटा or इय to be read; the following letter is half preserved and seems to have been a compound one, consisting of a त or म and something else, possibly a इ. Read अवदारक. The sign reintered आ is damaged and abnormal. The first consonant of देशों is uncertain; the word may have been देशों. Of आनस only the initial म and the top ends of स are visible.

12 L. 9. The first letter is nearly effaced, only the is recognisable. Only the second ৰ of the two bracketed signs in কৰান্ত্ৰসাধিন is distinct. The reading may have been তথানি.

L. 10. The first letter is only half visible. The 南 of · 司电影识明 is blurred. At the end of the line stands a long vertical stroke, unconnected with the last letter.

L. 11. The bracketed letters in the beginning of the line are blurred, but recognisable. The quantity of the first rowel of अक्षा and क्षे is doubtful. The last vowel of अजगदराहा is doubtful.

- u. 12. The letters bracketed are blurred, but recognisable. Read चतुर्विश्वति •.

  16 L. 13. The bracketed letters are blurred, but recognisable with the exception of the syllable क. which is entirely e.
  - 17 L. 14. The bracketed letters are all blurred, but recognisable.

- 15. [सर्विधी] भूवककारितयज्ञवराय<sup>18</sup> [भा]गा: [षट्त]षा तत्पूर्व[क]ाय च भागदयं तथा श्रीप्रयू-दकीयस्थानस्य भागायत्वारोस्माभि: प्रतिपादितास्तद -
- 16. [नुमान्धं घोटक]विक्रेतृभि[:] क्रेतृभिषा[चन्द्रा]क्षे[का]सं याव[त्] यथोहिष्टस्थित्वा गोष्ठिकैः सिक्षः स्रतः परतथ निर्व्वाचः कर्त्तव्यः ॥ एते च भागा यथोहिष्ट -
  - 17. [स्थित्या गोष्ठिकै: कस्य]यितव्या:20 N

#### TRANSLATION.

Om! During the increasing, auspicious and victorious reign of the feet of his majesty, the supreme sovereign, superior king of great kings (and) supreme lord, the illustrious Bhoja who meditates on the feet of his majesty, the supreme sovereign, superior king of great kings (and) supreme lord, the illustrious Râmabhadra, in the year two hundred exceeded by seventy-six, on the seventh (lunar day) of the bright half of the month of Vaiśâkha, (in figures) Samvat 276 Vaiśâkha śudi 7—on this lunar day specified as above by the year, month and (civil) day (mentioned)<sup>n</sup> met<sup>2</sup> here in the famous town<sup>2</sup> of Prithûdaka at the horse-fair<sup>24</sup> on the Piśáchichaturdaśi<sup>25</sup> the (following) inhabitants of Chûṭavârshika,<sup>26</sup> Bhaṭṭa Vîruka's sons Vanda and Râjyavala<sup>27</sup> and Valluka, likewise Râṇuka's son Râjyasîha; the (following) inhabitants of Utpalika, Bhalluka's son Mângaka, Chiṇha's son Choṇarâka;<sup>26</sup> likewise the (following) inhabitants of Chikkariselavaṇapura, Daḍa's son Kalluka,<sup>26</sup> his son Jayarâka,<sup>30</sup> Vishṇu's son Âdityarâka,<sup>31</sup> Rajjuka's sons Chiṇha and Raṅgaka, Kalluka's son Vâmuka;<sup>32</sup> the (following) inhabitants of Valadevapura (Baladeva-

- 18 L. 15. The bracketed letters are blurred, but recognisable with the exception of ৰহ ব, which are gone. The restoration is made certain by the calculation, 12-4-2 = 6. Read অসবদ্যান.
- 19 L. 16. The following among the bracketed letters are not recognisable, but conjectural:-- नुमार्थ । चहा । त्, likewise the bracketed Visarga. The word श्वत is superfluous.
  - 20 L. 17. The bracketed letters are nearly all unrecognisable. But the restoration is nevertheless certain.
- Instead of "specified as above by," etc., the literal translation would be "preceded by," which I have used on other occasions. I now follow Mr. Fleet's example in order to secure a greater conformity in the translations of the technical terms. It ought to be noted that the divasa, the solar or the civil day, does not occur in the specification, where the feminine saptamy4m requires tithau to be understood.
- 22 I translate the crude form of the participle samdydta by the preterite, "met," in order to make the sentence more intelligible. The author of the document, who was not a good Sanskrit scholar, has omitted the case-termination in this word as well as at the end of each of the following names. He no doubt was misled by the usage prevailing in his vernacular.
- n Adhishikana, 'town,' may also mean 'capital.' But there is no evidence to show that king Bhoja resided in Pri-
- 24 Though yatra usually means 'pilgrimage' or 'religious festival,' the statements in the sequel show that it here means 'fair.' The fair may have been connected with a religious festival.
- 22 Piśáchichaturdaśi, literally the 'fourteenth (lunar day) of the female goblin,' probably was the name of the fourteenth lunar day of the dark half of Vaisakha or of Chaitra. For it must have fallen somewhat earlier than the bright half of Vaisakha and may have belonged to that month or to Chaitra accordingly as the reckoning was amanta or primimanta. I have not found the term in the dictionaries nor in the works on orata at my disposal.
- In chûtavârshiketya, and further on in utpaliketya and so forth the affix tya, which denotes the inhabitant of or means found in, has been erroneously added to the locative instead of to the crude form of the names. The same anomaly occurs in the Chaulukya Inscriptions, Indian Antiquary, vol. VI, p. 204, No. 7, plate ii, L 2, etc.
  - 27 Râjyavala is perhaps the modern name Râjbal which occurs in Kasmîr.
  - 28 With Chonaraka compare the modern name Chonda, Indian Antiquary, vol. VII, p. 165.
- 28 Kalluka is the modern name Kâlu, Indian Antiquary, loc. cit., p. 168. Dada is perhaps a variant for Dadda, the modern Dâda.
- 30 Jayarâka may stand for Jayarâka and be equivalent to the very common name Jeraj, Indian Antiquary, loc. cit., p. 166.
  - Adityaraka probably stands for Adityaraûka and corresponds to the modern Adit or Aditraj.
  - 22 Vâmuka is known as a Brahmanical name; Jour. Bo. Br. R. A. Soc., vol. XII, extra number, p. 67.

pura), Khambhata's son Hoddha, Mriganka's son Viddaka, Keśava's son Dhanuka, Khangaka's son Vamuka, Manikka's son Uehari; the (following) inhabitants of Sarankadika, Nara's sons Lohata (or Lahata) and Sankara, Valluka's son Îśvarâditya; the (following) inhabitants of Sîharudukkaka, Ullaka's son Vachchhaka. Javadharaka's son Ranika, Sûra's son Pragada; the (following) inhabitants of Traighataka, Dharata's son Chanda, Ekagoraka's son Savva, Devasarman's son Phampha, Vagguka's son Kammika; the (following) inhabitants of Ghamghaka, Lallika's son Svâmirâka, Simghuka's son Sî[ha], Dâmodara's son Pombha," Halluka's son Davvu, . . . . Kaśili, Māṇa's son Khajji; the (following) inhabitant of Asvala-Uhovaka, Usûha's son Vaddha. The foreman of the . . . . dealers, come from various countries, chief among whom are those mentioned above, grants to the sacred place of famous Prithudaka a charter to the following (effect): To the (temple of the) god " built by the illustrious Guhaditya in famous Kanyakubja, and to (the temple of) the god built by Kadam baditya even there in the Gotirtha, and to the (temple of the) god riding on Garuda built by Bhûvaka, the son of the Nagara Bhatta Prabhakara on the bank of the Ganges in famous Bhojapura near famous Kanyakubja, and to the (temple of the) sacrificial boars built by the same Bhûvaka in famous Prithûdaka near the Eastern Sarasvatî, we have given on the sale of horses, mares, mules and other animals"-in Prithûdaka in the case of a purchase by the king as well as in the case of a purchase by the Thakkuras," the provincials and so forth, and in Traighataka and other sacred places in the case of a purchase by the king alone—for the sake of spiritual merit two dharmas to for

31 Compare the modern name Dhana, Ind. Ant., loc. cit., p. 165.

Manikka is the very common modern name Manek from manikya, 'a ruby.' Uehari is a very peculiar compound, but perfectly distinct on the impression.

24 Sarankadika may possibly be the modern Sharakpur in the Panjab; see Imperial Gazetteer, sub voce.

Nara is probably, like the modern name Naru which is frequently used in Gujarat, an abbreviation of Narayana. If Lahata is the correct reading, its first part may be connected with the modern name Ladha, Indian Antiquary, loc. cit., p. 166.

<sup>27</sup> Compare the modern name Pomlå, Indian Antiquary, loc. cit., p. 167.

As the preceding word is mutilated, it is not rertain if I have divided the syllables correctly. But Mana seems to

be the equivalent of the modern name Mana, Indian Antiquary, loc. cit., p. 166.

I do not dare to propose any correction for the mutilated word bhatd- or hays- which I do not understand and hence leave it untranslated. As vyuvaharaka no doubt stands for vyavaharaka, 'trader, dealer,' it is, however, not improbable that the immediately preceding word referred to that in which the traders dealt, and that some word meaning 'horses' or 'animals' is hidden under the meaningless syllables. The word desi, which I have translated by 'foreman,' means literally, 'guide, instructor.' It would seem that the dealers had appointed a manager, who acted in their name. Though this is possible, I should have expected at the end of the compound Sreni or some equivalent term.

Stadna, literally 'a place,' is frequently used in the sense of 'a place sacred to a particular deity,' see, e.g., the inscription from the temple of Bhadra Kali in Somnath Pattan, Vienna Oriental Journal, vol. III, p. 7, verse 4, 6, p. 8, verse

9, etc. Here the sanctuary of the chief deity in Prithudaka is probably intended.

- Though the god is not named to whom this and the next mentioned temples were dedicated, it may be conjectured that Vishnu is meant, because the other two temples are Vaishnava buildings.
- Någara is either the name of the subdivision of the Brahmans to which Prabhakara belonged, or an honorific title indicating that he was the Chief Bhatta of the town of Kanauj.

" The sacrificial boar ' is Vishnu in the boar-incarnation.

- " Rips has the meaning 'an animal' according to the Koshas, and is used in that sense by Bana.
- The Thakkuras are the Thakurs or Rajput landholders; by janapada, 'the provincials,' the common people must be understood.
- Dharms denotes here and further on, where one dharms is mentioned, a kind of tithe set apart for religious purposes. The exact amount cannot be ascertained. It no doubt was regulated by custom, and so well known that its specification seemed unnecessary. In the translation the relative pronoun yad which procedes dharmmadvayam has been left out intentionally, and the word and has been inserted in its stead, in order to make the sentence more intelligible.

each animal, as a perpetual endowment; and dividing that into twenty-four shares, we have assigned seven shares to the (temple of the) god built by the illustrious Guhâditya, and seven shares to the (temple of the) god built by Kadambâditya, and seven shares to (the temple of) him who rides on Garuḍa, and one share to the (temple of the) sacrificial boar built by Bhûvaka in Prithûdaka, and one share to the temple priest of the latter, and one share to the sacred place of Prithûdaka; moreover we have assigned out of the twelve shares into which the one dharma given for each horse by the purchasers of horses has been divided, [six] shares to (the temple of) the sacrificial boar built by Bhûvaka in Prithûdaka near the Eastern Sarasvatî and to the temple priest of the latter two shares, and to the sacred place in famous Prithûdaka four shares. This [should be agreed to] by the sellers and buyers of horses, (and) the virtuous Goshihikas should thus manage on their own part and on behalf of others, according to the rule laid down above, as long as sun and moon exist. Moreover these shares should be divided [by the Goshihikas] according to [the rule] laid down above.

#### XXIV.—THE KANGRA JVALAMUKHI PRASASTI.

By G. BÜHLER, PH.D., LL.D., C.I.E.

The subjoined edition of the Jvalamukhi Prasasti has been prepared according to three paper-impressions furnished to me by Dr. Burgess. The inscription was described by Sir A. Cunningham in his Archæological Survey Reports, vol. V., pp. 167-168. He has fixed its age and extracted from it the best part of the historical information which it conveys. It is incised on a stone slab, measuring 2' 4" by 1' 6", which is preserved in the porch of the temple of Bhavani in Bhawan, a suburb of Kot Kangra.

It is written in two different alphabets,—the mangala, and the first verse, which fill the first two lines and the beginning of the third, being in modern Sarada characters while the remainder is in common Devanagari. The technical execution is not good. Some letters are imperfectly formed and the clerical mistakes, which are partly corrected, are very numerous. The latter may, however, in part be due to the carelessness of the writer of the copy from which the mason worked. As regards the preservation of the document, it must be noted that the left halves of lines 7-14 have been seriously damaged, and that further on, too, single letters have been effaced. The language is

When it is stated that the two dharmas are given as a perpetual endowment, the meaning probably is that the sum was to be paid at each of the annual horse-fairs in Prithüdaka, Traighāṭaka and other places where the traders dealt. This follows from the further exhortations addressed to the sellers and buyers as well as to the Goshikikas.

<sup>\*</sup> Bhāgaikah, 'one share,' which occurs here and further on, as well as dharmaikah, 'one dharma,' is bad Sanskrit caused by the vernacular expression bhāg ek.

The ablative prithudakusthanat is altogether wrong; it ought to be the dative or the genitive, as further on.

<sup>&</sup>lt;sup>50</sup> The Goshthikus are the members of the Paäch or committee entrusted with the management of the religious endowments; see also Indian Antiquary, vol. IX, p. 171, note 26, where the modern Nepälese name of such a committee, gutthi, i.e., goshthi, is given.

Sanskrit and, towards the end, not free from grammatical mistakes. With respect to the orthography, it may be stated that in the group nt the nasal is almost invariably expressed by an anusoara and n.

The inscription consists of two entirely distinct parts. Lines 1-14 contain, besides a double Mangala, nine very artificial verses in honour of Bhavanî-Jvalamukhî. Verse 10 informs us that this Stotra was composed by an ascetic of the Vedanta school called Raghavachaitanya. A poet of this name is repeatedly and reverentially quoted in Sarngadhara's Paddhati (see Professor Aufrecht's Oxford Catalogue, p. 124 B, and Zeitschrift der Deutschen Morgenländischen Gesellschaft, vol. XXVIII, p. 76). If, as seems not improbable, the two persons are identical, the Stotra must have been composed before A.D. 1363, the date of the Paddhati, and be at least about 80-100 years older than the inscription. In the second part, lines 15-24, one Krishnabhatta informs us (verse 12) that he copied the above Stotra, and tells us regarding himself that he was 'a brother to the wives of others,' learned in all Sastras, a poet, a devotee of Harihara, and originally an inhabitant of Kasi or Benares. His grandfather, he says (verse 11), who was also called Krishnabhatta, belonged to the Dravida subdivision of the Brahmans and to the Âtreya gotra, was able to explain the six Darśanas and had performed one or several Soma sacrifices. His father Vagisvara, he adds (ibidem), thoroughly knew the Mimansa, the Smritis, and the science of the sacrifice, and had composed works of his own. Next follows (verses 13-14) the information regarding the ruler of the country, which has already been discussed by Sir A. Cunningham. He was Samsårachandra, son of Karmachandra and grandson of Meghachandra, "who after conquering all his foes presents the earth to those knowing the meaning of the Vedas and of the Sástras." The latter words show that Krishnabhatta had received or hoped to receive Dakshina from the prince.

If I am right in reading (verse 13) pañchamábdábhishiktah and in translating it by "who was anointed in the fifth year (of the Lokakâla)," it appears that Sainsàrachandra mounted the throne in the year 1430 A.D., which corresponds to the year 4505 of the Saptarshi era; for Sir A. Cunningham (loc. cit.) has satisfactorily proved that this king belongs to the fifteenth century, "because he is the fourth after Rûpa-[chandra], the contemporary of Firoz Tughlak in A.D. 1360, and the sixth before Dharma[chandra], the contemporary of Akbar in A.D. 1560." The following verse (15) praises Samsårachandra's minister, the chamberlain (pratihara) Ranî, i.e., probably Ranasimha, who was the son of the chamberlain Vîra, i.e., Vîrasimha. Verse 16 is in honour of the Muhammadan overlord Sahi Mahammad, who must be identified, as Sir A. Cunningham has shown, with Muhammad Saiyid, Emperor of Dehli from A.D. 1433 to 1446. Verse 17 gives us the name of the mason Sûgîka who incised the inscription out of devotion towards, i.e., while in the service of, the Kâmboja Delha. The concluding mangala in prose is addressed to Jvalamukhi, by one Saryadhvaja, the pupil of the illustrious Karmadhvaja. This person probably was an ascetic connected with the temple or the worship of Bhavani-Jvalamukhi. The whole second part of the inscription is no doubt the composition of Krishnabhatta, who, though a poet and learned in all Sastras, was unable to write correct Sanskrit. The date of the inscription, of course, lies between A.D. 1433 and 1446.

### TRANSCRIPT.

- L.1. भी ॥ भीं खिस्त ॥ ॥ भीं नमो व्यालामुखें ॥ पायाच्वालामुखी व अप्रणतसुरवरस्कारकोटीरकोटी-कोटीव्याटीकमानबुमणिसममणिये-
  - 2. णिभावेणिभाता ॥ कल्यान्तचीभजृंभाभररभससमारंभसंरंभभीम-ज्वालामालाकरालाननलपुकवलीभृतभृतम्-
  - 3. पंचा [॥] १ [॥] १ [॥] भ् ॥ । भ्रायात् व्यालामुखी वस्त्रमरसमरसीभावसंभावनी [य]क्रीर्वाण्यस्रवाणप्रहसितदितिभूगर्वसर्वं कषीजा ।
    शीर्याष्ट्रभावसंभावितम-
  - 4. विषयलामम्बद्धायधारीक्रच्छद्रक्तप्रवाली- त- रयहितिछिदितीर्ध्वाण्डखण्डा ॥ २ ॥²
    [पंचा]स्रोदंचनप्रांचितचरणसरीजा सरीजासनादि[स्र]त्यासु त्यागशूरासुरग
  - 5. सरमदत्वीनदत्वां च जन्या ॥
    जन्या जन्यप्रपंचा [प्र]भवभयरुजाहारिणी शारिणी सा
    वद्यावद्यानवद्यां धिय[मिय]सुदय[स्थे]सि वक्षेश्वरी व: ॥ ३॥³
    साकंसाकं-
  - 6. सक्तंसाशमनशमनताशाविभाताविभाता दिव्यादिव्यापदूनाविषमविषमयल्क्रेशभीमाश्रभीमा॥ वामावामावताहो यतिनि यतिनिरी-
  - 7. चासमचा

    वातंत्रालंधरं त्रीचयनचयनयोगित्रतोमात्रितोमा॥ ४॥ वि
    देवी ज्वालामुखी विषरमग्रममलं खंडिषीष्टैधिषीष्ट
    स्थामैतस्याः प्रसादालि-
  - 8. सिंप तनु मण्डिं निसा [सं]गसीष्ट ॥ विद्या [वि]द्यो[ति]षोष्ट मृक्कितमनुविदे—यिवीष्ट मस्तिंभीं: संबोभूयिषीष्ट मनुरपरिमला—ोन्प्रकोक्त्यिबीष्ट ॥ ५ ॥ विद्या
  - 9. दुर्गार्त्तवोव्यादिलकुलतरसां[वै]अयं[सी]जयंसी-मासामासासयंसी[क]सित[क]सिमसाविद्यतात्राह्यतामा ॥ दुर्गादुर्गार्त्तवोव्यादिलकुलतरसां वैज-

Metre of verses 1—9, Sragdbara. The word wis in Pada 3 is not certain. The consonants of the first syllable look like dhchh, an impossible combination.

্ Read e ৰখীলা: The original had originally ছবিলি which has been corrected. The last syllable of অস্তাৰ stands above the line. Perhaps বিবাৰ to be restored; ৰে stands above the line.

\* Read व्यास. • दलीन • stands above the line.

• The text had in Pada 3 originally यतिनियतिनियतिनियतिनियति। but syllables 7-9 have been deleted by means of kakapadas. Add at the end of the foot समदा.

Bead at the end of Pads 3 मस्ति. Probably बी: प्रकोकृतिकीट to be read.

L. 10.

यंन्सीं जियसी-

मालामाला[लयं]क्तीकलित[कलिमला]विश्वतामा[श्व]तामा ॥ ६ ॥ धार्माव्याद्वांसर्वदाव: कलितहरिपदादेवविद्याससीमा साव्याद्वांसर्वटाव:

- 11. कलितहरिपदा[रे]विव[द्या]रसोमा ॥ सा[ब्याहां]सर्वदा[व]: कलितहरि[प]दादे[व]विद्यारसोमा साब्याहांसर्वदाव: कलितहरिपटादेवविद्यारसो-
- 12. मा [॥] ७ [॥]
  एवंती सिद्धमानां वि तु — [म]तिं [या] —ो सर्वं —ानीद्यांन्ती वो विवाध[त्यवति] पि या पाषयंन्ती सुद्धानि ॥
  पुंस: सेव्या विनत्या विजयति सुद्गा क-
- 13. स्मषं त[स्तु]वाना

  गर्मेगी ासुकर्मेफलसुप[चिनु]ते — लोकस्य सारं॥ ८॥'

  -ंगीसीष्ट — ष्टं सकलकलिकलां कंसिवीष्टाणिशीष्ट
  चैग्रसामीष्ट
- 14. दासीष्ट च निरतिमयां ─ तिं ─ोि─ वीष्ट ॥

   सिष्टा ार का — सटन रा गाहिबीष्टा ि वीष्ट

  सासीष्टास्वां भ्रवीष्टाहितकृति निक्कषीष्टाद्य काल्यायनी
- 15. ते ॥ ८ ॥
  श्रीमद्राघ[व]चैतन्यमुनिना ब्रह्मवा[दि]ना ।
  [स्तव]रक्षावली सेयं [च्वा]लामुख्ये समर्पिता ॥ १० ॥
  विद्यानावयगोव: कलिमलदलनी टाविड: क्ष-
- 16. श्वासटेव्याद्विश्वाः प्रवक्ता नृपति[सृत]नृतः सोमसंस्थाभिषिकः ॥
  तस्त्राद्दागीश्वरास्थः समजनि सुधियामग्रेशीर्प्रथकर्ता
  सीमांसा-
- 17. पारदृष्ट्या स्मृति [नि]पु[चो] यन्नविद्याप्रवीचः ॥ [११॥]
  तस्मृतः क्षचभद्यः परनरवनितासीदरः सर्वविद्यापारीचः काव्यकर्त्ता इरिइरचरणांभीजशंगीतिवेलं ।
- 18. कागीवासी समित्वालिखदिद[सुद्दिभिद्दि — स्तोवदबं ज्वालासुच्या मिहन्न: कलयत तदिदं भुक्तिसुक्तिप्रधानं ॥ [१२॥] वंग्रे जैवातृकस्थाभवदवनिपतिमे-
- 19. घचंद्रस्ततीभू-द्राजा त्रीकर्भचंद्री गुबगवनिचयः सत्कुमुद्रलुधांग्रः॥

<sup>\*</sup> At the end of 1. 8 the syllables चिंवी have been deleted. In Pada 2 the text had originally कविसदाबा, of which the third and fourth syllables have been deleted, while another स has been written above the line.

<sup>&</sup>lt;sup>7</sup> विवाधल seems to be wrong.

Metre, Anushtubh.

<sup>&#</sup>x27; Metre of verses 11-13, Sragdhark. Read अचलप्रवृत्यं का: ; • सत्। is doubtful.

तस्त्रात्यंसारचंद्र: समजनि तृपति: पंचमा[न्दा]भिषित्र: यमुत्रार्वान्वजि-

- L. 20. त्वा वितरित वसुधां वेदशास्त्रार्थविद्वाः ॥ [१३ ॥]<sup>10</sup> कीर्त्तिर्थस्य तुषारहारविश्वदा लोकत्रयं गाहते ।
  - 21. यसुर्त्तिस सतामभीष्टफलदिसन्ता[म]णि: शोभते सीयं भूपतिशेखरी विजयते संसारचंद्री तृप: ॥ [१४]<sup>11</sup> वीरप्रतीक्षासते वटान्ये महीपते वोटरि रा-
  - 22. ज्यभारं ॥
    रेषीप्रवीद्वारजितारिवर्गे भवत्रशस्तः परिरचित चिति ॥ [१५ ॥] अश्वांडोक्तगुद्दांन्तरे दृढतरं निर्माय कूर्मासनं
    चीरांभीनिधियो-
  - 23. गपटकतिताप्युष्टा तमःकुंन्तलान् ॥
    कालं वस्तु विजित्य पश्चिति परं ज्योतिः प्रतापाभिधं
    स्त्रीमसाहिमहंमदस्य जयतास्त्रीत्तिः परा योगिनी । [१६॥]
  - 24. श्रीमद्रवपतिग्रक्तपीत्वा कांबीजदेल्हस्य ॥
    भक्त्या लेखितमतत्स्तीवं स्गीकस्वधाराश्च ॥ [१७॥] 16
    श्रीमकार्मध्वजिष्यसूर्यध्वजस्य व्यालामस्यै नमः [॥]

#### TRANSLATION. 15

Verse 10. By the famous ascetic Råghavachaitanya, a Vedåntist, has this string of jewel-like praise been offered to Jvålamukhi.

- 11. (There was) a learned Dravida of the Atreya gotra, Krishnabhatta, a destroyer of the impurity of the Kali age, a teacher of the six Darsanas, who was honoured by the sons of kings and who had bathed on (the completion of) Soma sacrifices. From him was born a leader of wise men, called Vagisvara, a composer of works, who had completely mastered the Mimamsa, was clever in (the exposition of) the Smritis . . . . and was learned in sacrificial lore.
- 12. His son Krishnabhatta, a brother to the wives of others, a master of all sciences, a composer of poetry, a bee on the lotus of the feet of Harihara (filled) with excessive (devotion), an inhabitant of Kåśî, came and copied with broad . . . . . this most excellent hymn on the greatness of Jvålåmukhî; take notice of this (poem that is) most important for (the attainment of) enjoyments and liberation.

" Metre, Sardalavikridita. Read चंद्रक्यात्.

18 Metre, Upajati. Read बीरमतीकार. and रवीमतीकार.

13 Metre, Sardalavikridita.

Metre, Giti. Read अस्तरकी; • सूत्रवारेच.

18 I omit verses 1—9 as they possess little general interest.

14 The use of ativelam, literally 'excessively,' which seems to mean '(filled) with excessive (devotion),' is not idiomatic.

<sup>10</sup> Read •पतिमेंघ•. विजिला is a grammatical mistake for विजिला, which the author committed in order to escape a metrical fault.

- 13. In the race of the (lord of this country) to whom long life may be granted arose king Meghachandra. From him sprang the illustrious king Karmachandra, the abode of a multitude of virtues, a moon for (that) assemblage of lotuses, virtuous men. From him was born king Samsarachandra, anointed in the fifth year (of the Lokakála); after conquering all his enemies, he presents the earth to those who know the meaning of the Vedas and of the Sástras.<sup>17</sup>
- 14. Victorious is that best among princes, king Samsarachandra, whose fame, resplendent like snow or a string of pearls, pervades the three worlds in the guise of the snowy mountains, of the lord of snakes, and of the moon,—he whose form shines as the *Chintamani* that grants the desired rewards to the virtuous.
- 15. While the chamberlain (pratihdra) Rani who has conquered hosts of foes, the noble son of the chamberlain (pratihdra) Vira, carries the burden of the government, thy fame, O king, protects the earth.
- 16. Victorious be the fame of the illustrious Sâhi Mahammada, that most excellent sorceress who sees the supreme light called majesty, after having most firmly fixed the tortoise-seat in the cave called Brahman's egg, after having shorn the locks of darkness, even using the milk-ocean during her devotions as the knee-cloth, and after having conquered the dark matter.
- 17. Through pure fondness for divine Ganapati, out of devotion for the Kamboja Delha, this hymn has been caused to be written by the mason Sagika.<sup>19</sup>

Of Sûryadhvaja, the pupil of famous Karmadhvaja, adoration to Jvålamukhi!

# XXV.—TWO CHANDELLA INSCRIPTIONS.

BY PROFESSOR F. KIELHORN, PH.D., C.I.E., GÖTTINGEN.

I.

# MAU STONE INSCRIPTION OF MADANAVARMADEVA.

The stone which bears this inscription was discovered in 1813 by Lieutenant William Price, at the foot of a rocky hill in the vicinity of the town of Mau, in the Jhansi District of the North-Western Provinces, where "the natives were accustomed to sharpen their knives and talwars upon it." Lieutenant Price presented it to the Asiatic Society of Bengal, and it is now in the India Museum at Calcutta. He published a transcript and translation of the inscription in the Asiatic Researches, vol. XII, pages 357-374.

<sup>17</sup> Satkumudvackchandras, 'a moon for (that) assemblage of lotuses, virtuous men,' is most objectionable. For the poet really means to say that the king causes good men to prosper, just as the moon causes the lotus flowers to open, and he ought to have said satkumuckchandras, or satkumudachandras. The affix vat which makes the simile to balt, has probably been added only because the poet did not know how to satisfy the requirements of the metre. The same cause has also induced him to use the incorrect form virited.

Lekktiam, 'has been caused to be written,' probably has been put, instead of likkitam or utkirnam, 'has been written or incised,' neither of which would fit the metre.

This translation contains one serious error in introducing a second king Sallakshanavarman after Jayavarmadeva—an error which has not been hitherto rectified.

The inscription, so far as I can judge from the impression, consists of 29 lines. The writing covers a space of about 4' 01" broad by 3' 1" high, and a considerable portion of it is greatly damaged. Thus, the last line is almost completely effaced, and portions of about half the number of lines are either gone altogether or have become illegible, as will be seen from my transcript of the text. Fortunately, however, the names of the royal personages mentioned in the inscription are all well preserved, so that in all probability little of historical importance has been lost. The size of the letters is about 7". The characters are Nagari of about the twelfth century, similar in style to those of the inscriptions from Ajaygadh and Mahoba, of which photo-lithographs are given in Cunningham's Archæological Survey of India, vol. XXI, plates xv and xxi-xxiii; and all that need be said about them here, is that in this particular alphabet it is sometimes difficult to distinguish between the signs for g, n and m. The language is Sanskrit, and, so far as the inscription is legible, it is in verse throughout. The names of the composer and of the engraver may have been given in the concluding lines, but they are no longer legible. As regards orthography, b is denoted by the sign for v everywhere except in Kányakubjam, line 3, abdher, line 14, abbhramlihair and abbhrabhranti, line 18, babhűzuk (?) and bihhrad, line 21, and bbhűyasí, line 25; the dental n is used instead of the anusvara in subhransu, line 10, vansa, lines 11 (twice), 19 (?) and 23, mimansaka, line 11, and yajñansa, line 19; and ujvala occurs for ujjvala, in lines 13 and 15 (but not in line 16).

The inscription, in its present state, contains no date, but as it clearly is of the time of the (Chandella) king Madanavarman, it must be referred to about the middle of the twelfth century A. D. Its proper object is to record the erection of a temple of Vishnu, the building of a tank near the village of Deddu, and the execution of some other work of piety, by one of the king's ministers whose name appears to have been Gadadhara (verses 46-48); and by way of introduction the inscription (in verses 3-16) gives a list of the (Chandella) kings from Dhanga to Madanavarman, and (in verses 17-45) an account of the family of the ministers of these kings, to which Gadadhara belonged.

The line of kings here presented to us, together with few remarks of historical importance, is as follows:—

- (1.) Dhanga, 3 defeated the king of Kanyakubja (v. 3).
- (2.) His son Gandadeva (v. 4).
- (3.) His son Vidyadharadeva (v. 5).
- (4.) His son Vijayapala (v. 6).
- (5.) His son Kîrtivarmadeva (vv. 7-8).
- (6.) His son Sallakshanavarmadeva (vv. 9-10); evidently carried on a war in the country of Antarvedi (vv. 38-39).
- (7.) His son Jayavarmadeva (v. 11); succeeded by
- (8.) Prithvivarman, the younger brother of (6) Sallakshanavarman, (vv. 12-13).
- (9.) His son Madanavarman defeated the kings of Chedi and Malava, and made the king of Kasi keep on friendly terms (vv. 14-16).

<sup>2</sup> See ante, page 153.

<sup>&</sup>lt;sup>3</sup> See note 62 on the translation of verse 3.

As regards the line of ministers, it suffices here to state that in the family of Gautama Akshapada, the reputed founder of the Nyâya system of philosophy, there was born Prabhasa, the prime minister of the kings Dhanga and Ganda (vv. 18-22). His son was Śivanaga, the minister of Vidyadhara (vv. 23-24); and from him sprang Mahapala, the minister of Vijayapala (vv. 25-26). Mahapala had two sons, Ananta and Yogeśvara, of whom Ananta was minister under Kartivarman and Sallakshanavarman (vv. 27-39). Ananta had two wives and several sons, of whom one, probably Gadadhara, was appointed *Pratihara* by Jayavarman (v. 40), and prime minister by Prithvivarman (v. 41), a post which he continued to hold under Madanavarman (v. 42). In this account of the ministers all the names of the kings are repeated in the same order in which they are given in the earlier part of the inscription.

Of the localities mentioned in the inscription the country of Antarvedî (in verse 38) is the Doab or district between the Gangâ and Yamunâ rivers; and the village of Deddu (in verse 47) must have been near where the inscription has been found. Prabhâsa, mentioned by way of comparison in verse 20, is a famous place of pilgrimage on the west coast, at Verâwal Pattan in Kâṭhiâwâḍ.

	Text.1
L. 1.	
	::
	त्रीव[सा]कं दधदपि वपुर्दिखमचात्र एव।
	मायाजालैर्यमितभुवनी ऽप्येकहेतुर्व्विमुक्ते -
	<sup>4</sup>
2.	∪ — — ∪ पन्नावली[नां]
	[भं]गि: प्रोद्य[स्त]ल[स्त्री]कुचकल[ग्र]तटाइचसि त्रीधरस्य ।
	संक्रान्ता पातु युचानतिविग्रदिनिपिईर्भनीया गिलाभे
	विन्यस्ता सम्बंधेनीनादनुरतिविधि[व्यिभ्नि]केव प्र $[f u]$ स्तिः $f u^s - [2]$ .
	<b>しししししー</b>
	नरेन्द्र:[।]
3.	○ ○ [िन]स्त्रिल[ऋषं] य: कान्यकुत्रं नरेन्द्रं समर[भु]िव विजित्स प्राप साम्राज्यमुचै: ॥º─-[3].
	दर्भकःकृ[म]दोईऋदिवत्खःकनपिकतः।
	ंगस्डदेवो अवस्तसाद्यतुर[मा]वनोम्बरः ॥ $-[4]$ .
	तस्रादग्रेषनरपतिमीलिषु वित्रा[न्त]कान्तपदकमल:।
	त्रीविद्याघरदेव: [वा]सवी अन्ने ॥°—[5].
	भवनि विवयपा -

Prom an impression taken by the Editor.

<sup>&</sup>lt;sup>3</sup> Here there are, preceding the first verse, traces of about twelve aksharas. One would expect ची ननी अनवते वासुदेवाय, or some similar phrase.

Metre, Mandakranta.

It is impossible to say exactly how many aksharas are effaced at the end of this and the beginning of the next line.

Metre, Sragdhark.

Metre, Malini.

<sup>7</sup> The back of the impression shows distinctly that this name is here 事電,not 事電.

Metre, Sloka (Anushtubh).

Metre, Arya.

```
[ल]: स्मारकीर्त्या विग्राल: [ग्रभ]चरितपविवस्तस्य राच्च: सुपुव: I
L. 4.
         चित्रितिनिखिलदृष्टः प्रीणिताभेषिष्रष्टः कृतकि [युगभङ्गःः?] चीणि — — ○ — □ : ॥¹º—[6].
        भवनत्यगीतपुरविक्तीर्त्तस्तनयो इस्राजनि कीर्त्तिवर्मादेव:।
         U - [किल] किल्मणं विदेनंगे U - धर्मा द[वावर] यो वितीरणी: ॥"-[7].
        जिस्से
               येनारिवर्मी: कि सममरिक्षि । षडभिरेवान्तरक्षेः
    5.
           माई धर्मेण नीतान्यनुदिनमधिकं 12 वृदिमङ्गानि सप्त ।
         उक्किब: कण्टकीधी जगित कलिसल[धीनवै १]रेण साकं
           [साजा] सञ्चारिता चाजलिधपरिसरं [स्पार]कीर्च्या सहैव ॥'3-[8].
         --- (स्व)विक्रमभरप्रोविद्वितारिः सदा
         स्रो -
              [स] बच्चवर्मादेवनृपतिस्तस्यात्मजो ऽ[भृ]त्रभुः [।]
    6.
         धीरेय: युत्रपालिनाङ्गवतां व(च)त्यः कलानां निधिः
              महत्तस्य च सञ्च कस्पविटघी नि:[शेषपृद्य]र्थिनां ॥"-[9].
         ये[ना]च्छियारिलस्भीमखिलकु[लज]ने यच्छतीवैर्तिर[स्ता]
           [मा] कष्टा दु:ख[वृत्ति] 🔾 🔾 🔾 🔾 🗸 — [श्वि?]ये किञ्च यस्य ।
         राच्चां सेवागतानां क -
    7.
                               न[क]मिणमयोद्वासिनेपव्यसाम्या -
            दन्येषां चात्रितानां सदिस किसपि नाभुडिशेषोपलभः ॥"-[10].
         [पीटार्थ]मत्यनयगीर्यनिवासभूमिस्तस्याजनिष्ट तनयो जयवमादेवः।
         यस्य प्रतापतपनाभ्युद्येन भूपा दीपा इव [ \pi \pi^{\epsilon} ] \cup - ; \cup \cup - न रेजु: <math>\mathbf{u}^{1\epsilon} - [11].
         श्रीसत्तच्यवर्गाचीणीनाशस्य सीदरीव -
         भग पृष्णीवर्मातृपः कुलराज्यधुरान्दधी धुर्यः ॥"-[12].
         श्राग्रष्टेषु देघो स्थमभिर्गतः पातनिवर्षे
           जिच्चा मास्ये उर्थे विधिवदय तीर्थे वितर्गं।
         परा [रचा भूतेष]पि च विनयादानपरता
           वितेने येनेत्वं क्रतचरितमुचैरिष्ट कला ॥ 18 -[13].
         चननि मदनवर्मभूमिपालिसभुवनविख्तविक्रमी ऽच तसात्।
     9. भुजव(ब) समवस्रोक्य यस्य [म]ने इत्तव(ब) सभीमकथा जनैरमिष्या ॥ 10-[14].
         द्राम्बद्रात्वेव चैदाः समरभरजिती यस्य नामापि नित्यं
            कालं सीचाईहत्त्वा गमयति सतते वासतः काग्रिराजः।
         येनीवर्सं दधान: स च सपदि समुक्तिती मालवेश -
            सम्बन्ती यत भिन्नं परमवनिभुजः खास्यमन्ये च भेजुः ॥30-[15].
" Metre, Malint.
                                                  16 Metre, Vasantatilaks,
" Metre, Aupschohhandssika.
B I should have expected sfuut.
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<sup>12</sup> Metre, Bragdhara.

<sup>&</sup>quot; Metre, Sårdillavikridita

<sup>&</sup>quot; Metre, Sragdhara.

<sup>16</sup> Metre, Pushpitagra.

Metre, Sragdhark; and of the next verse.

L 10. क्षष्टायां वेगवन्त्रसरगद्धरपटै व्यंरिक खावमत्ते:

सिकायां रक्ततीयै: समरभवि ध्यं तेन शुभान्यगीरं?। मकावीजं यद्धं रिपकरिश्चरमां कीर्त्तिवली तती ऽभी -त्तस्थामाभः प्रसेकात्करः अवसभासण्डपं व्यानग्रे सा ॥ - [16]. चन नवतीनामेषां ये राज्यधरस्या महामात्याः। ਚਮਰ -

न्त्रिश्वचरितास्तद्दन्यः<sup>22</sup> कीर्र्धत (धना वन्धः ॥<sup>22</sup>—[17]. 11. सनुर्विद्यस्त्रः समस्तभवनैर्यो माननीयो ऽङ्गिरा -स्तहम्बे" भगवानजायत मनिर्व्विद्यानिधिमीतमः। दाग्मीसानाकरूपिणा<sup>35</sup> प्रकटित भाजेचण ग्रम्भना रोपाहादविधी निज पटतले येनाचि संदर्भितं ॥ -[18]. न्यायदर्धनविकासनद -

12. सः मो (सपाट इंड कख न वन्धः। प्रतिष्ठिपटपास्य कतर्कानीस्वरस्य मिलमातिशयं यः ॥27--[19]. तस्योदग्रतपःप्रभाववसतेगाति विवर्षे क्रमा -त्प[खै]कायतनं गुणीघसदनं जन्ने प्रभासः सुधीः। चत्युद्दामसरस्रतीविलसितेनोज्ञासितं सादराः प्राभामं क्रतिन: सुतीर्थमिव यं द्रष्ट्ं ययु: श्रेयमे ॥<sup>2</sup>-[20].

13. सर्वीपधायहिमतासरीको धक्केन गर्छन् च भूसता यः। नयप्रयोगे गहने सदच: परीचा चक्रे ऽखिलमन्त्रिम्खः ॥<sup>30</sup>—[21]. सुद्दतरव(ब) इम्लः समिधितस्तव्याम्ब(म्ब)सेकन । राज्यतद्रभवदनयोस्त्रिवर्माफलदः मदा नृपयोः ॥अ-[22]. बु(बु)ब्रा युतेन व(ब) इना धिपणायमानबन्द्रातपोञ्च(ज्ज्व) सयशोधतदिम्बितान: । भाजी विपञ्चनिवहैरवि -

वश्चधामा तस्माद्जायत क्षती यिवनागनामा ॥ = -[23]. 14. पिभिष्टीतुं शक्यं कथमिव गुलास्तस्य समते -र्य एक: सहत्त: सचिवपद[मास्याय] न चिरं ।

क्रमाटाज्यं विद्याधरनग्यतिर्वित्यकरदी -

कताशेषोर्व्वोशं व्यक्ति भवि सर्व्वातिशयितं ॥अ-[24]. विश्वहाइन्धान्धेर्व्विधरिव जगन्नेवसुभगो

महीपालस्तम्बादभवद -

15. भिरामोज्य(ज्न)लगुणः। गिरं सत्येन स्वां मितमस्विलकार्यै: [सु]फलितै -

<sup>&</sup>quot; Read waring.

Read . VIII: .

<sup>&</sup>quot; Metre, Gîti.

Read of .

<sup>28</sup> Read • सांसक्षकिया.

<sup>26</sup> Metre, Sardûlavikridita.

<sup>17</sup> Metre, Svågatå.

<sup>23</sup> Metre, Sårdûlavikridita.

<sup>39</sup> Here, again, the first akshara of this word, on the back of the impression, is distinctly a, not a.

Metre, Upajâti.

Metre, Arya.

Metre, Vasantatilaka.

<sup>33</sup> Metre, Sikharini; and of the next verse.

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र्यं द्रष्टापूर्ताभ्यां त्रियमपि क्षतार्थेत्वमनयत् ॥ -[25].
        भविकलङ्क्तायधुराभरं विजयपालनराधिपतेईधत् ।
        स निरवदानयान्वितविक्रम: सुमचिवेषु बभूव निदर्भनं ॥अ—[26].
        सचैकधाम सद्गीगनित्योद्गासिवपुः क -
L. 16.
        जगद्वरचमो जन्ने ऽनन्तो ऽनन्तगुण्स्ततः ॥36—[27].
         मभूइरिगुणाधारी यस योगेखरी उनुजः।
         स रामस्थेव मौमिति . . . . धन[वत]: ॥ -[28].
         मत्यवैरुदितोदितं कुलिमिदं वा(मा)म्मस्यमत्युज्यसं
           वेदस्याध्ययनं युतं च विसनं यी: शिष्टसाधा[र]की ।
         शौरी दिव्विषद्धं रणेषु सततं सर्वेत वाक्स्टता
                 न्तखाख सहातान: ग्रुभमते: किं किं न लोकोत्तरम् ॥30-[29].
    17.
          मन्त्री मन्त्राधिकार समहति इदयं गूढवियशकले
            नित्यं इस्य[खनेताः] रिपुषु [पुरः]व(व)लाध्यच एकसगीप्ता ।
          निर्ज्ञता शाववा[गाम] 🔾 🗸 🗸 🔾 🔾 🗓: सर्व्ववीरैक[धु]र्यः
            कार्यं किस्तर सोभूद्रभिमतसिवः कीर्त्तिवर्माखरस्य ॥ "-[30].
          यक्तचेत्स -
    18.
                    विवी गुणैरभिजनप्रजा ग्रिचि वादिभि -
            वंता स्वाव त[दा] स्कृटं तृपतिना काचिइरापीवति:।
          तिकानेत्वरे अनुभासति [धरां य]कोत्तिवसीप्रभुः
             कीस्वी म[च]रितै: त्रिया च जितवात्मर्मात्म[जं नाइतं ?] ॥ -[31].
          - - - [ध्वर]विश्वधमनिवहैरत्यर्थमञ्ज्ञीलहै -
             रक्त्रभान्तिस्तामभेषभिज्ञिनां तृत्त -
     19.
                                             क्रिया हेत्सि: ।
          - - - ∨ तत्तो ∨ - [पि?] म[घ]वा यज्ञान्य" - - [खते]
             धर्मम्तस्य गुक्तेत्ररं हि गक्यत्य[स्यं न दोर्]यं महान् ॥ —[32].
           पा[म|र्व्वा नाम महार्डवंन्यजा<sup>®</sup> पुख्यचरितमहनीया ।
           चनम्या ऽतिमुनिरिव . . . . . . . . . . ॥"-[33].
           दितीयापि च तस्याभूद्वार्या सत्त्वसभवा ।
           चमाधीशाज्यं -
     20.
                          • • • • • • • • • • • • [न]मनघं।
           वत्सं नाम सुधवाधिष्ठितम[भ्य]वतं सुनेविमव ॥ -[35].
  34 Metre, Drutavilambita.
  " Metre, Sloke (Anushtubh); and of the next verse.
                                                    Read . dags.
  " Metre, Sardulavikridita.
  " Metre, Sragdhara.
                                                   " Metre, Śloka (Anushtubh).
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" Metre, Sardulaviki ilita; and of the next verse.

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- -: खच्च[म]तिर्विग्रदचरित: सीजन्यरद्वाकरी
          विचित्रीयोद्धरच शीर्धगरिमदा(ब्रा)चाख -- - - - ।
        -- - - (बटा)धरी गुचनिधिः साध्रियो वासनः
              যুদ্ধৰ [বমূব্ৰ ?] — ৩ ৩ ৩ — — – ৩ ল »"—[36].
L. 21.
       ─ ─ ○ ─ ○ [वि?]भुनातिगुचानुरा[गा]त्मकचचचितिभुजा च परीच्च [सम्यक् ?] ।
       सर्वे ऽ[सुनान्ध ?] 🔾 👉 🔾 🔾 रं निसुक्ताः कार्येषु सुन्नग्रचित्रपुरजनोचितेषु ॥"—[87].
        भव सम्बन्धवर्मा प्रभार । . . . . . . . पुनः ।
        पनार्वेदीविषये . . .
                            22.
        -------
          गौर्योद्रेकविनिर्व्वता निजविभीः पादावनमीक्रताः ।
       कला कस्टक्योधनं जनपटे प्रास्त प्रवानां भयं
          ताभ्यः संविद्धे च द्विश्यमा कोग्रस दक्क्स च ॥ -[39].
       हिला देशनिद्य 🔾 🔾 — भानुबन्धावला[ना]:
          वाधा अने 🗸
                       🔾 🔾 [पर]मं व(व) श्वासायुज्यमाप्ते ।
  23.
        यास्तारीबामिति स खग्रवर्धावनीन्देव यहा -
          दाकासत्ती प्रधितमिष्टमा प्रातिष्ठार्थे नियुक्तः \mathbf{u}^{s}-[40].
       मील: सद्दन्यज्ञा" श्रविरमसमित: शास्त्रविदृष्टकमा
          वाग्मी दश्व: प्रमुखा: करितुरमरवारी इविद्य: कृता[स्त]: ।
       [मन्ते गुठी ? ] उनुरागप्रश्रतिगुचयुत्रवे -
                                           🗸 — — [जुभाव्यः]
  21.
          त्रीप्रकीवर्धमाचा तदनु कृपतिना मन्तिमुख्य चन्ने ॥<sup>∞</sup>−[41].
       समेंरके: समृतं व्यक्ति नियुवधीसास्य राष्ट्री ऽय राज्यं
          साचि[व्यं विभ्न]द्वैदादनु च मदनचोचिपानस्य सी ऽयं।
       याहु खादिपयोगै: [स]मयससुचितै: प्रह्रमावं नरेन्द्रा -
          बीला सर्वान्क्रमेच सत्तुत वस्त्रेक्षर्यमेकात[प्रतम्] ॥ -[42].
  25. --- - - - चमो ऽपि विविधेर्युक्तो गुनीचैरपि
          चीमाबोदतिमान्बदाधर दति वृ(बृ)ते बनोऽयं [स्रयं?]।
       गाभीर्येच पवीनिधिं 🔾 🔾 🗸 — — 🗸 — — [घर्सी]
          त्र[नु]बाधःस्रतवाम्गुवं ∪ ∪ ∪ − [केनो]बतिर्क्यूयसी ॥º-[43].
        क्सवं सनाती त्रतमपि सहाचा[रवि]धये
          म[श्रीभू]से वेटा वस सवसंतीकी[पडतये ?]।
                                              e Metre, Mandakranta.
" Metre, Sårdûlavikridita.
" Metre, Vasantatilaka.
                                              Metre, Sragdhard; and of the next verse.
" Metre, Arya.
Metre, Sårdůlavikridita.
                                              Metre, Sardulavikridita,
                                                                            2 c
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<ul><li>— — — — [प्रव]णमनसस्तस्य चरितै:</li></ul>
कलिस्तं प्रत्यस्तंगत इव स मेने खलु जनै: $\mathfrak{n}^{62}$ — $[44]$ .
पुत्राः श्रीधरविद्याधराद[यो] यहुगैर्क्कगक्कयिन: ।
तस्याभूव[ऋ] ततो धुरि स्थितः सर्व्वपृत्रवतां ॥ $^{\omega}$ —[ $45$ ].
<b>४</b> ष्टापूर्त्तप्रचुर[सु]क्रतारश्चनित्यादृतिन
प्रासादो szi 🔾 🔾 🔾 🔾 युतस्तिन निर्माायते सा ।
प्रत्व — — 🔾 🔾
○ ○ ○ ─ ─ ○ चणो ऽिमा -
न्देव: मो ऽयं वसु हि महतां पुख्यकर्माोपयोगि ॥ अ—[16].
किञ्चात्यर्थे विगुर्दे[र्च्च]सुभिरतिमज्ञान्तारितस्तेन यता -
[हे] हुयामस्य मीम्नि प्रचुरप्रयुशिलाव (व) स्वरम्य [स्तंडा] गः।
कूने अंध्य[न्तदन्यो]पनमथरचना — 🔾 — — 🗇
∪∪∪∪∪∪∪∪∪
○ ○ ─ ○ ○ ─ ○ ─ ○ ─ ○ ○ ─ ─ ○ वपदेगे।
घटिताश्मकदस्व $($ स्व $)$ केन व $($ ब $)$ द्यो $igcup [$ र $]$ च: कारित र $[$ न्दु $]$ गीरनीर: $m{#}^{m{\omega}}$ $m{-}[48]$ .
[कें]डीना[म] <sup>ऽः</sup> <b> यामस[त्रि]धाने [च ।]</b>
क्षतिना जनीपक्षतये [सज्जला वापी] $\sharp^{6}$ —[ $49$ ].
59
· · · · · · · · · · · · · · · · · · ·
TRANSLATION.
60

(Verse 1).-[May Vishnu guard you, who,] though possessed of a divine body which is marked by the Srivatsa, is yet wholly unperceived; [icho], though the one cause of final liberation, holds the world fast in the snares of illusion; [and who . . . . 

(2) - May the undulating lines of paint . . . . . . protect you, which, from the round breasts of the impassioned Lakshmi transferred unto the rock-like chest of Sridhara, are like a beautiful eulogy, set down by the god of love in clear characters, a record of eestatic amorous dalliance!

Betre, Sikharint

<sup>33</sup> Metre, Arya.

<sup>44</sup> Metre, Mandakranta.

<sup>55</sup> Metre, Bragdhard.

<sup>36</sup> Metre, Aupachchhandasika.

<sup>57</sup> The akskaras here omitted may possibly be made out on the original inscription.

<sup>38</sup> Here, at the end of line 28, from 35 to 40 aksharas are almost completely effaced; and of the following line only three or four atcharas are legible in the impression. I am unable to say whether there was more writing below line 29.

<sup>40</sup> Judging from the following verses, one would expect here some such phrase as "Om! Adoration to the holy Våsudeva!"

<sup>41</sup> A particular mark or curl of hair on the breast of Vishnu.

- (Verse 3).—... a king a named ..., who, having defeated on the battle-field the king of Kanyakubja [who had subdued?] all princes, obtained exalted sovereignty.
- (4).—From him sprang Gandadeva, a ruler of the earth in the four quarters, expert in annihilating enemies whose massive arms were terrible through the itching of pride.
- (5).—From him was born, [like?] Indra . . . . . . , the illustrious Vidyâdhara-deva, whose beautiful lotus-feet took rest on the diadems of all kings without exception.
- (6).—As the good son of that king was born Vijayapala, eminent by widespread fame (and) purifying by virtuous conduct; who exterminated all the wicked (and) gladdened all good men; who put an end to the Kali age, . . . the earth . . . .
- (7).—As his son was born Kirtivarmadeva, whose pure fame was sung in the three worlds; who, as it were, was Virtue, descended here . . . . . . to destroy the sin of the Kali age (?) . . . . .
- (8).—Who indeed vanquished the host of enemies, together with all the six internal enemies; who day by day rendered more prosperous the seven constituent parts of the kingdom, together with virtue; who extirpated the multitude of thorns in the world, together with the strife induced by the impurity of the Kali age; and who made his command reach the borders of the sea, together verily with his widespread fame.
- (9).—His son was the lord, the illustrious king Sallakshanavarmadeva, who always kept the enemies awake by the weight of his prowess....; a leader of those versed in sacred lore, a kinsman of the virtuous, a store of arts, an abode of good conduct, and a tree of paradise to all suppliants for support.
- (10).—Who, by taking away the riches of enemies and bestowing them on all (his) people of good family, far removed that wretched misery, . . . . and whose . . . to fortune; (and) in (whose) assembly there was not perceived any difference whatever between the kings doing homage to him and his other dependants, from the similarity of their garments, glittering with quantities of gold and jewels.
- (11).—As his son was born Jayavarmadeva, a dwelling-place of generosity, truth, policy, and heroism; by the rising sun of whose majesty princes, like lamps . . . . . . , were deprived of their lustre.
- (12).—Then the king Prithvivarman, the co-uterine younger brother of the illustrious king Sallakshanavarman, bore, equal to the task, the burden of the hereditary government.
- (13).—Who, hating the ill-behaved (and) greatly delighting in worthy people, desirous of taking lawful wealth (and) then expending it according to prescript on sacred objects, carefully protecting all beings and wholly intent on securing propriety of conduct, thus practised here—a noble art—the conduct of the golden age.
  - (14).—From him was then born the protector of the earth Madana varman, whose

Desire, wrath, covetousness, bewilderment, pride, and envy.

es Comparing verse 21, there can be no doubt that the king here spoken of is Dhafiga, whose name would fit well into the metre. The beginning of the verse probably contained some reference to the fact that this king belonged to the Chandratreya (or Chandella) family.

Compare Manu, IX, 294: "The king and his minister, his capital, his realm, his treasury, his army, and his ally, are the seven constituent parts (of a kingdom); (hence) a kingdom is said to have seven limbs (sagu)." Bühler's Translation.

<sup>&</sup>quot; i.e., seditious people.

valour is famous in the three worlds; having witnessed the strength of whose arm people have credited as true the tale of Bhima's marvellous strength.

- (Verse 15).-Before whose name even, ever quickly flees the Chedi king, vanquished in fierce fight; (and) through dread of whom the king of Kåśi always passes his time in friendly behaviour; by whom moreover that ruler of Malava, full of arrogance, was quickly exterminated, while other monarchs, paying homage to him, have enjoyed supreme comfort.
- (16).—From the seed, consisting in the pearls bright like the white-rayed (moon) from the heads of the elephants of his foes, which he repeatedly sowed on the field of battle, ploughed by the hoofs of impetuously charging horses (and) irrigated by the streams of blood gushing forth from the throats of enemies, there has grown up the creeping plant of (his) fame; that, sprinkled by him with the water (poured out) at donations, has overspread the bower which is the assembly-house" of (Brahman), sprung from the lotus.-
- (17).—Now then will be detailed the venerable lineage of the great ministers of pure conduct, who bore the burden of the government of these kings.
- (18).—The son of the creator of the universe, to be honoured by all the worlds, (was) Angiras: in his lineage was born the holy sage Gautama, a store of knowledge; who in the course of disputation, when Sambhu disguised as a Mîmâmsaka showed the eye on his forehead, enraged, at once displayed an eye in the sole of his foot.\*\*
- (19).—That Akshapada,—for whom in this world is he not an object of veneration, he who, able to expand the Nyaya doctrine, confuted false reasoning and then established the supreme greatness of the Lord?
- (20).—In the thriving family of that abode of the might of fierce penance there was born in the course of time the wise Prabhasa, the one resting-place of religious merit, the seat of a crowd of excellencies; whom, graced as he was by the brilliant play of overpowering eloquence, virtuous men respectfully went to see, as (people visit) the holy place Prabhasa, for their welfare.
- (21).—A leader of those who are free from all deceit, (and) highly expert in the abstruse conduct of politics, he, having been (duly) tried, was appointed chief of all the ministers by Dhanga and king Ganda.
- (22).-(4nd) the tree of government which had struck very firm roots, when it was made to grow by being sprinkled with the water of his policy, always bore to those two kings the fruit of the three objects of life."
- (23).—From him was born the virtuous Sivanaga, in understanding and wide sacred knowledge like Dhishana;" who filled the extent of the regions with his fame, bright like the moon-light, (and) whose might could not be endured by the hosts of enemies in battle.
- (24).—How is it at all possible (duly) to applaud the excellencies of that wise one, who, as soon as he had assumed the post of minister, alone, by his excellent conduct, gradually made the government of the king Vidyadhara one to which all

as I need hardly say that I do not mean this to be a literal translation, although it gives exactly the sense of the

<sup>&</sup>quot; i.e., the whole universe.

<sup>.</sup> An allusion to Gautama's other name Akshapada; see the next verse.

Or, perhaps, "the holy shrine of Prabhasa,"

Wirtue, wealth, and pleasure.

<sup>&</sup>quot; i.e., Brihaspati, the preceptor of the gods.

the rulers of the earth were rendered for ever tributary, so that it surpassed all others on earth?

- (Verse 25).—As the moon, grateful to the eyes of mankind, (arose) from the pure sea of milk, so sprang from him Mahipala, with pleasing brilliant qualities; who fulfilled the purport of his word by truth, that of his understanding by actions which bore good fruit, and that of his wealth by pious and beneficial deeds.
- (26).—Sustaining, to its full extent, the weighty burden of the important affairs of the king Vijayapala, he, in whom valour was united with a blameless policy, became the standard of comparison among good ministers.
- (27).—From him was born, able to bear the weight of the world (and) endowed with endless excellencies, the wise Ananta, the one home of goodness, whose body always was resplendent from virtuous enjoyment.
- (28).—Whose younger brother was Yogesvara, the seat of numerous excellencies, devoted . . . . . . . . . as (Lakshmana,) the son of Sumitra, was of Rama.
- (29).— (Birth in) this most noble family which had risen higher and higher, Brahmanical rank most illustrious, study of the Vedas, spotless sacred knowledge, wealth shared with the learned, heroism always difficult to be withstood in battles, (and) everywhere pleasing but sincere speech,—what is there in which this noble-minded virtuously inclined Ananta did not surpass the world?
- (30).—(Being the king's) councillor in the very high office of counselling, (the very) heart (of the king) in secret confidential matters, constantly [a leader of horses and] elephants among enemies, a superintendent of the forces of the town(?), an unrivalled protector of property, a vanquisher of adversaries, . . . the sole chief of all heroes, —in what affair was he not the approved minister of the king Kirtivarman?
- (31).—When a king has for his guide a minister of noble birth, endowed with understanding, uprightness and similar qualities, then there is clearly nothing so high that it would be difficult for him to attain to. No wonder, then, that the lord Kirtivarman by his fame and good acts and prosperity surpassed the son of Dharma " (even), when that best of guides was governing the earth.
- (33).—[His wife was a lady] named Asarva, born in an illustrious family, venerable for her virtuous conduct, as Anasûya (was) of the sage Atri, . . . . . .
- (34).—And he had also another wife, sprung from a noble race, [wko by] patience, good character, uprightness . . . . . .
- (35).—[She bore to him?] . . . . a faultless [son], named Vatsa, like the elevated Sunetra,<sup>74</sup> seated in the assembly of the gods (?).
- (36).—.... of clear understanding (and) pure conduct, a mine of benevolence, and Vishnu, removing faults, .... bravery, dignity, piety, ..., Gadadhara, a store of excellencies, Vamana, fond of the good, and Pradyumna were [his other sons (?)]....

<sup>72</sup> i.e., Yudhishthira.

<sup>&</sup>lt;sup>78</sup> A portion of the verse being altogether illegible and the reading of the last line being doubtful, I am unable to give a proper translation. The general sense no doubt is that the minister was frequently engaged in sacrificial acts.
<sup>74</sup> A son of Dhritarahhtra.

- (Verse 37).—. . . . . through (his) liking for distinguished qualities, having been properly tried, all were appointed by the king Sallakshanavarman . . . . . . in offices suitable to wise, upright, and valiant men.
- (38).—Then [the lord] Sallakshanavarman . . . . . , again, in the country of Antarvedi . . . . . . . .
- (40).—When the venerable Ananta, having abandoned his body in the waters of [the river of] the gods and of the daughter of the Sun, had attained to . . . . supreme union with Brahman, he, considered the chastiser of the enemies (and) famous for his greatness, was eagerly appointed by the king Jayavarman, near his own person, in the office of Pratihdra.
- (41).—And (being) a hereditary servant, born in a noble lineage, upright, of clear intellect, versed in sciences, tried by practice, eloquent, clever, resolute, expert in mounting elephants, horses and chariots, skilled in archery, [secret in council,] endowed with affection and other excellent qualities, (and) . . . . . , he subsequently was appointed chief of the ministers by the illustrious king Prithvivarman.
- (42).—Then sustaining the high office of minister, possessed of keen intelligence, he made the government of that king prosper in all its constituent parts, and so he did afterwards that of the king Madana. Having gradually reduced all princes to the state of dependency by applying the six expedients " and so forth, each in due season, he made (the king's) sovereignty over the earth characterized by a single umbrella."
- (43).—... able, ... endowed with manifold multitudes of excellencies, illustrious, not haughty, spoken of by people as Gadâdhara incarnate(?), ... by his depth the ocean, by his understanding surpassing the preceptor [of the gods (?)],—who [is there that has attained to] greater elevation?
- (45).—Since he has got for his sons Śridhara, Vidyadhara, and the rest, who by their excellent qualities surpass all people, he takes the lead of all family men.
- (46).—Always anxious to engage in pious and beneficial acts and other good deeds, he caused this edifice to be erected, endowed with . . . . in it there is here the god [Nārdyana (?)]; for the wealth of the great is employed in acts of piety.
- (47).—Moreover, with his exceedingly pure wealth, he caused carefully to be built on the boundary of the village of Deddu, a tank, charming with its masonry of many

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<sup>78</sup> I believe that the personage here spoken of is Gadadhara, one of the sons of Ananta. See verses 36 and 43.
78 i.e., at the confluence of the Ganga and Yamuna. Compare verse 55 of No. IV of the inscriptions from Khajuraho, ante. p. 146.

<sup>77</sup> Peace, war, marching, sitting encamped, dividing his forces, and seeking the support of a more powerful king-

<sup>70</sup> i.e., he made the king the one supreme ruler of the whole earth. 70 i.e., the god Vishnu.

#### II.

### BATESVAR STONE INSCRIPTION OF PARAMARDIDEVA; OF THE VIKRAMA YEAR 1252.

The stone which bears this inscription is said to have been found in an ancient mound at Bateśvar, a town in the Agra District of the North-Western Provinces, on the right bank of the Jumna, 35 miles south-east of Agra; and it is now in the Lucknow Museum. The stone is broken right through from top to bottom; but, the break being fairly clean, the aksharas, which in consequence are gone, are few, and can, with one or two exceptions, be readily supplied. Besides this, the upper proper left corner of the stone is broken away, causing the nearly complete loss of 23 aksharas at the end of the first, and of eight aksharas at the end of the second line.

The inscription consists of 24 lines. The writing covers a space of about 2' broad by 1'8" high, and, with the exceptions already noted, it is fairly well preserved, so that everything of importance may be read with certainty. But the engraving being rather shallow and the surface of the stone somewhat worn, it is occasionally difficult, and in several places impossible, to trace the superscript letters in the impressions. The size of the letters is between 17 and 18. The characters are Nagari, resembling those of the Mahoba inscriptions, of which photo-lithographs are given in Cunningham's Archæological Survey of India, vol. XXI, plates xxii and xxiii. The language is Sanskrit, and, with the exception of the introductory on on namo bhagavate Vásudeváya and the concluding frir=astu, the inscription is in verse throughout. It was composed by Devadhara, a son of Gadadhara, who was minister of peace and war of Paramardideva and a son of Lakshmidhara, of the Gauda lineage; written by Dharmadhara, a younger brother of Devadhara; and engraved by Maharaja (?), the son of Somaraja (verses 30-32). As regards orthography, b is denoted by the sign for v everywhere except in udbabhűvur, line 10, babhűva, lines 13, 14, 16, 20 and 22, and bibhartti, line 24; the dental sibilant is fifteen times used for the palatal sibilant (e.g., in Saures, line 1, vindez, line 6, &c.), and the palatal for the dental in saro, line 11, asid, line 14, and sachiveshu, line 21; before sibilants and h the dental n is employed instead of anusvara, in the interior of simple words in vanéas, line 2, payánsi, line 9, hanso=vatansita°, line 11, hansas, line 14, pumáneam, line 21, (but not in avatament, line 2), and, exceptionally, at the end

The text of it has been previously published by Dr. Hultzsch in the Zeitschrift D. Morg. Ges., vol. XL, pp. 51-54, and his transcript has been very useful to me. But my text will be found to differ in several places from Dr. Hultzsch's, especially in verse 22; and I differ from Dr. Hultzsch in the interpretation of the date contained in the last verse.

I am somewhat doubtful about this; for the inscription appears to be the one mentioned by Sir A. Cunningham in Archaeological Survey of India, vol. XXI, p. 83, No. 52, as found on the bank of a lake at "Bagrari."

Imperial Gazetteer, vol. II, p. 216; and Cunningham, Archaeological Survey of India, vol. VII, p. 5.

of a word in niramkuśan-sańcha, line 9, adhikan-harin, line 10, and vidyávatán-sa, line 22. Besides, ujjvala is, as usual, spelt ujvala in lines 14 and 18. In respect of lexicography, it may be noted that the word vibhangi apparently is used in the sense of bhangi, in line 12.

The proper object of the inscription is, to record (in verses 25-29) that Salla-kshana, the minister of the king Paramardideva, built a temple of Vishnu, and a temple of Siva at which the inscription was put up; and that this second temple was completed by Purushottama, the son of Sallakshana and his successor in the office of minister, after the death of his father. And by way of introduction the inscription (in verses 3-13) gives the genealogy of the king, and (in verses 14-24) that of his ministers. All we learn regarding the former is, that from Atri's eye sprang the moon, and from the moon the Chandratreya princes; that one of them was Madanavarman, whose son was Yasovarman, whose son again was the ruling prince Paramardideva. The lineage of the ministers, on the other hand, is as follows: in the gotra of Vasishtha there was Lakshmidhara; his son was Vatsaraja, and his son again Lahada; Lahada had for his wife Prabha, who bore to him Sallakshana, whose son was Purushottama. Of these, Lahada was chief minister of Madanavarman, while Sallakshana and Purushottama held the same position under Paramardideva. It may be noted that in the account of the ministers the name of the prince Yasovarman is omitted.

The inscription is dated (in verse 34), in words only, in the Vikrama year counted by the wings (2), the faces of Siva (5), and the Adityas (12), i.e., in the Vikrama year 1252, on the 5th lunar day of the bright half of Aśvina, on a Sunday. The possible European equivalents for Vikrama 1252, Aśvina śukla 5, would be:—

for the northern current year,—Wednesday, 21st September, A.D. 1194; for the northern expired or southern current year, Sunday,—10th September, A.D. 1195, when the fifth tilks of the bright half ended 14 hours 14 minutes after mean sunrise;

for the southern expired year, -- Saturday, 28th September, A.D. 1196.

The true date accordingly is Sunday, 10th September, A.D. 1195, and the Vikrama year mentioned in the inscription must be taken to be the northern expired, or, possibly, the southern current year.

TEXT.1

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<sup>1</sup> From impressions supplied to me by the Editor.

<sup>&</sup>lt;sup>2</sup> Expressed by a symbol.

Metre, Sloka (Anushtubh).

<sup>4</sup> Metre, Upendravajra.

<sup>&</sup>lt;sup>6</sup> Read बंश •.

L. 3. मुक्ताफ[बे]रिव यत्रीमिरत्रोमि इधै: "-[3]. प्रिवादशमदोई उपक्रितारातिमञ्जा: ।

जित्तरे चारवारिता[बान्द्रा\*]तेयमश्रीभुज: ॥'--[4].

तेषाविरास विससकारवासटकट -

- 4. श्रीलिनिई वितयात्रवनीतपत्तः । उदामदर्भरिपुराजवलाभिषातस्थातीयमी मदनवर्षमिश्चीमहेन्द्र[:'] ॥'--[5]. सीर्ध सोस्कृति स्थितं सकदवं लीलायको व्याष्ट्रती दृष्टी
- ठ. वाष्यवसीयव्हनयनं क्रीडाकुरङ्गीशिय: । व्रासाचस्व यियासुना वनभुवं कान्ताज[ने\*]न हिवां प्रसाहत्तिन[राग]मानसतया किहिब वाचेष्टितं ॥ —[6]. सिन्ट्रिताष्ट्रितमतङ्ग -
- 6. चकुभ[एठे] येना हितीसिमसिनः सरवासद्कः ।
  सुदेशिर्मिनंत्रविनास(प्र)विसर्पि[शैष्य था] स्मीकि केतुरिव [नू\*]तमसूर्यसङ्गी ॥ —[7].
  भवायत यशोवस्रो ततसन्द्र स्वांवधेः ।
- 7. योभवळगदानन्दी स[इक्क]रिश्रदीसिक्तः ॥13—[8]. इन्देन्दुकान्या व्रिजगिंदसारियदीयकीक्का धवसीस्तिषु । केमेषु जा[ता व]त निर्द्धरासास्त्रतपूर्व्या पश्चितस्त्र महा ॥14—[9]. धासीनती न -
- 8. धनरेन्द्रमीसिरसप्रभाषाटसपादपीठः ।

  पस्तर्थनर्थपर्यापियसार्थ[दी]ईर्थमर्शी परमहिंदेवः ॥ —[10].

  परस्रदिरोधस्य [त]स्य राज्ये सबैव सा ।

  सङ्गतं त्रीसरस्रत्योरिप येन प्रवर्षितं ॥ —[11].
- 9. प्रचलत वजुआ[भ्र]याय यखिन्दरिख्रवृतधरापरामपु[भ्र]: । ववसितरविरिक्ष(स्त्रि)तीव्रतापादिव पिवति च प[या]न्धि" तीवरासे(ग्रे): ॥"-[12]. यक्षतापद्दने निरंकुश्रमाभ्रस्त्विष
- 10. सपत्तसञ्जदः ।

  "उ[च]भूदुरधिक[क]रिकाविका(का)मकोमसनुवानि सर्वेत: #"—[13].

  घवास्ति सोकतितवप्रतीतं वसिडनी[तं"] सुक्रतेवपातं ।

  वस्तिवजायना विद्युश्च स्वातां विद्याः पवी -

Metre, Vasantatilaka.

<sup>7</sup> Metre, Sloka (Annshiubh).

Metre, Vasantatilaka.

Metre, Sardalavikridita.

of the three aksharas in brackets only the consonant of the first is absolutely certain, but above it at least one line of the superscript vowel is visible; the third akshars was originally WI, which appears to have been altered to WI. There can be no doubt that before WIWIW we require a masculine adjective, qualifying both WIWIWW: and WI.

<sup>11</sup> Metre, Vesentatilaka.

<sup>15</sup> Read प्याणुपे;.

<sup>&</sup>quot; Metre, Sloka (Anushtubh).

<sup>16</sup> Metre, Upajāti; and of the next verse.

Metre, Bloka (Annebtubh).

M Reed प्यांचि.

W Metre, Pushpitagra.

Beed fetgå e.

<sup>&</sup>quot; Bond . The wit.

<sup>&</sup>quot; Metre, Rathoddhata.

L. 11.

धाविव मीत्रिकीघा: "-[14].

तेषु क्रमादिखस्तसा(या)स्त्रप्र(स)रोविष्टारिष्ट्योवतन्त्रितियवापितपादपञ्चः । सस्त्रीधरः स्मृरित[भास्त्र]दसी(थी)तरिस(स्म्रि)सत्र(ब्र)द्वाचीर्यस्त्रीक्षिकसिं सुरासीत्॥  $^{23}$ —[15].

- 12. यदध्वरोक्षासिषुतास(ग्र)धूमलेखाः स्कृ[टा]नेकविभक्तिभाजः । दिगक्तनापीनपयीधरेषु विलास[वे] 'वित्रियमाश्वय[न्त ॥ र] "—[16]. चिन्नभत जनिमस्रात्यस्यिकपात्रं विनयसटनमे -
- 13. कं वत्सराजो दिजेन्द्र:।
  जन्निधित्व [गभीर]: श्रेलवद्रेयसारो सुरितपुरित लच्चीसंत्रयो यो व[भू]व ॥ —[17].
  निधीलगुवगवव[तत्र भि ] ब्रोदयमोदिनीम्बु(म्बु)जस्त्रेव ।
  शक्तद्विजपरिभोग्या
- 14. बभूव यस्त्रामला लक्षी: ॥ —[18].
  पाभी(सी)दभेषयुतिसिंधुष्टनास्त्रामली लक्षी: ॥ लक्ष्मनामधेय: ।
  पु[पोष] यो निर्मालवाम्बिलासं रि्मि [च र ] य: सळनमानसेषु ॥ —[19].
  मंतिनां पुरि कलोज्य(ज्ज्ज)ल -
- 15. कायं यद्यकार मदनिवितिपास: । विष्टपित्रतयमे[वर] जिमीषु: पंचवाच इव सी(श्री)तमयूखं ॥ —[20]. कुटुम्ब(म्ब)कुमुदगीटप्रमोदने प[टी\*]यसी । तस्यासीहजराजस्य प्रभा श्वटयव -
- 16. जभा ॥ 16—[21].

  तती वभूव दिजरा[इ]मच: सम्मचणसारचरित्रपात्रम् ।

  प[भू]चि[न]त्र: परमर्द्दिव: चोणीम्बरी येन विनिर्मालेन ॥ 16—[22].

  राज्य [रम] शेषमेव भुजयोर्व्विन्यस्य यस्य स्वयं
  वीर -
- 17. त्रीपरमर्हिभूपरिष्ठदः प्रौठप्रमो[दो]दयः । अतस्यदा(दा)लकुदंगसा(या)वकदृशासुद्दामकामस्यूयां प्रत्र(त्र)न्यासकलाविलासर[सि]क[स्व×]।स्तोभवस्वंततम् ॥अ--[23]. लक्ष्मीकेलिनिकेतन -
- 19. स्य भजती मित्रीदयस्रोरतां दूराधः क्षतकंटकस्य गुणिनी लोकेकतापिष्कदः । स्थानेजस्य च तस्य च तिभवने साधम्म्यमस्य स्व क्षत्र । वैधम्म्यं तु परास्तुन्तः स न कदाप्यासी दिवाधीय -

Metre, Upajāti.

- 23 Read इसीवतसित •.
- 33 Metrą. Vasantatiiaka.
- 24 This akshara originally was fa.
- 25 Metre. Upajati.
- \* The wksharus in these brackets are doubtful. The first of them looks more like U than like U; of the second, the consonant appears certainly to be U, not U; and the third, in the impression, is quite indistinct. Dr. Hultzsch Las read UU;
- Metre, Malini.
- 28 Metre, Aryl.
- Read . THE.
- Metre, Upajāti.
- Metre, Svagata.
- 22 Metre, Śloka (Anushtubh).
- 20 Metre, Upajati.
- अ कुचंब, probably only by mistake, for कुरंब-
- 26 Metre, Sardulavikridita; and of the next verse.

I. 19. ्या —[24]. [प्रा]सादी वैश्ववस्तेन निर्मितोक्तर्वष्टव्हरम् । सूर्षा स्ट्रस(प्र)ति यो नित्वं पदमस्वैव मध्यमम् ॥ —[25]. धकारय[च] स्कटिकावदातमसाविद्या[न्दि]रमिन्दुमीसे: । न वात यक्तिव्यस्या टे -

- 20. वः कैसासवासाय चकार चेत: ""-[26] पीताम्ब(म)रं यस यभी वभूव सुदर्भनं यस वपुर्विजन्ने । गुनीत्करी यस च मंदकीभूदासीत्व [त]स्मात्पुद्योत्तमास्यः ॥ -[27]. विभुवनसङ्गीयह -
- 21. सहदं शिग्रमिष यं परमिईपार्थिवेन्द्रः । धनयत ग्र(स)चिवेदु मुख्यभावं जगित गुचा हि पुमान्यमर्थयिनः ॥ —[28]. धनेनाचारस्य (ग्र)चिना व्यव्यक्षेत्र [वह \*]।रिच[:] । कीर्तनं जनकक्षेद्रमिष्टं सिहमापि -
- 22. तम् ॥ —[29].

  [मी]डान्यवैकतिसकस्य मदाधरास्थो सस्तीधरस्य तनयः कविचक्रवर्त्ती ।

  विद्यावतान्त्रभ परमः परमिह्दैवसंधानविद्य[ह\*]महास्चिवो सभूव ॥ —[30].
  तस्तामको देवसरः कवी -
- 23. न्द्रः प्रस(श)स्तिमेतामतुलाञ्चकार ।
  चन्नातुली धर्मधरव धीरः कुतृङ्लादा(दा)लकविर्क्षिलेख ॥ -[31].
  चन्नार चमत्कारकारकः सर्विशित्तिमाम् ।
   • [धी]री मद्दाराजः सोमराजाङ्गभूरिमाम् ॥ -[32].
  शं-
- 24. सुब विश्व विभिन्नं यावळटाकतापं च सु[जान्त]रं च ।
  पा[वो]धिकं धाम च कौसुभच खिरास्तु कीर्त्तिय कृतिय तावत् ॥ —[33].
  पच[व्र]चसुखादित्यसंख्ये विक्रमव[सः]रे ।
  पाविनयक्रपचर्या वासरे वासरेशितु: ॥ —[34].

र्वीरस्तु [#\*]

#### TRANSLATION.

Om! Om! Adoration to the holy Vasudeva!

(Verse 1).—Victorious are the arms of Sauri," the trees which yield the four objects of life," every hair on which [becomes] erect (with pleasure) at the close embrace of Lakshmi.

(2).—May he who holds the discus in his hand, protect [you], he who under the pretence of .....touched the breasts of the daughter of the ocean.

```
Metre, Śloka (Anushtubh).

Metre, Upajāti; and of the next verse.

Read yniune.

Metre, Pushpitāgrā.

Metre, Śloka (Anushtubh).

Read feurumt m.
```

Metre, Vasantatilaka

<sup>&</sup>lt;sup>43</sup> Metre, Upajāti.

<sup>44</sup> Metre, Sloka (Anushtubh).

<sup>&</sup>quot; Metre, Upajati.

<sup>46</sup> Metre, Sloka (Anushtubh).

<sup>4</sup> i.e., Vishņu-Krishņa.

Wirtue, wealth, pleasure, and final liberation,

<sup>&</sup>quot; i.c., Lakshmi

- (Verse 3).—From the eye-lotus of Atri was born the gods (who is) the ornament of the beloved husband of the daughter of the lord of mountains. From him [sprang] this race [which].....has shone with its bright fame, as if (decorated) with pearls.
- (4).—In it there were born, of pleasing conduct, the [Chândrâtreya] princes, who by their powerful massive arms have crushed the hosts of enemies.
- (5).—Among them appeared the lord of the earth Madanavarman, who with his flashing sword scattered (his) adversaries (and) whose vigour became known by his onslaught on hostile kings, elated with pride; (resembling) the great Indra who cut off the wings of the mountains with his thunderbolt (and) whose might became famous by his killing (the demon) Vala.
- (6).—The wives of his enemies,—standing sighing in their palaces, addressing in pitiful terms their favourite parrots, looking, their sight dimmed by streams of tears, at the young ones of their pet antelopes,—what did they not do when, afraid of him, they were about to depart for the forest, (and) when their minds had no hope ever to return?
- (7).—In battle his sword, applied by him to the broad frontal globes, covered with red lead, of the elephants of adversaries, (and) darkened by the bees<sup>51</sup> (which stuck to it), was by his enemies seen moving rapidly to their own destruction, like Râhu, so coming in contact with the new(ly risen) sun.
- (8).—As the moon, the crest-jewel of Mahesvara, (arose) from the ocean, so was born from him Yasovarman, who was an ornament of great rulers, causing joy to the people.
- (9).—Whose fame, spreading in the three worlds with the loveliness of the jasmine and the moon, made the hair (of men) appear white, and thus caused the unprecedented notion that people, before they had attained to old age, had, alas! turned grey.
- (10).—From him has sprung Paramardideva whose foot-stool is pale-red with the lustre of the crest-jewels of kings bowing down (before him, and) who crushes the pride in their arms of crowds of antagonists, filled with no mean conceit.
- (11.)—How could one even mention mutual conflict in the reign of this (king), who has brought about the union of both fortune and eloquence (in his own person)?
- (12).—When he marched out to conquer the regions, the clouds of dust raised by the hoofs of his horses, suffering from intense heat as it were because they had devoured the rays of the sun, swallowed the water of the sea.
- (13).—Although the fire of his prowess spreads, unchecked, over the habitations of his rivals, there have yet on all sides sprung up in abundance tender blades of grass dark-green like emeralds.—
- (14).—Now there is, well known in the three worlds, the family of Vasishtha, the unique receptacle of good acts, in which were born sages of pure conduct, as heaps of pearls (are found) in the ocean.
- (15).—Among these, there was in the course of time Laksh midhara, a swan sporting in the lake of all sciences, who ornamented the lotus-feet of the husband of Siva; an ocean of the pearls of good qualities rivalling the brilliantly shining sun.
- (16).—The lines of smoke of whose bright sacrificial fires, with their numerous clearly visible undulating lines, assumed the beautiful appearance of braids of hair (put) playfully on the big breasts of the women of the quarters.
  - . i.e., the moon, borne on the head by Siva, the husband of Parvati.
  - 31 The bees had sat before on the temples of the elephants.
  - 55 The demon who is supposed to seize the sun and the moon and thus to cause eclipses.

- (Verse 17).—From him took his origin the chief of the twice-born Vatsaraja, an unique receptacle of good conduct, a home of propriety; who was deep like the ocean, reputed for his firmness like a mountain, and, like the enemy of Mura, so the resort of fortune.
- (18).—Endowed as he was with a crowd of spotless excellencies and delighted at the elevation of friends, his righteous wealth became an object of enjoyment for pure wice-born people, just as the faultless beauty of the lotus, which has many clean fibres and blooms at the rising of the sun, is enjoyed by white birds.
- (19).—He had a son, named Lahada, a swan in the sea of sacred lore, who nurtured the play of graceful utterance and dwelt, as in lakes, in the minds of good men.
- (20).—Him, whose person was beautified by (his acquaintance with) the arts, the king Madana placed at the head of his counsellors, just as the god of love does the cool-rayed (moon), when about to subdue the three worlds.
- (21).—That king of the twice-born had (for his wife), dear to his heart, Prabhâ, (a lady) dexterous in bringing into full bloom the family-lotus.
- (22).—From her sprang the king of the twice-born" in human form, Sallakshana, a receptacle of pleasing conduct; through whom, free from stains, Paramardideva has become a lord of the earth with three eyes.
- (23).—Having placed on whose arms the whole [burden] of government, the illustrious lord of the earth, the brave Paramardin, a cause of excessive joy to those whose eyes are like the eyes of frightened young deer and who were filled with boundless love, always let his mind delight in the playful art of ornamenting (their bodies).
- (24).—Being the abode of the play of fortune, smiling with joy at the elevation of friends, having laid seditious people quite low, being endowed with excellent qualities (and) the one remover of the distress of the people, it was quite clear in the three worlds that he shared the properties of the day-lotus, which is the abode of the play of Lakshmi, blooms at the rising of the sun, is quite free from thorns, has many fibres (and) cools in an unsurpassed manner the heat of people; but he differed (from the day-lotus) in this that he was never averse from the supreme lord of the twice-born."
- (25).—He erected a temple of Vishnu, containing (an image of) Hari, which with its top always touches his own middle stride.
- (26).—And he also caused this crystal-white habitation of the moon-crested (Siva) to be built, residing in which the god has never turned his thoughts to dwelling on
- (27).—From him sprang (a son), named Purushottama, or whose fame has taken possession of the sky, whose appearance is recognized to be beautiful, and whose crowd of excellencies causes rejoicing;

is., Vishnu, the husband of Lakshmi, the godders of fortune.

i.s., the moon; and, accordingly, his master Paramardideva becomes the lord with three eyes, i.s., Siva, on earth, Sallakahana being the third eye of the king.

<sup>46</sup> s.e., Siva, in the case of Sallakshana; and the moon, in the case of the day-lotus.

se i.e., the sky.

W Purushettama is one of the names of Vishnu; and some of the terms of the original verse are so chosen as to be applicable also to that deity; for sudarficus and mandaka are the names of Vishnu-Krishnu's discus and sword, and pitamcara would denote his Jellow garment, Viahņu himself being called Pitambara, 'dressed in yellow clothes.'

(Verse 28).—whom, old in conduct that deserves to be glorified in the three worlds, though still a youth, the king Paramardin has appointed to be chief of his ministers; for that which makes a man valued in the world, is his qualities.

(29).—He, pure in his conduct, has completed this praiseworthy work of his parent who roams about in Brahman's world, 50 which had been left incomplete.—

- (30).—Lakshmidhara, the unique ornament of the Gauda family, had a son named Gadadhara, a supreme chief of poets; who, first among the learned, was the great minister of peace and war of Paramardideva.
- (31).—His son, the chief of poets, Devadhara, has composed this unequalled eulogy; and his younger brother, the steadfast Dharmadhara, the young poet, has eagerly written it.
- (32).— . . . . son of Somaraja, the steadfast Maharaja (?), who rouses the admiration of all artizans, has engraved it.—
- (33).—As long as Sambhu wears his tresses of matted hair and the light which has risen from the ocean, and Vishnu his breast (?) and the Kaustubha jewel, so long may the fame (of the founders) and (their) work endure!
- (34).—In the year of Vikrama, counted by the wings (2), the faces<sup>60</sup> of the three-eyed (Siva) (5), and the Adityas (12), on the fifth (lunar day) of the bright half of Aśvina, on the day of the lord of the day.<sup>61</sup>

May fortune attend!

## XXVI.—JHANSI STONE INSCRIPTION OF SALLAKSHANASIMHA (?).

BY PROFESSOR F. KIELHORN, PH.D., C.I.E., GÖTTINGEN.

The stone which bears this inscription was found, in July 1887, in the walls of the ruined Fort of Jhansi, in the North-Western Provinces, and is now in the Lucknow Museum. It measures about 3' 1" by 1' 7", and contains fragments of 32 lines of writing disposed on the stone as may be seen from the photo-lithograph. The original inscription must have been a very large one; for not only did it contain more than 32 lines, but the actually remaining portions of the lines 21—24 enable us also to infer that each line, in its complete state, held about 90 aksharas, and measured at least 4' 6" in length. The existing writing is on the whole well preserved. The size of the letters is between  $\frac{7}{3}$ " and 1". The characters are Någari of about the twelfth century. The language is Sanskrit; and, what remains of the inscription, is in verse. The inscription was written and engraved very carefully; and in respect of orthography it is only necessary to state that b is throughout denoted by the sign for v, and that the dental sibilant is occasionally employed for the palatal.

The inscription is in so fragmentary a state that I fail to perceive the object for which it was composed, and am unable to derive from it any connected sense; and, accordingly, I can do little more than point out the proper names which occur in it.

In line 2 the inscription speaks of the river of the gods, the Ganges, as the restingplace of Kanyakubja; from which I would infer that this record has reference to the

sie, who died before the temple was finished.

<sup>\*</sup> i.e., the moon.

<sup>·</sup> Siva is called Panchamukha, 'the five faced'.

<sup>&</sup>quot; i.e., on Sunday.

rulers of Kanyakubja themselves, or to certain chiefs who owed allegiance to them. According to line 4, the moon begat a son named Jayanta. Lines 5 and 6 appear to mention two chiefs-Sidhuka and Mamaka (?)-of whom the elder one became king. Other chiefs, who kept the Bhillas (line 7) in order, are spoken of in the following lines which appear to record the building of a tank, the establishment of a grove—called (line 8) Kanhapådi (?),—and the erection of a temple, and contain the name of the village Dugdhakupya (line 10). In line 15 three chiefs appear to be spoken of, the second of whom is called Lakkhata and the third Rajahpala. Line 18 records that somebody married two wives who somehow or other are brought in connection with the Chaulukya family, and one of whom bore the name Rajaladevi. In line 20 we meet with the prince Kirtivarman who is protected from somebody (the Chedi king Karna (?)); and line 21 speaks of three kings, one of whom appears to be again Kirtivarman. Line 23 mentions the son of the illustrious Satyavati, who perhaps defeated a certain Ganapala (?), and did something to the rule of Udayaditya, the lord of Avanti. Line 25 perhaps contains the name Nrisimha, and line 26 that of the illustrious Hira or Hiramsu; and line 27 mentions, in a manner as if he had been living at the time, the illustrious Sallakshanasimha, who probably was engaged in fight with the troops of the Yavanas (line 30) or Muhammadans.

Other inscriptions may yet be discovered which will throw light on this one: for the present, I can only say that, of the princes mentioned here, Kîrtivarman probably is the Chandella king of that name, the contemporary of the Chedi king Karnadeva; and UdayAditya the ruler of Mālava, who is spoken of in two Chedi inscriptions of the period; but that I see no cogent reason for identifying Sallakshanasimha with the Chandella king Sallakshanavarman, or for assigning this inscription to the Chandella rulers.

#### TEXT.

1.3	•															. 1	<u>'[</u>	म्बा	मो	1]	नु	ra'	33	q	ोत	16	दर	1				•	•	•	•			
2.																																						
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4.																		-	_																			
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6.	•	•	•		•	•				•[	स!	.]	ोध्र	q	n e	म	म	কা	वि	rfa	त	तत	ते र	ज्ये	हर	त्र	हार्स	ı	<b>नृ</b> प	; n	۳	वि	रित	गेर	яf	न	सुर	T
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7.	•	•		•					10,	सुव	٦[	स	]व	τ	पि	q	ιt	a	(व	)₹	19	तो	व्य	'n	ोर	देः	परि	Į (	ni.	[ 1	1	भा	NI S	नु इ	n i	(T	स	

<sup>&</sup>lt;sup>1</sup> I hope soon to have an opportunity to treat fully of the history of the Chandella and Chedi rulers. For Udayaditya of Malava also an absolutely certain date is now available.

The impression shows that the line here numbered 1, was preceded by one or more other lines.

Metre, Sardûlavikridita.

Metre, Sragdhars.

Metre, Bardulavikridita.

Metre. Vasantatilaka.

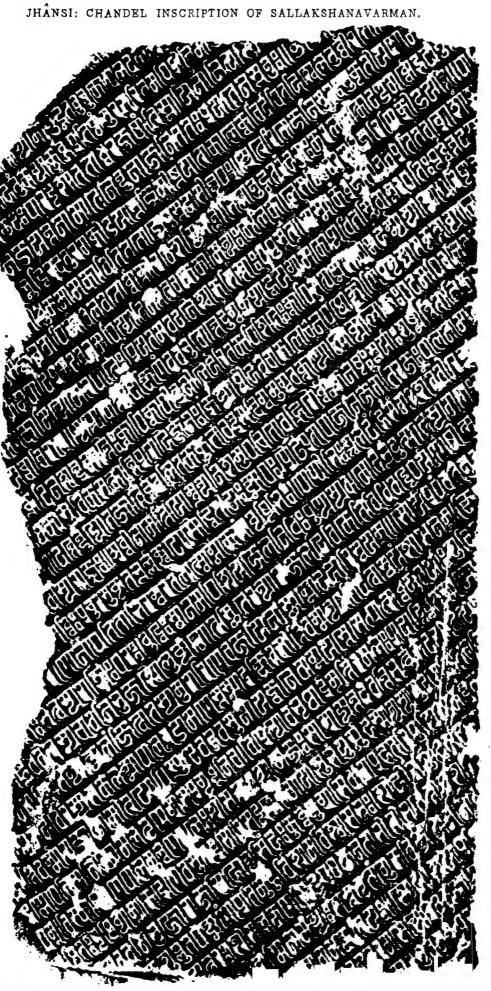
<sup>7</sup> Metre, Mandakranta.

Metre, Sardûlavikridita.

Metre, Vasantatilaka.

Metre, Bardulavikridita.

8 <sup>11</sup> [क]व्यादिं प्रसद्वनस	पि स्थातिमत्तव चक्रे कामिन्धः केलिकाले सर्वि[धस्]-
	रसरिद्वारिचि क्रीडयन्ति ॥ पा • • • • •
9	त्रै: प्रियतसवदनेशारु[भि]स्ताः पपुस्तत् ॥ <sup>भ</sup> [ष]साकं
	ब्र[जती] भुवं प्रति तव क्रीयां · · · · · ·
10 यद्याचिरात् ॥ 12[सः] छी	[वोत्तररे]दिच्चं व[नरे]भवीको दुव्यकुष्याद्वयं मार्म
	कोप्यधितस्त्रिवाबरपतिः पूर्व्वन्तद्[सः]
11	कापीन्द्रनीबैईरितकपिश्रितैः कापि सत्पद्ग[रागै]ः ।
·	इरम्बंखाखोपरिष्टा[दः]
12 'धिकासुविकसत्कान्तिप्ररोहेर्ळ	न: । [कु]प्यार्थी इतचादसोचनपर्वाचीच प्रस[आ]-
	मक्ततान्या[सो]
13 15[चा] । दन्तेन्दुद्योतजातै(चैं?)	र्धविततवकुमां चन्द्रसन्दिन्धसृत्यवज्ञास्त्रासीका सोवः
· ·	पदमपि चित्तं
14 [वा]स्य राजः ॥ 15 प्रसी(सी)नाम	क्ति योम्ब्(म्ब्)म्बनिश्रमुपचितो विक्रिरौर्मः स नष्टः
	सूर्याः ग्रह्मित तानि व
15 <sup>15</sup> बि(बि): प्रचुरसुक्ततभूर्क्तव्हटीसी पि	तीय: आप: प्रीटपतापीवनि वनति रव:पासनामा
•	[নুঃ]
16 <sup>16</sup> चानां पतिताभिरस्य(स्व)रतचात्स्वस्री	
	[期?]
17 16सत्व(च)स्व राधिः परः। वु(बु)देः स्थानः	
2016 20 11 11 11 11 3/3/4: 41-11	and that addition 3 and annie 23
18 <sup>16</sup> हि धवलस्य चावनिभज्ञशीलकागीतकात	रन्या राजसदेविकेति विधिवहे पर्यंचैषीस
	जिया राजस्यायमारा विवयम् ॥ <sup>17</sup> सी(मी)र्थमपंचरातु
200 र र सिर्मान स्मृत्याच्यस जिल्ला तस्य सुरारिय[व	] जायना स्थाबाद्दारि स्थयन् ॥ सार्या/पन्न नराउ
20 19 विजी सङ्घेषरस्य सकलक्षाणालन्दास्त्रीकृत्यः	माद्रचितकीर्त्तिवर्मनृ[पति] दला(चा) स्वयं वासनम्।
2 3 and and did don't did	चि
21. 19 कि] र्भिवर्मा बाजानीकी ज्योपि सन्दर्शन	सुना यञ्चनेवाम्बयस्ते । सत्वादाध्वर्युवर्याः ग्रंचि 🗸 🗸
72 **	
22. ४ रेसाप[चितान कामसतृबदासप्रस्तून च।	विप्रेम्बोवस्थार्द्रमूर्त्तिरमतः प्रादाहि[धू]तस्मयी
23. ॐपम् । विस्कारै[र्ग?]चपासमुख्यच[व(ब)]से: त्री[र	सत्त]वत्वासमः सामान्यनदर्वनिमनुंबदयादित्व 🔾 💳
-UU  U-UUU-U	
0-510-000-0	U-U-U-U-U-
<sup>11</sup> Metre, Sragdharû. <sup>12</sup> Metre, <b>Sa</b> rdûlavikridita.	Metre, Sårdûlavikridita.
Metre, Sragdhara	Metre, Vasantatilakā.
Metre, Sårdûlavikridita.	Metre, Sårdůlavikridita.  Metre, Sragdhará.
15 Metre, Sragdhara.	* Metre, Sårdûlavikridita.



	•	

L. 24	<sup>21</sup> [प	]बिर	T: Y	विव	राम् ।	"बद्धे	चेव सुर	न्द्रसी(	थी)रि	सदृ[ः	पी मी	]र्वी	युभं	बुर्म्यु	इसं	ोन	Į Ę	ास्	द्र	πſ	इ ते	न	f	,-
	-	-			- ب	⊽ I		. — U	, <sub>U</sub> -	- <u>آ</u>	- 、	ر ر	,	_	-	_	Ų	_	-	- 、	؛ ر	U	_	_
	-	U (	- ر	- ر	<i>,</i> –	U U	<i>,</i>		- U -		ر ت	J #	-	_	-	_	U							
25.	<b>-</b>	ـ ر	, "	स?	दवि	नभुज	ो राज	संद्यो द	ृसिंद:	3	<b>बुपा</b>	सिध	ारा	पहर	रि	gfi	<b>गर</b> :	q <sub>e</sub>	3				•	• •
26			•	<b>"[য</b>	]प्रत	वचार	र्ग प्रति	मुडुवि	वाम	वम्बा	सभू:	। र्व	ोडी	रांग	[दि	वा	!]	•	•					
27.					"त्तर	. 3	वीसम्बद	व[सिं	<b>ए</b> ।	ब जन	तार्भ	तिर	मित्त	T <b>स</b>	यं		•					•	•	
28,					. 34	<b>[4]</b> ]	र्वास	नामक	य: ग्र	ग्युतां	गुक्	र्वि[=	वि]	नाः	<b>AT</b>			•		• •	, •	•		
<b>2</b> 9.						. *[	क]ष्टीम	मत्विति	वय: ॥	×गी	र्धिय	या प्र	[ <b>घि</b>	].	•			•				•		
30.	• •					•	<sup>M</sup> यवनर्	रगसेन	वैरि	•					•						•	•		
31.				• •			. बका	र भुवन	गसुत्प										•					
32.			•				र्म	रच्य .						•		•					•		•	•

## XXVII.—A CHANDRILA INSCRIPTION FROM MAHOBA.

### BY E. HULTZSCH, PH.D.

The stone, which bears the subjoined inscription, was discovered by General Cunningham in 1865 at Mahoba.1 Having been lost sight of for some time,2 it turned up again in the Allahabad Museum, where General Cunningham saw it in 1872.3 His volume published in 1885 contains a facsimile of the inscription.4 In the same year, I took an impression of it at Allahabad, and published a transcript with a short abstract in German after my return to Europe.5 The original stone is now preserved in the Lakhnau Museum.

The stone, which bears the inscription, is broken both on the right hand and at the bottom. The preserved part ends with the first syllables of the 29th verse of a genealogical account of the Chandella dynasty. Of the preceding 28 verses, not a single one is complete, and one (18) is entirely lost. But even the few existent fragments contain some important data for the history of the Chandellas.

- 2 Metre, Vasantatilaka.
- 27 Metre, Bardalavikridita.
- n Metre, Sragdhara.
- Metre, Sårdûlavikridita.
- Metre, Vacantatilaka.
- Metre, Bragdbark.

- Cunningham's Archaelogical Survey of India, vol. XXI, p. 71; see also vol. II, p. 447.
- I Journal of the Asiatic Society of Bengal, vol. L, p. 10.
- Cunningham's Arch. Sur. India, vol. XXI, p. 73.
- Ibid. plate xxi.

2 Zeitschrift d. Doutsch. Morg. Ges. vol. XL, p. 47. This paper contains a mistake in line 11 of the transcript, where I read the name of one of the Chandella kings as www. In two new impressions, which I owe to the kindness of Dr. A. Führer, the reading is clearly we, as exte, pp. 197 and 199.

From an impression supplied to me by the Editor. From the published photo-lithograph it will be seen that all lines are incomplete at the end, and all lines, except 21—24, incomplete at the beginning. The original full length of the lines may be seen from lines 21-24 of this transcript, from which it appears that each line originally contained about ninety akskaras.

The inscription opens with an invocation of Siva. Verse 5 ends with the words:— 'From this beloved of the night (i.e., the moon) there sprang a race beloved by all,' and the next two verses seem to have treated of the kings of the lunar race. 'Among these there was Narayana . . . . . '(v. 8). Only three syllables remain of the next verse.

Verse 10 begins as follows:—'Then there was that king, Jejå by name, after whom Jejabhukti was (named), just as this earth (prithivi) after Prithu. His younger brother, called Vîjâ . . . . . . The two brothers Jejâ and Vîjâ are identical with Jejjaka and Vijjaka, who are mentioned in another fragmentary inscription.6 Professor Kielhorn has further identified both pairs of names with Javasakti and Vijayaśakti7 or Vijaya,8 the sons of Vakpati. According to verse 10 of the present inscription, Jejå (or Jejjåka) gave his name to Jejåbhukti (also called Jejåbhuktika9 or Jejakabhukti 10), 'the dominion of Jeja (or Jejaka).' This old name of Bundelkhand, the country which was ruled over by the Chandellas, is the original of the vernacular form Jajâhûtî or Jajâhotî," just as the modern Tirhut is derived from Tîrabhukti.12

The purport of the mutilated verses 11 to 16 cannot be ascertained. Verse 17 is almost complete and runs as follows:-- 'There appeared a blessing for the earth, called the illustrious Dhanga, who caused the destruction of his enemies and who, by the strength of his arms, equalled even the powerful Hamvira, who had proved a heavy burden for the earth.' Hamvira or Hambira is a further corruption of Hammira, the Sanskritized form of امير which appears on the coins of the Pathan kings of Delhi.13 Professor Kielhorn has published three inscriptions of Dhanga,14 which are dated in Samvat 1011, 1055 and 1059, or A. D. 954, 998 and 1002. The third inscription was composed after Dhanga's death, which it mentions. Accordingly the Hambirs or Amir, who is stated to have been Dhanga's contemporary, seems to be identical either with Sabuktagin (A. D. 977 to 997) or with his son Mahmad of Ghazna, whose first two expeditions to India fell in A. D. 1000 and 1001. Firishta16 reports that Jayapala, the king of Lahore, was, on the occasion of his second defeat by Sabuktagin, supported with troops and money by the king of Kâlañjara. As Kâlañjara, after Yaśovarman who conquered it,16 seems to have been the capital of the Chandellas,17 it is not improbable that this remark refers to Dhanga, and that Hambira has to be identified with

<sup>&</sup>lt;sup>6</sup> Ante, p. 121. The affix ka seems to be added, in order to make the two Hindi names look like Sanskrit words. Similar masculines in d are Maha, Melha, and Ghika in a Delhi inscription, which was published by myself in the Zeitschrift d. Deutsch. Morg. Ges. vol. XI., p. 56, and by Professor Eggeling, ante, p. 93.

<sup>7</sup> Ante, p. 123.

Ante, p. 138. \* Ante, p. 34,

<sup>30</sup> Cunningham's Arch. Sur. India, vol. X, plate xxxii, No. 10; vol. XXI, p. 174.

<sup>&</sup>quot; Ibid. vol. II, p. 412; the same author's Ancient Geography of India, vol. I, p. 481. Alberant's India, translated by Sachan, vol. I, p. 202. Elliot's History of India, vol. I, p. 57.

<sup>&</sup>quot; Indian Antiquary, vol. XV, p. 304. The form Tirakuti occurs in Taranatha's History of Buddhism in India, translated from Tibetan into German by Schiefner; see the Index.

<sup>13</sup> See ante, p. 62, note 5, and Thomas' Chronicles of the Pathan Kings of Delki, passim. The Hammira, who is mentioned in Kalbana's Rajataramgini (taramga vii, verses 53 and 64) as a contemporary of Samgramaraja (A. D. 1003 to 1028), is probably meant for Mahmud of Ghazna.

<sup>14</sup> Ante, pp. 135 and 137; Indian Antiquary, vol. XVI, p. 202.

<sup>15</sup> Translated by Briggs, vol. I, p. 18.

M Ante, p. 128, verse 31.

<sup>17</sup> In three grants published by Professor Kielhorn (Ind. Ant. vol. XVI, p. 201), the Chandella kings Dhangs. Devavarman, and Madanavarman, bear the title of Kálanjaradkipati or 'lord of Kálanjara.'

Sabuktagin, and not with Mahmid of Ghazna. That Dhanga was far from victorious, is indirectly confirmed by the subjoined inscription, which says only that he 'equalled,' but not that he conquered, Hambira.

Verse 18 is again mutilated. Verse 19 describes Dhanga's son and successor Ganda:—'From him (viz., Dhanga) there sprang an ornament of the earth, called the illustrious Ganda, an unrivalled hero, who bore all the parts of the earth on his arms, and the fierce fire of whose wrath . . . . . 'General Cunningham has satisfactorily identified Ganda with Nandâ, king of Kâlañjara, who, according to the Muhammadan historians, was twice attacked by Mahmûd of Ghazna in A. D. 1021 and 1023."

Verse 20 is incomplete. Verse 21 gives the name of Ganda's son and successor:—
'From him (vis., Ganda) there sprang that king Vidyadhara, who gathered the flowers of the fame of his enemies . . . . ' Verse 22 probably refers to the same Vidyadhara:—'Bhojadeva, together with Kalachuri-chandra (i.e., the moon of the Kalachuris), worshipped, full of fear, like a pupil, (this) master of warfare, who had caused the destruction of the king of Kanyakubja, and who was lying on a couch.' As the three Chandella kings Ganda, Vidyadhara, and Vijayapala must have reigned between Samvat 1055' and Samvat 1107, the date of the grant of Devavarman, or A. D. 998 and 1050,—'Bhojadeva' seems to be identical with Bhojadeva of Dhara, for whom we have the two dates A. D. 1021 and 1042, ' 'The moon of the Kalachuris' refers to one of the Kalachuri kings of Chedi, perhaps Kokalla II. ' The king of Kanyakubja' cannot be identified at present, as we know nothing of the kings of Kanauj between A. D. 948" and 1097."

Verse 23 contains the name of Vidyâdhara's successor:—'There was (a king) called Vijayapâla, whose conquest of the world was stopped (only) by the ocean . . . . .'As we learn from verse 24, he was a contemporary of Gângeyadeva of Chedi, who was reigning about A.D. 1030:—"When Gângeyadeva, who had conquered the world, perceived before him (this) terrible one . . . . , the lotus of his heart closed the knot (i.e., the flower?) of pride in battle.'

The inscription omits mentioning Devavarman, whose grant is dated in Samvat 1107 or A. D. 1050. Verse 25 mentions the reign of his brother Kirtivarman, whose inscription is dated in Samvat 1154 or A. D. 1098:— From him (i.e., Vijayapāla) there sprang the illustrious Kirtiva[rman], (who was endowed) with all the virtues of Bharata . . . . . Verse 26 records that Kirtivarman conquered Lakshmi-karna:— Just as Purushottama (Vishnu), having produced the nectar by churning with the mountain (Mandara) (the rolling (milk) ocean, whose high waves had swallowed many mountains, obtained (the goddess) Lakshmi together with the elephants (of the eight regions),—he (viz., Kirtivarman), having acquired fame by crushing with his strong arm the haughty Lakshmikarna, whose armies had destroyed many

<sup>&</sup>lt;sup>36</sup> Cunningham's Arch. Sur. India, vol. II, p. 453; Firishta, translated by Beigga, vol. I, pp. 63 and 66; Elliot's History of India, vol. II, pp. 463 and 467.

<sup>19</sup> See note 14, above.

<sup>&</sup>quot; Ind. Ant. vol. XVI, p. 204.

I Ibid. vol. VI, p. 51. Dr. Bühler in the Wiener Sitzungsberichte, 1888, p. 630.

<sup>22</sup> Cunningham's Arch. Sur. India, vol. IX, p. 105.

<sup>\*</sup> Ante, page 172.

<sup>&</sup>quot; Ind. Ant. vol. XVIII, p. 10.

<sup>&</sup>lt;sup>26</sup> Cunningham's Arch. Sur. India, vol. IX, p. 106; Alberûnî's India, translated by Sachau, vol. I, p. 203.

<sup>™</sup> See note 20.

Ind. Ant. vol. XVIII, p. 237.

आ असम् governs two accusatives. Compare सुधा चौर्निर्वि समाति, quoted by Drs. Böhtlingk and Both, s. v. अब, from the Siddhántakaumadi.

princes, obtained splendour in this world together with elephants.' Lakshmikarna is identical with Karna of Chedi, whose defeat at the hands of Kirtivarman is related in the prologue of Krishnamiśra's *Prabodkachandrodaya*. This drama was acted before Kirtivarman at the command of his general, a Brahmana named Gopala, who had just vanquished Karna and again placed Kirtivarman on the throne. Karna is three times mentioned in the prologue:—

- 1. In a Sanskrit verse, the importance of which was first recognized and its bearing explained by General Cunningham:—31 'He (vis., Gopâla), having overcome the strong Karna, caused the rise of the illustrious king Kirtivarman, just as discrimination, having overcome strong delusion, gives rise to knowledge.'
- 2. A passage in Sanskrit prose<sup>22</sup> says of Gopala that he 'strove to re-establish the sway over the earth of the kings of the lunar race, which (sway) had been uprooted by the lord of Chedi, who was as terrible as the fire at the end of the world to the multitude of all princes.' Here the expression 'the lord of Chedi' refers to Karna and 'the kings of the lunar race' to the Chandellas.
- 3. A lengthy Prakrit passage, which need not be translated in full, says that Gopala, 'having crushed the ocean-like army of Karna, obtained the splendour of victory in battle, just as Madhumathana (Vishnu), having churned the milk-ocean, obtained (the goddess) Lakshmi.'

It is a curious coincidence that, in the passage just quoted, the army of Karna is compared to the milk-ocean, just as in verse 26 of the subjoined inscription, and Gopals to Madhumathana (Vishņu), just as there Kirtivarman is compared to Purushottama (Vishņu); and it appears very probable that the composer of the inscription knew the Prabodhachandrodaya and borrowed from it his description of Kirtivarman's victory over Karna. The reign of Kirtivarman and, together with it, the date of Krishnamiśra, the author of the Prabodhachandrodaya, is limited by A. D. 1050<sup>24</sup> and A. D. 1116, the date of Jayavarman's inscription.<sup>25</sup>

According to Bilhana's Vikramânkadevacharita (sarga i, verses 102 f.) Kirtivarman's contemporary Karna of Dâhala or Dâhâla (i.e., Chedi) was defeated by the Western Châlukya king Âhavamalla II. (about 1042 to about 1068 A. D.). In another part of his poem (sarga xviii, verse 93), Bilhana calls Karna, whose court he visited, 'the death to the lord of the Kâlañjara mountain' (Kâlañjaragiripati), i.e., to the Chandella king. This expression, if contrasted with the repeated statement that Kîrtivarman and his general Gopâla completely defeated Karna, illustrates the necessity of hearing the other party before drawing historical conclusions from an Oriental record.

<sup>&</sup>lt;sup>29</sup> According to Professor Kielhorn, Karna's Benares grant is probably dated in Chedi-Samvat 798 or A. D. 1043; Ind. Aut. vol. XVII, p. 216.

at Cunningham's Arch. Sur. India, vol. II, p. 453; vol. IX, p. 108. Page 8 of the Calcutta edition :--विण घा विवेक्षेत्र निर्जित वर्ष नीक्शियीर्वितम् । त्रीक्षीर्तियर्नक्ष्यतेवीक्षेत्रीक्ष्यः क्षतः इ

<sup>\*</sup> Page 7 of the Calcutte edition :- सक्त्रबुपाणकुषमध्यकाषाविकारेव विद्यातिमा सतुव्यूचितं चन्द्रान्यवपार्थियामा इविव्याचा विद्यात्र स्थितिमा सतुव्यूचितं चन्द्रान्यवपार्थियामा इविव्याचा

<sup>35</sup> The Sanskrit translation of the end of this passage (p. 6 of the Calcutta edition) is as follows :- जैन क्यंबेलवावर् निर्मण नपुस्त्वनित जीरवसुद्दे सनावादिया सन्दिक्षणकाः ।

<sup>34</sup> See note 20.

<sup>28</sup> Ante, p. 139.

If an inscription of one king asserts that he conquered another, it scarcely proves more than that the two were contemporaries.<sup>36</sup>

The mutilated verses 27 and 28 seem to have continued the description of the reign of Kirtivarman. Verse 29 begins:— 'His son, of wonderful . . . . , was . . . . . . 'The remainder of the inscription is lost.

#### TEXT.

- L. 1. भो भो नम: शिवाय ॥ वयत्थानायनि:अंपमहि[मा] . . . . . "

  - 3. प्रतिकतं स्कारीभवकान्त्रतः । पीयपैः प्रतिवर्धितैरहरहः खैर्विकामाप्याययन्त्र . . . . »

- 9. सलास्तानि वेलापयोनिधितटानि समुक्तसन्ति ॥ [१५\*] सान्द्रैः खेतानपत्रैर्व्विकसितकसला सोधिमालाखान्नदेवसळाडीसनका ध्वयसकरमखैर्व्विक्विति . . . . \*

Thus the Western Chalukya Pulikesin II. and the Pallava Narasimbavarman I.—the Western Chalukya Vikraroaditya I. and the Pallava Paramesvaravarman I.—the Western Chalukya Jayasimha III. and the Chola king Rajendra-Chola—chim to have conquered each other; see my first volume of South-Indian Inscriptions, p. 145, note 2.

W Here 21 syllables of verse 1 and 54 of verse 2 are lost.

Here the remainder of verse 3 and 27 syllables of verse 4 are lost.

<sup>38</sup> Here 18 syllables of verse 4 and 48 of verse 5 are lost.

<sup>4</sup> Here 20 syllables of verse 6 and 47 of verse 7 are lost.

<sup>41</sup> Here 23 syllables of verse 8 and the commencement of verse 9 are lost.

<sup>48</sup> Here 20 syllables of verse 10 and the commencement of verse 11 are lost.

<sup>&</sup>quot; Beed were.

<sup>44</sup> Here 7 syllables of verse 12, the whole of verse 12, and 6 syllables of verse 14 are lost.

<sup>&</sup>quot;Here 18 syllables of verse 14 and 37 of verse 15 are lost.

<sup>44</sup> Here 46 syllables of verse 16 and 7 of verse 17 are lost.

<sup>&</sup>quot; Here 40 cylinbles of verse 18 am lost.

<sup>4</sup> Here 21 syllables of verse 19 and 25 of verse 20 are lost.

<sup>&</sup>quot; Read THE:

te Here 32 syllables of verse 21 and 18 of verse 23 are lost.

- L. 13. विश्वितकन्याञ्चलभूपालभङ्गम् । समरगुक्षमुपास्त प्रौढभीस्तन्यभाजं सञ्चलसन्तुरिचंद्रः शिक्षवडी-जदेवः ॥ [२२\*] समरदम्बधिक्षकक्रमयो विजयपाल इ[ति] . . . . . . . . . .

# XXVIII.—THE UDEPUR PRASASTI OF THE KINGS OF MALVA.

BY G. BÜHLER, PH.D., LL.D., C.I.E.

When last year the preparation of my notes on the historical portion of Padmagupta's Navasáhasánkacharita' (discovered by Professor Zachariae) turned my attention to the history of Målvå, I came across some remarks by Dr. F. E. Hall's on a "much mutilated" inedited inscription which he had seen at Udepur (Gwalior). Though some of Dr. Hall's statements regarding its contents rather puzzled me, they yet showed very clearly that the document must give a fuller pedigree of the Paramaras of Målvå than any other known inscription, and that it must besides contain interesting historical information. Convinced of its value, I asked the Editor kindly to secure a copy for me. He directed Dr. Führer, who was in the Jhânsî District, to obtain it, and the latter sent me, in May last, two excellent impressions, one on thick and one on thin paper. It is on these materials that the subjoined edition is based.

The inscription is a fragment, incised on a stone slab about 28 inches by 27, which at present is lying in the court-yard of the great temple of Siva at Udepur. It contains 21 lines of deeply and well-cut rather ornamental Någarl characters, which closely resemble those found in the other Paramåra inscriptions of the eleventh century A.D. To judge from the appearance of the impression, the slab seems to be entire, and the remaining portion of the inscription probably was engraved on a second slab, which perhaps may still be found among the numerous inscribed stones in and about the temple. The portion now published is on the whole in a fair state of preservation. For, though a good many letters, especially in lines 3, 4, 6, 8, 20, 21, 23 and 24, have suffered severely from rough treatment, it is in the majority of cases possible to recognise their outlines, when one has restored the text conjecturally and knows what they ought to be. The language of the inscription is Sanskrit, and, with the exception of the

<sup>&</sup>quot; Here 30 syllables of verse 23 and 19 of verse 34 are lost.

<sup>#</sup> Here 27 syllables of verse 25 and 6 of verse 36 are lost.

<sup>&</sup>quot; Here 41 syllables of verse \$7 are lost.

<sup>&</sup>quot; Here 47 syliables of verse 26 are lost,

<sup>&</sup>quot; Red वृपाचाचंत्री;.

M Here 66 splinkles of verse 20 as well as the remainder of the interription are lost.

<sup>.</sup> G. Bühler and Th. Zacharian, Volur das Navaelhashlkatharita, Sitzungsbarichte der phil. hist. Classe der Wieser Abademia, Bd. QXVI, B. 668 ff.

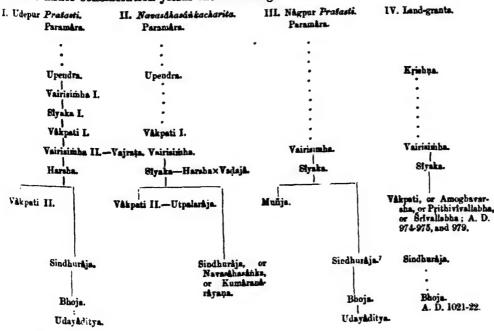
Jour. As. Sea. Beng. vol. XXXI, p. 114, note.

Dunningham, Arek, Burn, Rep. vol. VII, pp. 88-83.

short invocation in line 1, throughout metrical. It shows a few grammatical mistakes such as khadgam ûrddhîkritam yena (line 16) instead of khadga ûrdhrîkrito yena and frequent faulty substitutions of sa for śa. Once in visrastâmgo (line 23) śa has been put for sa. Va throughout does duty for ba, as is the case in most medieval inscriptions from Mâlvâ and Gujarât. A mistake in versification occurs in line 1, where the word alardle has been treated like a compound and ála belongs to the first Pâda of the verse, while the second begins with vâle. No really good poet makes the pause fall in the middle of a simple word. There are also other passages which indicate that the author was not a poet of the first rank, but, as the Hindus would say, a madhyama kavi.

The state of the inscription makes it impossible to arrive at full certainty regarding its object. But it certainly contains a *Praéasti*. As *Praéastis* mostly record the erection or restoration of temples, and as the opening verses are addressed to Siva, Pârvati and Ganeśa, it may be conjectured that it originally belonged to a Śaiva temple, which was built either by Udayâditya, the last prince named in the fragment, or by one of his immediate successors.

However that may be, the value of the *Praéasti* remains very great, as it is the only document which gives an apparently complete enumeration of the earlier Paramara rulers of Malva. Hitherto three imperfect lists were known, which occur in the *Navasáhasánkacharita* of Padmagupta, in the Nagpur *Praéasti*, and in the land-grants of Vakpati and Bhoja. A comparison of their contents with those of the document under consideration yields the following results:—



<sup>\*</sup> Veber das Navasakasankackarita, p. 35 (613).

Jour. Bo. Br. Roy. As. Soc. vol. I, p. 259; Zeitschrift für die Kunde des Morgenlandes, vol. VII, pp. 44 ff.

Indian Antiquary, vol. VI, p. 48; and vol. XIV, pp. 159 ff.

This name does not appear in either of the two publishede ditions. I owe it to Mr. J. P. Fleet, who possesses a paper impression of the inscription. Professor Kselhorn will give a new edition of the Praduction the Indian Anti-

It appears that the Udepur Praéasti alone presents an unbroken line of kings from Upendra to Udayaditya. Even the Navasahadakascharita, which is more explicit than the other inscriptions, omits two names after Upendra. It moreover contains (XI, 80) the careless statement, that "other kings" reigned between Upendra and Vakpati I. The use of the plural naturally leads to the suggestion, that they were at least three in number. This seems now impossible, as, according to the Udepur Praéasti (verses 8-10), the first four kings after Paramara followed each other in the direct line of descent.

In considering the other not less interesting historical statements of the *Praéasti*, it will be advisable to add to them the information contained in the *Navasáhasán-kacharita*, in the Jaina *Prabandhas* and in the other accessible inscriptions.

The legend regarding the origin of the Paramaras given here, is the same as that which the Navasahasankacharita and the Nagpur Prasasti tell. When in ancient times the great Brahman Vasishtha was living on Mount Abu, Visvamitra forcibly abducted his famous cow. Vasishtha then created out of the firepit a hero who slew the enemies and brought the animal back. In reward of this deed the sage gave to him the name Paramara, the slayer of the foes, and promised to him that he should become a king. The myth, which figures also in the stories of the bards, probably has arisen on Mount Abû, where Paramara princes for a long time held the fort of Achalgadh while their capital was at Chandravati, a few miles south-east of the mountain. Someśvara's Prośasti in Tejappâla's temple at Dailvada enumerates an older line of Paramara princes, Dhûmaraja, Dhandhuka, and Dhruvabhata, regarding whom nothing is known, as well as a later series of kings, Ramadeva, Yasodhavala, Dharavarsha, Prahladana, Somasimha, and Krishnaraja, who belonged to the twelfth and thirteenth centuries A. D., and were vassals of the Chaulukyas of Anhilvad. As the Paramaras of Malva apparently believed in the origin of their heros eponymos from the firepit at Abû, it seems probable that they came from the north-west and formed a branch of the rulers of Achalgadh.

Regarding Upendra, the first historical king of the family, it is said (verse 8) that he gained 'the high honour of kinghood' or 'the honour of exalted kinghood' by his bravery. It may, therefore, be inferred that the author of the *Praéasti* considered him to be the conqueror of Mâlvâ and the founder of its Paramâra dynasty. Padmagupta (N. Char. XI, 76-79) is not explicit on this point. He merely names Upendra as the first king. But he agrees with the Udepur *Praéasti* in praising him for the performance of numerous Vedic sacrifices, on the occasion of which he is said 'to have adorned the earth with golden sacrificial posts.' Moreover, in the ambiguous verse (XI, 77), "—" Whose fame, that was ever moving on and the cause of Sitâ's song, crossed the ocean just as Hanumat, who was ever nimbly moving and whose motive (for jumping across the ocean) was to console Sitâ"—he seems to indicate that a poetess Sitâ, whom the *Prabandhas*" place in Bhoja's reign, composed a *Praéasti* or a *Charita* in his honour.

A great portion of the following remarks is a revised reproduction of Part VI of the German paper Ueber das Navashhasankacharits.

<sup>\*</sup> Kirtikaumudi, App. A, pp. 4-6, and 14-15.

<sup>े</sup> महागतिमञ्जेन भीतो व्यक्तिहित्या । हन्भतेन यश्रमा यसाखङ्घात सानर: । [In the case of Hanumat, saddystipraspitta also means the out of the wind. — E. H.]

<sup>11</sup> E.g., Pri' in inachintamani, p. 108 i. (Botabay edition.)

This king, no doubt, as Dr. F. E. Hall and Sir A. Cunningham have long since assumed, is identical with the Kṛishṇarâja of the land-grants. The two names are synonyms, and, if the new list is complete, there is no room for a Kṛishṇarâja besides an Upendra. The fact that in the land-grants Vairisimha is said 'to meditate on Kṛishṇa's feet,' need not cause any difficulty. The phrase does not necessarily indicate that the two kings immediately followed each other. For, though usually it refers to an infinediate predecesser, there yet are cases where it is used with reference to a remoter king. Thus some of the Chaulukya land-grants (Indian Antiquary, vol. VI, pp. 184, 194) assert that Durlabha meditated on the feet of Châmuṇḍa, though Vallabha was his immediate predecessor. The time when Kṛishṇa-Upendra ruled, may be ascertained approximately by counting backwards from Vâkpati II., who, as will be shown both, died between A. D. 994 and 997, after reigning for about twenty years. About 1 or years are required for six generations, and the acquisition of Mâlvâ by these Para-Laras may thus be placed shortly after 800 A. D.

The descriptions of the next kings, Vairisimha I., Siyaka I., and Vâkpati I, are purely conventional. Not a single historical fact is recorded regarding them either in the Udepur *Praéasti* or in any other document, except that they followed each other in the direct line of succession. Their reigns probably filled the period from about 840 to 520 A. D. With respect to Vâkpati's successor Vairisimha II., the case does not stand much better. But we learn at least through the Udepur *Praéasti* that "the people called him by another name, Vajraṭasvâmin." This fact may prove to be of importance hereafter.

The next king is called Sri-Harshadeva in the Udepur Prasasti, Sri-Harsha. deva or Siyaka in the Navasáhasánkacharita, simply Siyaka in the other epigraphic documents, and Simhabhata in Merutunga's Prabandhachintamani.13 The complete name probably was Harshasimha (Harakhsingh), both parts of which were used as abbreviations instead of the whole. The form 81 yaka is a half Prakritic corruption of Simhaka. For in modern Gujarâtî and other dialects the termination simha becomes in names not only singh or sangh, but very commonly si, which is immediately derived from the Prakrit eiha. Thus we find Padamei instead of Padmasimha, Narei for Narasimha, Arsi for Arisimha, Amarsi for Amarasimha. According to the Navasahasunkacharita (XI, 89-90) Siyaka conquered the lord of Radûpâți and a king of the Hanas. Who these persons were and where their territories lay, cannot as yet be ascertained. With respect to the Hûnas or Hûnas, it may be noted that those menthoused here and in other medieval inscriptions are not Huns, but a Kshatriya race.14 For the bards and the Jaina Prabandhas regularly enumerate the Hûnas among the thirty-six Kshatriyakula, and their matrimonial alliance in the eleventh century with the Kalachuris precludes the possibility of their having been then considered foreigners. It is, however, a different question whence they originally came. Among the Rajputs there are certainly elements of un-Aryan origin. The new information, turnished by verse 12 of the Udepur Prasasti, according to which Siyaka II.—Harsha, " qualling the snake-enter (Garuda) in fierceness, took in battle the wealth of king

The latter probably was the poetical form of the name, fiverest, which Pandit Ramchandra considers the correct at I Krishna or its Prakrit equivalent was that used in everyone, is of course to be rejected.

14 This has been first pointed out by Dr. F. E Hall, Jour.

Prabandka, kintamani, p. 55 (Bom. ed.) The reading als. Sec. Beng. vol XXXI, p. 117, note 11.

Khottiga," possesses greater interest. This Khottiga is no doubt the homonymous Rashtrakuta king of Manyakheta, whose Sasana, published by Mr. Fleet,15 was issued on the occasion of a solar eclipse on Sunday, the new-moon day of the month Âśvayuja of Śaka Samvat 893, or Sunday, October 22, 971 A. D., when an annular eclipse of the sun took place. Khottiga died before September 25, 972 A. D., on which day the Karda plates of his nephew Karkaraja are dated.15 The latest inscription of his predecessor Krishnaraja was issued in Saka Samvat 878 or A. D. 956-57." As the first land-grant of Vakpati II. is dated in Vikrama Samvat 1031 or A.D. 974-75,18 there can be no doubt that his father Siyaka II. and Khottiga were contemporaries. There is further clear proof that about this time the Paramaras of Malva were at feud with the Rashtrakûtas. For Dhanapala says in his Phiyalachchhi (verse 276) that he composed his work "when one thousand years of the Vikrama era and twenty-nine besides had passed, when Mannakheda or Manyakheta had been plundered in consequence of an attack (made) by the lord of Malava." As this date, A. D. 972-73, is very close to that of the first grant of Vakpati II., I have formerly (Páiyalachchhi, p. 7) conjectured that it was the latter prince who plundered the capital of the Rashtrakûtas, and that his opponent was Karkaraja, the donor of the Karda Sasana. With the new information furnished by the Udepur Prasasti, this becomes doubtful, and it must be conceded that Dhanapala may allude to Siyaka's expedition against Khottiga. According to the Navasáhasánkacharita the name of Siyaka's consort, i.e., of his first queen, was Vadaja.

Siyaka's son Vakpati II. bore also the secondary names Utpalaraja, Munja, Amoghavarsha, Prithivivallabha, and Śrivallabha. The three last occur only in his land-grants, while the first is found in the Narasahasankacharita (XI, 92) and in some other literary works. The identity of Vakpati and Munja, which was first recognised by Dr. F. E. Hall, is proved, not only by the Nagpur Prasasti where Munja appears instead of Vakpati, but still more clearly by two quotations in Dhanika's commentary on the Dasarapa. There the same verse is attributed on p. 184 of Hall's edition in the Bibliotheca Indica, to "the illustrious king Vakpatiraja," and on p. 186, to "the illustrious Munja."

The *Profasti* (verses 13—15) praises Våkpati for his learning, eloquence and poetical gifts as well as for numerous victories. On the first point his poet-laureate Padmagupta is likewise most emphatic. He says (*Nav. Char.* I, 6):—

"We worship his majesty king Våkpati, the only root of (that) creeper of paradise, Sarasvati,—him through whose favour we, too, walk on the path trodden by princes among poets;" and again (Nav. Char. XI, 93):—

October of 971 A. D. corresponds according to Oppolzer, Canon der Finsternisse, p. 208, to the day 2076010 of the Julian period, and hence is a Sunday. The middle of the celipse happened at 3 hours 45 minutes, Greenwich time, or about 9 a.M., Lanka time. According to the map No. 104 in the same work, the beginning of this eclipse was visible in Central India.

If he Kardå grant was issued on Wednesday, Aśvayuja, full-moon day, Saka Samvat 894 (Isdian Astiquary, loc. cit., p. 263), when an eclipse of the moon took place. The eclipse is, therefore, that which occurred on September 25, 972, the day 2076349 of the Julian period, and consequently a Wednesday. It happened at 14 hours 51 minutes, Greenwich time, or about 8 P.M., Lankå time, and hence was visible in India.

Indian Antiquary, vol. XII, p. 256, and Bhandarkar, Early History of the Dekhan, p. 54. With the latter I agree in considering Krishnarsja to be Khottiga's elder brother.

<sup>&</sup>quot; Indian Antiquary, vol. VI, p. 51.

<sup>19</sup> Vober das Navasākasānkaekarita, p. 5 (585).

After Vikramåditya departed, after Såtavåhana went, divine Sarasvati found rest with this friend of poets."20

There is also evidence that this praise was not undeserved. Altogether irrespective of the somewhat suspicious verses attributed to Muñia-Vakpati in the Prabandhadimuni, in the Bhojaprabandha, and similar works, the anthologies and works on Mankara quote occasionally compositions of Vakpatiraja the son of Harshadeva, of Muñja or of Utpalaraja, which show that he possessed some talent. He also was a liberal patron of poets, on which point Padmagupta lays particular stress in the verses quoted above. And it agrees with his statement that Dhanamjaya, the author of the Desartipa, boasts of having belonged to the court of Munia," as well as that his brother Dhanika, who wrote the Daśarúpávaloka, calls himself the makásádhyapála of the iliustrious great king Utpalaraja.22 Both names refer, as is now plain, to Vakpati. Further, Halâyudha, the commentator of Pingala's work on metrics, praises Vâkpatiraja as "the tree of paradise that grants the wishes of all applicants," and Dhanika, who quotes it, makes the note that Munia is the king referred to." Halayudha was, therefore, too, one of the protégés of Vâkpati II. It is finally not improbable that Dhanapála, the author of the Paiyalachchht, likewise enjoyed his favour, though the later Prabandhas make him one of the court-poets of Bhoja." The latter statement must be erroneous, as I have shown in the introduction to my edition of the Pâiyalachchhi, p. 10.

As regards Vákpati's military exploits, the Udepur Prasasti asserts (verse 14) that he subdued the Karnatas, Latas, Keralas, and Cholas, as well as (verse 15) that he vanquished Yuvardia, slew his generals and raised his sword on high in Tripurt. The last-mentioned foe is, as Dr. F. E. Hall and Sir A. Cunningham have stated," the Chedi king Yuvaraja II., who ruled during the last quarter of the tenth century A. D. Vakpati's success cannot of course have had any lasting effects, as the Haihayas of Chedi continued to flourish for at least two centuries longer. With respect to the victories reported in verse 14, little can be said. Padmagupta does not give any information regarding the wars of his first master, probably because the tragical end of the latter was fresh in men's memory and he thought it improper to praise for his warlike exploits one who had been taken captive and executed by his foe. Further, as has been shown above, Dhanapâla's remark about the plundering of Manyakheta cannot be referred any longer with full confidence to an expedition of Vakpati. It is only Merutunga who supports a portion of the statements in verse 14. He says" that Munis had conquered the Châlukya Tailana II. sixteen times, before he undertook his last expedition, in which he lost his throne and his life, and that he hence despised him. This statement would agree with the assertion of the Prafasti that Vakpati had subdued the Karnatas; and it is not incredible that he really may have gained some successes over the

Deber das Navasákasákkackarita, pp. 27, 83 (607, 613).

<sup>&</sup>quot; Desordps, last verse, p. 236 (Hall).

Dafardpa, p. 3, note, and H. H. Wilson, Hindu Theatre, vol. I, p. 30 (ed. Rost). Dr. Hall has left out this note in his edition, though he found it in one of his MSS. It is no doubt genuine, because a later Papelit would not have been able to put in the little-known Birada of Vakpati-Mufija.

Beterson, Vallabhudeva's Subbdebitdvali, p. 115 M Prabandhachinidmani, pp. 90 ft. (Bombay edition.)

Jour. Am. Or. Soc. vol. VI, pp. 516, 517, and Cunningham's Arch, Serv. Rop. vol. IX, p. 108.

<sup>\*</sup> Prebandhurkintamani, p. 58 (Bombay edition.)

southern kingdom. The alleged submission of the Keralas and Cholas, on the city hand, is extremely doubtful. It is difficult to understand how he could have come into contact with the latter two, whose countries lay at such a great distance from Miles is As regards the Lâțas or the inhabitants of Central Gujarât, a raid on and a success over them is not at all improbable. Northern Gujarat had been conquered somewhat earlier by Mûlarûja" and Central Gujarât had come into the possession of his opponent Barapa." The time was certainly not a quiet one, and it may have been that the king of Malva then attacked his western neighbours, as happened so frequently during the next following centuries.

As might be expected, the Praśasti is silent about Vakpati's end, just as Padmagupta says nothing about it. According to the account of the Prabandhachintamani (loc. cit.), the king undertook his last expedition into Tailapa's country against the advice of his minister Rudraditya. He was defeated, after crossing the Godavari, which formed the northern boundary of Tailapa's kingdom, and was taken captive. After a protracted captivity he made a futile attempt to escape, in consequence of which he was first treated with great indignity and finally executed.29 The story is embellished with numerous touching incidents and with many verses which the captive king is said to have composed. Though all these details are probably worthless, it is certainly true that Muñja-Vâkpati was destroyed by Tailapa; for two Châlukya inscriptions boast of this feat.30 It is likewise true that Rudraditya was Vakpati's minister, as he is mentioned in the Sasana of A. D. 979. The date of his death probably falls between A. D. 994 and 997. For in the colophon of Amitagati's Subhashitaratnasamdoha, it is stated that the work was composed during the reign of Munja in Vikrama Samvat 1050 or A. D. 993-91,31 and Tailapa II. himself died in Saka Samvat 919 or A. D. 997-98. The beginning of Vakpati's reign is probably not far distant from A. D. 974, the date of his first land-grant.

Vakpati II. was succeeded by his younger brother Sindhuraja, who, according to the Navasahasankacharita, had the Birudas Navasahasanka and Kumaranarayana. The half Prakritic familiar form of his name, used in the Prabandhas, is Sindhula or Simdhala. The Udepur Prasasti allots only verse 16 to him, and reports of him the single feat that he conquered a king of the Hûnas. The Navasáhasánkacharita (X, 14-20) mentions the same victory, and in addition others over the prince of the Kosalas as well as the inhabitants of Vagada and Lata and the Muralas.33 Successful expeditions against the three first-named countries are not incredible. For there was a southern Kosala kingdom, which included portions of the Central Provinces and Berar and therefore lay not far distant from Malva.33 Further, there is a district still called Vagad, which lies close to the north-western frontier of Malva. It corresponds with

<sup>57</sup> K. Forbes, Rus Mald, pp. 37 T. (2nd edition), and Indian Antiquary, vol. VI, p. 181.

K. Forbes, Isc. cit., pp. 38, 16; Indian Antiquary, vol. XII, pp. 196 ff.

Nos. 296 andi207 of the Pralandhachintamani (Ind. Of. Libr. Sans. MSS. Buhler) say that he was hung on the branch of a tree. The Bombay edition omits the passage.

w J. F. Floot, The Dynasties of the Kanarese Districts, p. 40.

<sup>31</sup> This approximate date has been found by Dr. Bhanjarkar, Report on the Search for Sanskrit MSS., 1882-83. p. 45. He, however, differs a little, because he places the beginning of the Vikrama era in B. C. 86. The land-grants show. however, that the Vikrama years began in Mulra with Chaitra Sudi L. Hence it seems advisable to refer Amitagati's date to A. D. 993-94 instead of to A. D. 994-95.

<sup>20</sup> Veler das Navasdhusdakarharita, p. 19 (500) and p. 46 (030).

<sup>&</sup>quot; Canningham's Ancient Geography, pp. 810 ff.

the modern Dungarpur in Råjputånå, which even in recent times has been tributary to the Maråtha ruler of Dhår. It is not at all unlikely that Sindhuråja made attacks on these two neighbouring districts as well as, imitating his father, on Låta, just beyond his south-western frontier. But a war with the Muralas, who are the same as the Keralas in Southern India, is not probable, except by assuming that the term has been used inaccurately, with that poetical license of which the Sanskrit writers frequently avail themselves, for the inhabitants of the Dravidian districts in general. If that may be done, the passage probably refers to a continuation of the feud between the kings of Målvå and the Chålukyas of Kalyånî during the reign of Sindhuråja. It also continued, as we shall see, during the next reign.

A great deal more is told about Sindhurâja in the Navasáhasánkacharita, which describes the manner in which he gained the Nâga princess Śaśiprabhâ, after destroying the Asura Vajrānkuśa who resided in Ratnavatî "fifty gavyűtis from the Narmadâ," and after obtaining his golden lotus. The whole story, as it stands, is purely mythological. But it has no doubt a historical basis, and Padmagupta has intentionally, possibly for poetical reasons, distorted the facts. One of the points which I consider as certain, is that the Nâga princess, whom the king is said to have gained and wedded, belonged to the race of the Nâga Kshatriyas, of whose former existence in Râjputânâ and Central India we have documentary evidence. The Asura Vajrānkuśa, whose golden lotus was the bride-price paid by Sindhurâja, is very likely some historical person in disguise, because otherwise the situation of his capital would not be specified in so matter-of-fact a manner. But it is for the present impossible to guess who may be meant, or who the Vidyādharas were with whom the king was allied. Another certain historical fact, to be learned from the Navasáhasánkacharita, is that Sindhurâja's chief minister was called Yaśobhata and bore the Biruda Ramāngada.

The poem furnishes also some indications as to Sindhurâja's relation to his brother Vâkpati and permits us to make a guess as to the duration of his reign. According to the Prabandhas, Sindhurâja was a very unruly character, and was treated by his brother with great severity. Merutunga asserts that owing to his misdeeds he was first banished and went to Gujarât, where he settled in the neighbourhood of the town of Kâsahrada, or, according to Mr. K. Forbes, Kâsindra-Pâlaḍî near Ahmadâbâd. Later he returned to Mâlvâ and was at first received well by Muñja-Vâkpati. But, when he again behaved ill, he was deprived of his eyesight and confined in a wooden cage. During his captivity his son Bhoja was born. When Bhoja grew up, Muñja was warned against him by a prophecy and ordered his execution. Just before the order was carried out, Bhoja sent a verse to his uncle, which produced a change in the latter's disposition. The order was not only revoked, but Bhoja was made Yuvarâja or

<sup>&</sup>lt;sup>34</sup> See the map prefixed to the account of Mahikantha in the Bombay Gazetteer, vol. V, page 355. According to the Rájputáná Gazetteer, vol. I, page 276, the language of Dungarpur is called Bágar. This word, too, is probably derived from the old name of the country. When I wrote my German article on the Navasáhasánkacharita, I was not aware of the existence of this Vágada and identified the country, named by Padmagupta, with eastern Kschh, which is also called Vágad. The greater distance of the latter district from Málvá makes the identification now improbable.

<sup>38</sup> See Zachariae's analysis of the poem in the article quoted, pp. 14 (594)-23 (603), and especially pp. 18 and 22.

<sup>\*</sup> See Indian Antiquary, vol. XIV, p. 75, and Sir A. Cunningham, Archaelogical Survey Reports, vol. II p. 310.

W Veber das Navasdhasdikacharita, p. 15 (595).

<sup>\*</sup> Prabandhachintámani, pp. 56ff. (Bombay.)

<sup>30</sup> Rds Mald, p. 64.

heir-apparent. He mounted the throne after Muñja had been killed by Tailapa. Against this the Navasáhasánkacharita (XI, 98) says that "Våkpati placed the earth in Sindhuråja's arms, when he started for Ambikâ's town." Strictly interpreted, this sentence would mean that he made his brother Yuvaråja on his death-bed and solemnly appointed him his successor. Considering what we know of Våkpati's manner of death, this view is not admissible. But the passage may indicate that Sindhuråja had become Yuvaråja some time before Våkpati's fatal expedition. At all events it does not give one the idea that enmity reigned between the two brothers. And there is a further fact which favours the same conclusion. For Padmagupta, who had been first Våkpati's poet-laureate, later held the same position in Sindhuråja's court. He himself says (Nav. Char. I, 7):—40

"When his majesty Våkpati was about to ascend to heaven, he placed a seal on my song; Sindhuråja, the younger brother of that brother of poets, now breaks it."

Had the brothers been deadly enemies, Padmagupta would certainly have been left in obscurity after his first patron's death.

As regards the second point, the duration of Sindhurâja's reign, his various military undertakings, which the Navasáhasánkacharita reports, certainly prove that he must have reigned for at least seven or eight years before the poem was written. As Vâkpati II. died between A. D. 994 and 997, it is not possible to assume that Padmagupta composed it earlier than about the middle of the first decade of the eleventh century. How much longer Sindhurâja may have reigned, cannot be determined at present.

The statements of the Udepur Praśasti regarding Sindhurâja's son Bhoja are most extravagant. Verse 17 asserts that he ruled the earth from Kailâsa in the Himâlayas to Malayagiri in Malabâr and from the mountain where the sun rises to that where it sets, and thus gives a most ridiculous account of the extent of his dominions, which in reality never much exceeded the limits of modern Mâlvâ. Verse 18 names as the kings and nations vanquished by him the lord of Chedi, Indraratha, Toggala (?), Bhîma, the king of the Gûrjaras, the lord of Lâṭa, the Karnâṭas, and the Turushkas. Verse 18 alludes to his extensive knowledge and bestows on him the title Kavirâja, king of poets. Verse 20 informs us that he built numerous temples dedicated to various forms of Siva and to Vishnu-Râmeśvara. Verse 21 finally admits that he succumbed to foreign foes, and that at his death his capital Dhârâ was in their possession.

As regards Bhoja's wars, the first was probably one with the Karnatas, i.e., the Chalukya king of Kalyani. For, in an inscription of the reign of Jayasimha III., dated Saka Samvat 941 or A. D. 1019-20, it is said that this king was "a moon to the lotus which was king Bhoja," i.e., that he took away Bhoja's glory just as the moon causes the day-lotuses to close their flowers; and again that he "searched out and beset and pursued and ground down and put to flight the confederacy of Malava." These statements indicate that the king of Malva was the aggressor, and that his attack was carefully planned. The southern inscription, of course, represents the Chalukya as successful, and the numerous documents from Jayasimha's reign certainly prove that he

<sup>\*</sup> Ueber das Nav. Char. p. 6 (586), दिवं विधासुर्भेम वाचि सुद्रामदत्त यां वास्पतिराजदेव: । तस्तानुसन्धा स्विवास्थस निगणि

<sup>4</sup> Indian Antiquary, vol. V, p. 17; compare also Dr. Bhandarkar, Early History of the Dekkan, p. 60.

cannot have suffered any serious reverse. But it is quite possible that Bhoja gained in the course of his expedition to the south some advantage which might be magnified by the Målvå court-poets into a great victory over the Karnåtas.

This war must have taken place between Saka Samvat 933 or A.D. 1011-12, the latest known date of Jayasimha's predecessor, and that of the inscription. Besides this encounter of Bhoja with the Châlukyas, we hear of a second through Bilhana, who tells us in the *Vikramānkadevacharita* (I, 91-94) that Jayasimha's successor, Someśvara II., who ruled from about A.D. 1042-3 to 1068-69, took Dhârâ by storm and forced Bhoja to flee. The event is not mentioned in the southern inscriptions, but Bilhana celebrates it as the greatest deed of the father of his hero.

Bhoja's victory over the Chaulukya Bhîma I. (A. D. 1021-22 to 1063-64) is acknowledged by one of the later Prabandhakáras of Gujarat. Merutunga narrates42 that, while Bhima was engaged in the conquest of Sindh, Bhoja sent a certain Digambara Kulachandra with an army against Anhilvad. The town was taken. The conqueror sowed cowries at the gate of the palace and returned to Malva, taking with him a jayapattra or letter of victory. Hemachandra's silence regarding this defeat of Bhîma does not mean much. For, being a court-poet, he could not speak of reverses which his master's grandfather had suffered. It may be nevertheless a fact, and that particular one to which the Prasasti alludes. Merutunga has several other anecdotes regarding the relations subsisting between Bhoja and Bhîma. There is, however, only one among them, and that referring to Bhoja's end, which deserves any notice. It will be discussed below. Regarding Bhoja's wars with the kings of Chedi and Lâța and the Turush kas, nothing more can be said than that they are not improbable. For the first was also, as we have seen, the foe of Vakpati II. and appears as the chief actor in the story of Bhoja's end, while the second was the object of the attacks both of Sîyaka II. and of Vakpati II. The Turushkas are, as always in the inscriptions of this period, the Muhammadans. The expeditions of Mahmud of Ghazni against Somnath and later against Gwalior may very probably have forced Bhoja to fight against him. But it is very unlikely that the armies of Malva should have gained a victory over him. I am unable to say who Indraratha and Toggala, the other two foes mentioned, can have been.

The praise of Bhoja's learning and proficiency in poetry in verse 18 is well deserved. The modern researches in the Indian libraries have brought to light a considerable number of hand-books of, or commentaries on, various Hindu Śāstras, which all bear the name of the Mahārājādhirāja Bhoja and are alleged to have been written by him, no doubt with the help of his Paṇḍits. Besides the well-known Sarasvatīkaṇṭhābharaṇa on poetics and the equally famous Rājamārtaṇḍa on the Yogaśāstra, the Bombay collections contain two works on Jyotisha, the Rājamārtaṇḍa and the Rājamrigānka-karaṇa, and the Samarāngana on architecture. In Tanjore there is the Vidvaj-janavallabha on Jyotisha. The list in the Prabhāvakacharita (written about A. D. 1250) shows that still a good many more works of the same description have to be recovered. A poetical composition by Bhoja, the Śringāramañjarīkathā, is partly

<sup>&</sup>lt;sup>44</sup> Prabandhachintamani, p. 80.
<sup>45</sup> Nos. 342 and 343 of the Collection of 1879-80, and
No. 108 of 1873-74.

<sup>46</sup> No. 356 of the Collection of 1880-81.
<sup>47</sup> Ueber das Leben des Jaina Monches Hemachandra, p. 63 (251).

preserved in a fragment which I found in 1874 in the Bṛihajjñánakosha at Jesalmir. A colophon on fol. 149b runs as follows: इति महाराजाधिराजपरभेष्वरश्रीभोजदेवविरचितायां मृंगारमंजरीकथायां पद्मराककथानिका हादभी समाप्ता ॥ The work is partly in prose and partly in verse.

Regarding the extensive building operations which Bhoja undertook according to verse 20, I am not able to bring forward any corroboration from other sources. But it is very probable that a prince, so fond of display as he was, adorned his capital and perhaps even foreign sacred places with architectural monuments.

The hints regarding Bhoja's end in verse 20 of the Udepur Praéasti agree very closely with those given in the Nagpur Prasasti, and are perfectly reconcilable with Merutunga's story 47 according to which he succumbed to a combined attack of Karna of Chedi and of Bhima I. of Gujarât, or died, just when this attack took place. Both these kings, no doubt, were his contemporaries and his neighbours in the east and in the west. Nevertheless an implicit acceptance of the story has its difficulties. For the Chedi inscriptions do not even hint that Karna worked the destruction of the most famous monarch of the eleventh century. Nor does Hemachandra, who wrote his Dvyáśraya Kávya about 150 years before Merutunga's times, say that Bhima I. had a share in Bhoja's reverses, though otherwise he is anxious to place Bhîma's military exploits in the best possible light. It seems strange that the Chedian court-poets and older Gujarâtî writers should both have forgotten to notice an event which must have reflected so much glory on the ancestors of their patrons. Owing to these considerations I cannot at present give as unqualified an assent to Merutunga's story as I have done on a former occasion. Weither the date of Bhoja's accession to the throne, nor that of his defeat and death, can, I fear, be accurately ascertained. All that can be said regarding the former event is that it must have happened between the date of the composition of Padmagupta's Navasáhasánkacharita about A. D. 1005, and that of Bhoja's war with Jayasimha III. of Kalyani, which latter occurred, as has been shown, between A. D. 1011-12 and 1018-19. It seems probable, however, that it lay closer to the lower than to the remoter of these two limits. For Padmagupta does not mention Bhoja in his poem. This is a certain sign that Bhoja was not grown up at the time when he wrote. For, if that had been the case, Padmagupta would have felt it his duty to put in a compliment for the heir-apparent, as the court-poets invariably do in similar cases. Bhoja may then have been a boy of ten or twelve or even fourteen years, but he cannot have reached as yet the Indian age of majority, his sixteenth year. If I am right in placing the composition of the Navasáhasánkacharita about the year 1005 A. D., the time when Bhoja can have assumed the reins of government must fall about A. D. 1010, or even somewhat later. Further, certain dates during his reign are furnished by his land-grant of Vikrama Samvat 1078 or A. D. 1021-22, by the statement of Berûnî, that Bhojadeva ruled over Dhara and Malva when he wrote his Indica, in A. D. 1030, and by the date in the Rajamrigankakarana, Saka Samvat

<sup>46</sup> I ordered a copy to be made, which, however, has never been sent.

<sup>4</sup> Prabandhachintamani, pp. 117 ff.; K. Forbes, Ras Mala, p. 68 f.

Sir A. Cunningham's Arch. Surv. Rep. vol. IX, p. 107.

<sup>\*</sup> Vikramānkadevacharita, p. 23.

se Professor Sachau's Translation of Al-Berûni's Indica, vol. I, p. 191.

96451 or A. D. 1042-43. For the question when Bhoja died, the most important passage is that in Bilhana's Vikramánkadevacharita, where he says (XVIII, 96):-

"Assuming the voice of the pigeons that nested on the lofty turrets of her gates, Dhârâ cried as it were to him (Bilhana) in pitiful tones: 'Bhoja (is my) king. He, indeed, is none of the vulgar princes. Woe is to me! Why didst thou not come into his presence?"

I still believe that the verse means that Bilhana might have, but did not visit Bhoja for reasons not stated, and that Bhoja was alive when he reached Central India on his travels. If that is so, the death of Bhoja must fall some time after the year A. D. 1062, the earliest in which the departure of Bilhana from Kasmîr can be placed.52 And it agrees with this assumption that Kalhana declares, Rajatarangini, VII, 259 (Calcutta edition):-

# स च भोजनरेन्द्रस दानीलर्षेष विश्वती । सरी तिस्मन्वणे तत्यं दावास्तां कविवासवी ॥

"He (Kshitipati) and king Bhoja, famous for their great liberality (and) sages, were at that moment both equally the friends of poets."

The expression "at that moment" refers to the time after the coronation of Kalasa in A. D. 1062, which is mentioned in verse 233. In estimating the value of Kalhana's assertion, it must be borne in mind that he wrote nearly one hundred years after the time of Bilhana's travels and after Bhoja. He is, of course, not a contemporary witness. But as his statement agrees with Bilhana's, it must be allowed some weight. I do not think that the date Vikrama Samvat 1116 and Saka Samvat 981, assigned to Bhoja's successor Udayaditya in an inscription in the great temple at Udepur, proves anything As Dr. F. E. Hall has stated, so the document is a horribly incorrect scrawl, which, according to lines 13-14, was written by order of one Sagaravarman in Vikrama Samvat 1562, Saka Samvat 1447 (read 1427) or Kali Yuga 4607,4 and it is absolutely worthless for historical purposes.

Regarding Udayaditya our Praśasti states merely that he was a Paramara and Bhoja's successor, and that he freed his country from the enemies who had conquered it. It also implies that he restored a temple or statue of Vishnu in the boar incarnation. Whether he was related to his predecessor or not, does not appear.

#### TRANSCRIPT.

## L. 1. খী নম: মিবায #

गंगांवसंसित्रभुजंगमालवाले कलेन्दीरमलांकुराभा । यक्षृष्ट्रि नसेश्वितकस्ववद्या भातीव भूखे स तवास्तु ग्रंशः ॥ [१॥]

2. सानंदनंदिकरसुंदरसांद्रनांदीनादेन तुंबुदमनोरमगानमानै: । [तृत्वं]त्ववस्वमनि[गं] सुरवासवस्वा यस्वायतो भ-

a According to my copy of the Jesalmir MS. it is बाकी वेट्तुंबन्दी . This is the initial point for the calculations in the Karana.

se See Vikramankadevacharita, p. 23. According to the Rajatarangini, VII, 936, Bilhans left Kasmîr "during the reign of Kalasa."

<sup>10</sup> Jour. Am. Or. Soc. vol. VII, p. 35.

I have before me two impressions prepared by Dr. Führer. From these the accompanying plate has been photolithographed; the title of the plate should be corrected into— Udepur Prassati of the reign of Udayaditya.

Metre, Indravajra. In Pada 3 4 is blurred and is abnormal. The reading is therefore not certain.

- L. 3. वतु व: स सिव: शिवाय ॥ [२॥] अ मूर्डे खिता[श्वसरितीच]मयेव संभीरर्डी गर्मगघटनाइनमाश्रयंती । इष्टालनायवसतां
  - 4. सकलांगतृष्टा पुष्टिं नगेंद्रतनया भवतां विद्ध्यात् ॥ [३॥]<sup>57</sup> गणेभो [व]: सु[खाया]स्तृ निम्नात: परग्रः करे । यस्य नस्वधनावद्य-
  - 5. कंदोच्छित्था दवोदात: ॥ [४] ॥<sup>66</sup> भस्युर्वीप्र: प्रतीचां हिमगिरितनय: सिद्दरंपत्यसिद्देः स्थानं च ज्ञानभाजामभिसत-
  - 6. फलदो उखर्बितः सो उर्बुदास्यः । विम्नामित्रो वसिष्ठादत्तरत व[ल]तो यत्न गां तत्रभावा-व्यक्ते वीरोम्निकंडाद्रिपुवलनिधनं य-
  - 7. चकारैक एव ॥ [५॥]<sup>90</sup>
    मारियत्वा परान्धेनुमानिन्धे स ततो मुनि: ।
    उवाच परमारा — धिंवेंद्रो भविष्यसि ॥ [६॥]<sup>90</sup>
    तदन्ववाये ऽखिनयन्नसंघत-
  - 8. प्रामरोदाञ्चतकोर्त्तिरासीत्। उपेंद्रराजो द्विजवर्भरत्नं सौर्यार्ज्जितीत्तंगतृपत्न[मा]न: ॥ [७॥]<sup>६६</sup> तस्पूनुरासीदरिराजकुंभिकंठीरवो
  - 9. वीर्यवतां वरिष्ठ: । श्रीवैरसिंष्ट्रयतुरर्भवान्तधात्रां जयस्तंभक्ततप्रयस्ति: ॥ [८॥] विस्तिः तस्याद्वभूव वसुधाधिपमौलिमालारत्वप्रभाविदरं-
  - 10. जितपादपीठः । श्रीसीयकः करक्रपाणजलीर्मिमम्नसत्त्रवजी विजयिनां धृदि भूमिपालः ॥ [८॥] त्यादवस्तितक्षीनय-
  - 11. नारविन्दभास्तानभूत्करक्रपाणमरीचिदीप्रः । त्रीवाक्पतिः सतमखानुक्रतिस्तुरंगा गंगासमुद्रसन्तिस्तानि पिवस्ति यस्त ॥ [१०॥]

57 Metre, Vasantatilakā. Read शंभीर : • वसतां.

\*\* Metre, Sragdhard. The shape of the second sign is a little abnormal. The left half of the bracketed letter is gone.

- 60 Metre, Anushtubh. Restore परमाराच्यः पाचिनेन्द्री.
- Metre, Upajāti. Read 1410. The last syllables look like- 1:
- a Metre, Indravajra. Read वैरिसंइं
- a Metre, Vasantatilaka. Read अत्वज्ञी.
- " Metre, Vasantatilaka. Read "श्रतमकानुक्रवि"

<sup>56</sup> Metre, Vasantatilakā. Read <sup>o</sup>लावश्राम<sup>o</sup>; वेश्रा; त्रिव:. The first consonant of बुलंति is destroyed and the second looks like ठी; पनित्रं is not certain.

<sup>38</sup> Metre Anushtubh. The bracketed letters are almost completely gone. After this verse follows a ruds symbolical figure and then another two vertical strokes, indicating that the Mangala is finished.

Scale 1-3rd of original.

W Griggs, Photo-Litho.

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- L. 12. जातस्तस्माद्देरिसिंडोन्थनाचा लोको बूर्त [वचट]स्वामिनं यं। श्रतीर्व्वर्मं धारयासेर्बिंड त्य श्रीमद्वारा सूचिता येन राचा॥ [११॥]<sup>66</sup> तस्मा-
  - 13. दभूदरिनरेखरसंघसेवागर्ळं क्षजेंद्ररवसुंदरतूर्यनादः । श्रीक्षंदेव इति खोष्टिगदेवलक्की जग्राक्ष यो युधि नगादसमप्र-
  - 14. ताप: ॥ [१२॥]<sup>66</sup> पुत्रस्तस्य वि[भू]षिवाखिलधराभोगो गुणैकास्पदं सीर्याकान्तसमस्तसत्वुविभवाधिव्याद्यवित्तोदय: । वकृत्वो -
  - 15. च्वतवित्ततर्क्षत्रज्ञनप्रज्ञात्रणा[स्त्रा]गमः
    श्रीमद्दाक्पतिराजदेव दति यः सिद्धः सदा कीर्च्यते ॥ [१३॥]<sup>67</sup>
    कर्षाटकाटकोरल -
  - 16. चोलिशिरोरत्वरागिपदकमल: । यस प्रणियगणार्थितदाता कल्पद्रमप्रस्थ: ॥ [१४॥]<sup>88</sup> युवराजं विजित्याजी इत्वा तद्दा-
  - 17. हिनीपतीन् ।
    खद्ममूर्वीकृतं येन विपुर्यो विजिगीषुणा ॥ [१५]<sup>®</sup>
    तस्थानुजो निर्ज्ञितङ्गणराजः त्रीसिंधुराजो विजयार्ज्जि-
  - 18. तत्री: ।
    त्रीभीजराजीजिन येन रहं नरीत्तमाकम्पकदितीयं ॥ [१६॥]
    भा कैलासान्मलयगिरितो ऽस्तोदयादिहयादा
    भुक्ता पृष्टी पृष्ट्-
  - 19. नरपतेस्तुखरूपेष येन ।

    उद्मुखोर्बीभरगुरु[ग]णा लीलया चापयच्या

    चिप्ता दिन्न चितिरपि परां प्रीतिमापादिता च ॥ [१७॥]

    साधितं विश्वितं दत्तं
  - 20. भातं तदात्र केनचित् ।
    किमन्यत्कविराजस्य त्रीभोजस्य प्रयस्वते ॥ [१८]<sup>73</sup>
    चेदीम्बरेंद्ररथ[तोम्म]ल[भीमसु]स्थान्तर्काटपतिगूर्कारराट्तुर-
  - 21. ष्कान् ।
    यङ्गत्यमात्रविजितानवलो[का] मौला दोष्णां वलानि कलयंति न [योषु]लो[कान्] ॥ [१८॥]<sup>73</sup>
    केदाररामेखरसोमनाय[सुं]डीरकालानलबद्र-

4

<sup>&</sup>quot; Metre, Salini. The bracketed letters are badly damaged.

<sup>66</sup> Metre, Vasantatilaka. Read "नरेश्वर"; सेगा.

<sup>47</sup> Metre, Sardulavikridita. Read विमूचिता ; the मू is not recognisable ; read श्रीय ; , श्रव्याक्षमवाधिकाव्यवित्तीहवा .

Metre, Arya.

<sup>\*</sup> Metre, Anushtubh. Read আর ক্রমান্তরী.

<sup>70</sup> Metre, Upajāti.

<sup>71</sup> Metre, Mandakranta. The first syllable of sent is very doubtful; read equation.

<sup>73</sup> Metre, Anushtubh

<sup>73</sup> Metre, Vasantatilakâ. The bracketed letters are all more or leas doubtful, ब्लीउन may have been वसीउन or ब्लीउन ।

L. 22.

सत्वै: [١]

सुराय[यै]र्व्याप्य च यः समन्ताद्यधार्थसंत्रां जगतीं चकार ॥ [२०॥]<sup>7</sup> तत्नादित्यप्रतापे गतवित सदनं स्वर्मिणां भर्मभक्ते व्याप्ता धारेव धात्री रिपति-

23. मिरभरैमौंननीकस्तदाभूत् । विश्वस्तांगी निङ्खोद्गटरिपुति[मिरभ]रं खडूदंडांसुजानै-रन्धो भास्तानिवीयन्युतिसुदितजनास्नोद-

24. यादित्यदेव: ॥ [२१॥] 75

येन धरणीवराष्टः परमारेणे[हृती] निरायासा $[\pi]$ ।  $[\pi स्वैतस्या भू]मेर्हारो वत कियनावः ॥ <math>[77]^{76}$  किंवान्य —  $[77]^{76}$ 

## TRANSLATION.

Om, adoration to Siva!

(Verse 1.) May that Sambhu tend to thy welfare, on whose head the pure crescent of the moon looks like a sprout of the creeper of paradise that is desired by the worshippers, (standing) in a basin of snakes sprinkled by the water of Ganga !79

- (2.) May that Siva conduce to your happiness, before whom the harlots of the abode of the gods <sup>79</sup> needs ever dance to the sound of the loud, beautiful time beating of joyful Nandin's hands and to the tunes of Tumburu's soul-enchanting songs!
- (3.) May the daughter of the mountain (*Parvati*) grant you prosperity,—she who, out of jealousy, as it were, of the aërial river (*Gangā*) that rests on Sambhu's head, firmly clings to one half of his body, joining hers (to his), and who feels pleasure in every limb when she sees the subjection of her lord!<sup>80</sup>
- (4.) May Ganesa grant you happiness, in whose hand a sharp axe is raised in order to cut off, as it were, the root of the great sinfulness of his worshippers!
- (5.) There is in the west a son of the Himâlaya, that lofty mountain, called Arbuda (Âbû), that gives the desired reward to those possessing (true) knowledge, and (is) the place where the conjugal union of the Siddhas is perfect. There Viśvâmitra forcibly took from Vasishtha (his) cow. Through his (Vasishtha's) power a hero arose from the firepit, who singly worked the destruction of the enemy's army.
- (6.) When he had slain the enemies, he brought back the cow; then that sage spoke: "Thou wilt become a lord of [kings, called] Paramara."

<sup>74</sup> Metre, Upajati. Read रामेंबर. The first syllable of .संदीर. is doubtful; समजाय looks like समझाय.

<sup>75</sup> Metre, Sragdhara. Bead विश्वला ; •दंबाग ; in the eighth syllable of the last Pada only the ल is quite certain.

<sup>76</sup> Metre, Arya. The bracketed letters are partly very difficult to recognise.

<sup>77</sup> The bracketed letters are doubtful.

<sup>78</sup> Šesha being coiled round Šiva's neck, forms an álavála or basin which retains the water of Ganga when it flows from the head of the deity. The crescent of the moon on Šiva's head elsewhere is compared with the bijánkura, the seed-sprout, of the world; see, e.g., Bhoja's land-grant, Indian Antiquary, vol. VI, p. 53, verse 1. Strictly gangambrityadi qualifies mūrdhni.

<sup>79</sup> I.e., the Apsarases.

<sup>30 &</sup>quot;When she sees the subjection of her lord," i.e., when she sees that, being united with her, he cannot escape and first with Ganga.

a The verse alludes to the existence of Saiva mathas, or monasteries.

- (V. 7.) In his line there was Upendrarâja, whose fame was proclaimed by the immortals, satisfied by the multitude of all sacrifices,—who was a jewel among the twiceborn and gained high honour of kinghood<sup>52</sup> by his valour.
- (8.) His son was a lion for the elephant-like hostile kings, the best of heroes, the illustrious Vairisimha, who composed his own eulogy by (erecting) pillars of victory (everywhere) on the earth that is bounded by the four oceans.
- (9.) From him sprang the illustrious Styaka, a prince (standing) in the first rank of conquerors, whose footstool was resplendent and coloured by the rays of the jewels in the diadems of kings,—(he) the crowd of whose enemies was submerged in the waves of the water of the blade in his hand.<sup>91</sup>
- (10.) From him sprang the illustrious Vâkpati, a sun for (those) water-lilies, the eyes of the maidens of Avanti, (he who was) resplendent with the rays of the sword in his hand, who resembled Satamakha (Indra), and whose armies drank the waters of Ganga and of the ocean.<sup>85</sup>
- (11.) From him was born Vairisimha, whom the people call by another name, the lord Vajrața; by that king famous Dhara was indicated, when he slew the crowd of his enemies with the sharp edge (dhara) of his sword.
- (12.) From him sprang he who is called his glorious majesty Harsha, the sound of whose trumpets was beautiful like the noise of the roaring of mighty elephants in the armies of numerous hostile kings, he who, equalling the snake-eater (Garuḍa) in fierceness, took in battle the wealth of king Khoṭṭiga.<sup>57</sup>
- (13.) His son who, (being) the sole abode of good qualities, adorned the whole globe of the earth, the growth of whose riches was proportionate to the deposits of wealth (which he received) from all foes that were conquered by his bravery, who, cultivating eloquence, high poetry and the art of reasoning, completely mastered the lore of the Sastras, was he who is ever praised by the virtuous as his glorious majesty Vakpati;
- (14.) He whose lotus-feet were coloured by the jewels on the heads of the Karnatas, Latas, Keralas and Cholas, and who possessed the fame of a tree of paradise, since he granted to a crowd of supplicants whatever they desired;
- (15.) Who, conquering Yuvarāja and slaying his generals, as victor, raised on high his sword in Tripuri.
- (16.) His younger brother was the illustrious Sindhuraja, who conquered the king of the Hūṇas and who gained glory by his victories. He begat the illustrious Bhojaraja, a jewel without a rival, (a hero) who caused the best men to tremble.
  - (17.) He, who resembled king Prithu, possessed the earth up to Kailasa, up to the

35 "Coloured" because the diadems of the prostrate kings contained rubies and other coloured stones.

so "By that king famous Dhara was indicated," i.e., smiting the foe with the edge (dhdrd) of his aword the king indicated that Dhara belonged to him.

\*\* The translation follows the emended reading which I have proposed in the notes to the text.

ec Or "the bonour of exalted kinghood."

<sup>&</sup>lt;sup>34</sup> For the last phrase compare verse 7 of the *Prafasts* of Hemachandra's grammar, *Ueber das Leben des Jaino Mönches Hemachandra*, p. 66 (234).

so "A sun for (those) water-lilies, the eyes of the maidens of Avanti," i.e., who made the young women open their eyes wide with joy and surprise at his beauty, just as the sun causes the day-lotuses to open their flowers.—"Whose armies drank the water of the Ganga and of the ocean," i.e., who made victorious expeditious as far as the Arabian Sea in the west and as far as the Ganges in the east. No historical inference can be drawn from such a vague statement.

<sup>&</sup>lt;sup>57</sup> The snake-cater Garuda was the cognisance of the Paramaras; see the facsimiles of Vakpati's and Bhoja's landgrants, Indian Antiquary, vol. VI, loc. cit. Naga is given in the Koshas as a synonym of naga.

Malaya hills, and up to the two mountains of the setting and the rising sun; he scattered in (all) directions the weighty crowd of earth-supporters, so easily uprooting them with the shaft of his bow, and gave highest joy to the earth.

- (V. 18.) He accomplished, ordered, gave and knew what (was) not (in the power) of anybody else; what other praise can be given to illustrious Bhoja, the poet-king?
- (19.) Seeing the Karnatas, the lord of Lata, the king of Garjars, the Turushkas, chief among whom were the lord of Chedi, Indraratha, Toggala(?) and Bhima, conquered by his mercenaries alone, his hereditary warriors thought only of the strength of their arms, not of the numbers of the fighters.
- (20.) He made the world (jagatí) worthy of its name<sup>2</sup> by covering it all around with temples, dedicated to Kedareśvara, Rameśvara, Somanatha, Sumdira(?), Kala, Anala, and Rudra.
- (21.) When that devotee of Bharga (Siva) whose brilliancy resembled that of the sun, had gone to the mansion of the gods, the earth, like Dhârâ, was filled with dense darkness, his foes, (and) his hereditary warriors became infirm in body. Then arose<sup>60</sup> king Udayâditya, another sun, as it were, destroying the dense darkness, the exalted foes, with the rays issuing from his strong sword, (and thus) gladdening the hearts of his people by his splendour.
- (22.) Lo! how easy was the rescue of this earth for that Paramara, by whom the primeval boar was restored without a difficulty.

(23.)

## XXIX.—THE NEW INSCRIPTION OF TORAMANA SHAHA.

### BY G. BÜHLER, PH.D., LL.D., C.I.E.

The present edition of the inscription of Toramana Shaha, or Shahi, Jaavla has been prepared according to two paper impressions furnished to me by Dr. Burgess. The inscription, which was found at Kura in the Salt Range and is now in the Lahore Museum, is incised on a sandstone slab, measuring 2'4" by 1'8", the lower part of which, about six inches in height, has been left blank. The inscription consisted of thirteen lines of unequal length, the first three of which have been seriously injured at both ends, while the right-hand portion of the twelfth and the thirteenth seem to have been obliterated by the writer of the original and to have been partly re-written. A good many strokes are visible on the injured portions. But I do not dare to propose any restoration.

The characters resemble those found in the older Buddhist nail-headed inscriptions

<sup>39 &</sup>quot;The weighty crowd of earth-supporters," i.e., numerous powerful kings. The words seem to have been chosen in order to play on the word urvibhara, which can mean both 'a prince' and 'a mountain,' and in order to indicate that Bhoja resembled king Frithu who pushed the mountains as under with his bow.

which strongly reminds one of the late Sir Cowasji Jahangir's complaint in the Bombay papers that the unfinished Victoria Museum was inhabited "by owls, bats and other vultures." For the Chedisvara did certainly not belong to any one of the nations named in the second compound karnatetyatis.

si Regarding the technical meaning of maula and bhritya see Kamandaki, Niti Sara, XVIII, 4.

<sup>32</sup> Jagati means both 'the world' and 'a site for buildings,'

<sup>23</sup> In the text there is no finite verb, and the author probably wishes asit to be understood.

<sup>&</sup>quot;By whom the princeval boar was restored," i.e., who restored a temple or statue of Vishuu in the boar incarnation. As the king could do that, the feat of the boar, the bhumer uddharah, the uplifting of the earth out of the waters, was of course a small matter for hun.

of the Gupta period, but show certain peculiarities. Very characteristic are the curves attached to the left-hand limbs of ga and  $\delta a$ , the peculiar angular form of the sa, the horizontal stroke of which has been attached to the left-hand limb and forms with it a triangle open at the top just as in the modern handwriting of Rajputana. The roundness of ra is likewise remarkable. The language is the mixed dialect, incorrect Sanskrit strongly modified through the influence of the vernacular Prakrit, which once used to be called the Gatha dialect on account of its occurrence in the metrical portions of the sacred writings of the Northern Buddhists. In my opinion it has been produced by the efforts of half-educated people to write the sacred language of the Brahmans. The earliest specimens usually show the greatest number of abnormal forms. Those occurring in this inscription have been discussed in detail in the notes to the translation.

The object of the inscription is to record the construction of a Buddhist monastery by one Rota-Siddhavriddhi, the son of Rotta-Jayavriddhi, for the teachers of the Mahisasaka school.

The donor states (1. 7) that his father was honoured by the lord of Naschira, either a town or a district, and was the lord or manager of many Vihâras (see note 19) to the translation). The inscription was incised during the reign of the king of kings, the great king Toramana Shaha, or Shahi, Jauvla, to whom and to whose family the donor wishes to make over a share of the merit gained by his pious gift. The date is unfortunately not readable with the exception of the month and of the day, the second tithi of the bright half of Margasiras. This circumstance makes it impossible to accurately fix the age of the inscription. On palæographical grounds it may be assigned to the fourth or the fifth century. I am not able to assert that the Toramana of our inscription is identical either with the Toramana of the Eran inscription or with the Toramana of Kaśmir, who is mentioned by Kalhana and who has left behind so many coins inscribed with Gupta characters. The fact that this Toramana bears the title or surname Shaha or Shahi and receives the epithet Jaûvla which may be a tribal name or a Biruda, is, it seems to me, sufficient to prevent the identification with the other Toramanas, who are not characterised in this manner. All I would say regarding him is that he ruled over north-western India, and that he was an independent king. The latter point is indicated by his title  $r\delta j\delta [dhi]r\delta ja$ , 'king of kings.' or, more accurately, 'superior king of kings.' It is also highly probable that he was not a native Indian. The name Toramana is neither Sanskrit nor Prakrit, but in all probability a foreign one. Professor J. Karabacek of Vienna informs me that it is Turkish. where töramán, tűramán or töremen means 'a rebel or insurgent'; and he is inclined to connect Jaûvla with jel, 'a falcon.' A Laga-Turman is mentioned by Alberûnî, vol. II, p. 13 (Sachau's translation), as the last king of the Thibetan (?) or Turk Shahi dynasty of northern India, among whom was Kanik (Kanishka?).

### TRANSCRIPT.

L. 1. 
$$-[\tau]$$
 —  $\tau$  निम्न निम

¹ The letters placed between brackets are very taint and partly doubtful. The first title seems to have been বাজাবিবাস.

আহি, originally suggested by Mr. Fleet, is plain on the second impression. Probably অভ্যাহাটি has to be restored according to a suggestion of Mr. Fleet. I read originally জ্ঞান - - স্থ

<sup>2</sup> The bracketed letters are very doubtful with the exception of the syllable ₹ suggested by Mr. Flect.

- L. 3. -- वर यवियातधानाध्ययनमोत्त्रवित्तानुकूले प्रदि[ष्ट -- -- -- [न]-
  - 4. चने भगवतो बुडस्य देवातिदेवस्य सर्वपापपरिश्वीनसर्वपुत्यसमुद्रत[स्व]
  - 5. तीर्चसमारार्चवसत्वानां तारयिता दशवसवितनधतुवैशारवाचतसप्रतिसं[विदा]
  - 6. षष्टाद्यावेचीकाञ्जूतधर्मसमन्त्रागतस्य सर्वसत्ववत्सत्तमशाकाविकस्य बु-
  - 7. ब्रामुखवात्र्दिंगे भिन्नुसंघे देयधर्मीय विशारप्रतिष्ठापन नसीरपतिप्रयस्ता-
  - 8. दारितनामधेयविशेषष्ट्रवि: रोष्ट्रजयप्टवि भनेकविद्यारसामिनी सत्पुर्वेच यदव्र पुख्यं तद्रवतु
  - 9. [मा]तापित्रो भाषायकपोषकचित्रस्य जंबुद्दीपस्य दर्भयितारो भवेभावप्रत्यंग्रतायास्तु तथा विकारस्वामिनो
  - 10. रीटसिद्धश्चि सर्वेषां भातराणां भगिनीनां पत्नीनां प्रताणां दुष्टितृणां महाराजतीरमाणपाहज-जुतुः स-
  - 11. विषां देवीनां राजपुताणां राजदुष्टितानां च सर्वसत्वानां चनुत्तरज्ञानावासये चयं पुन विद्वारस्वी -
  - 12. पकरण चातुर्दिये भिच्नसंघे परिषष्ठे चाचार्यभद्दीय[ासकानां सावकपु] -- हेण [चाचा]
  - 13. ーニーオーーーーー

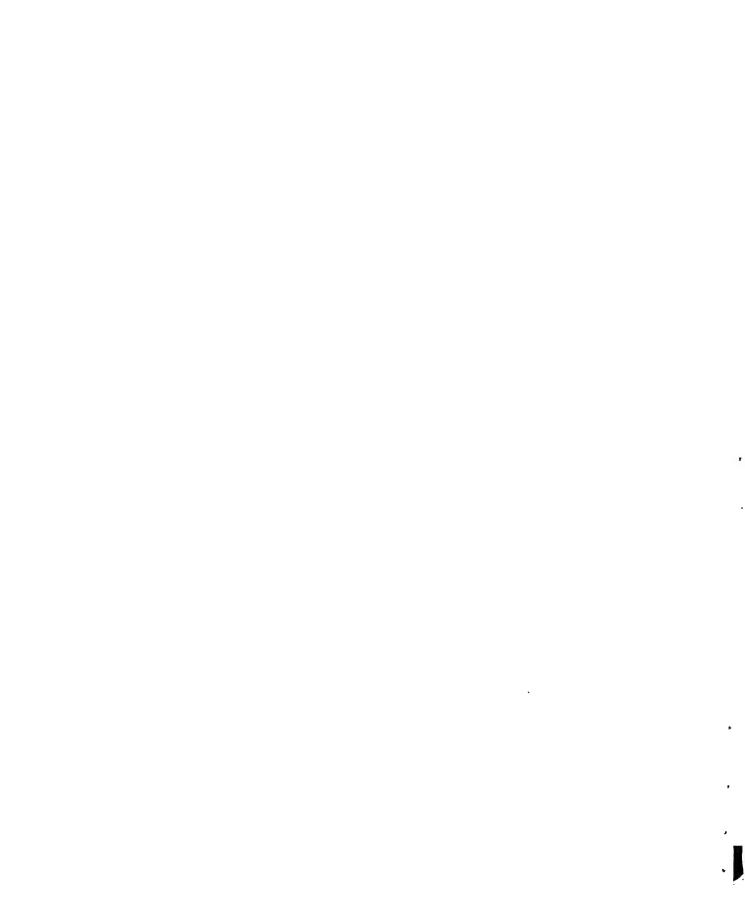
#### TRANSLATION.

In the prosperous reign of the king of kings, the great king Toramâna Shâhi Jaû-; in the..... th year, on the second (lunar day) of the bright half of the month of Mārgaśiras. Under the . . . . Nakshatra, which is propitious for pure, tranquil meditation, study and reflection on salvation . . . . . this appropriate and meritorious gift, the erection of a Vihâra for the congregation of the monks of divine Buddha, the god of gods, freed from all sin and endowed with all holiness, the saviour of beings that have crossed the ocean of births, who possesses the power of the ten powers, who

- 3 There is large blank space between द and बातिदेवल.
- The second sign of चतुनेशारण। is injured, and the reading may be चलनेशारण।. In that case it would be a mistaktor चलारिये।. The Anusvara of भित्यं विद्या is doubtful and the last two letters are very faint. But the reading is nevertheless certain.
- \* Some strokes are attached to the \$ of •वियोगा• which may be meant as a correction, the usual form of the word being देखिया.
- Between w and বুলাআৰা there are two short strokes —, as if something had been lost. But the word is complete.
- 7 There is a vertical stroke to the left of the ব of বাংৰাৰ which either may have been an d-stroke or a continuation of the upright of ব. The ব of সহীয়াবাহাৰ is abnormal and looks like আ. Nevertheless the reading seems certain. The bracketed letters of the latter word and those following seem to have been written under a line of intentionally obliterated characters. It also looks as if the characters of line 13 had been defaced intentionally.
- In accordance with the usage of the mixed dialect, the Anusvaras of deyadharmoya and vihárapratishthápana have been left out. With respect to the word deyadharmoy I accept Mr. Fleet's correction of the translation, Corpus Inscr. Indivol. III, p. 25, note, and now translate more closely by 'appropriate and meritorious gift,' though it may be doubted whether 't conveyed to the ordinary mind any other meaning than 'a gift which secures merit.' Vihárapratishthápana, 'the erection of a Vihára,' is not an appropriate expression. It ought to have been simply 'a Vihára.'
  - The epithet deratidera, 'the god of gods,' is regularly applied to Buddha; see, e.g., Minayeff, Maharyntpatti, I, 15.
- » Sarraphpaparikshina and sarrapunyasamudgata are compounds formed on the model of the classic agnythita for thitdgmi, etc.; see Panini, II, 2, 37.
- "In tirnasasdrámavasatrándm, saséra stands for samsdra; see above, note 8. Tárayitá ought to be either tarayita or tárayitri accordingly as it may be intended for a separate word or for a part of a compound. The latter is the more probable explanation. For the substitution of a nominative for the stem is common in the mixed dialect.
  - 12 I read originally samatragatasya. Samanragatasya is Mr. Fleet's suggestion.
- Dasabalabalina is either a new a-stem formed from dasabalin or a genitive with the omission of the Visarga; compare below matapitro (1. 9). Regarding the ten powers of Buddha see Dharmasamgraha (Anecdota Oxoniensia. vol. I, part v), No. lxxvi, and Professor Max Müller's notes thereon.

अ मियामप्रधाम १८० है। है एक राम प्रतिमान के अपने प्रतिमान है। इस १ कि १ अपने १९ में १९ में १९ में १९ में १९ में できなとれるのでなるできないのでものなるから 1 E + + O TOUR A DU DUX A.A. डतर वस्त्र प्रमध्याया

J. Burgess, fect



has attained the four subjects of confidence,<sup>14</sup> the four analytical sciences,<sup>15</sup> the eighteen independent conditions,<sup>16</sup> the supernatural condition,<sup>17</sup> who cherishes all creatures and is most compassionate,—of which (congregation) Buddha is the chief and which comes from the four quarters of the world,—(has been made) by the virtuous son of Rotta-Jayavriddhi,<sup>18</sup> the lord of many Vihàras,<sup>19</sup> whose name, praised and honoured by the lord of Naśchira, (indicates a) particularly (great) prosperity.

Whatever merit (there is) in this (act), may it be for the attainment of supreme knowledge by (my) parents, the instructors of Jambûdvîpa that is famous for nurses and nourishers,—(their) share being a preferential one,—21 moreover by all the brothers, sisters, wives, sons and daughters of the lord of the Vihâra Roţa-Siddhavriddhi, 22 by all the queens, princes and princesses of the great king Toramâna Shâha Jaûvla 24 (and) by all creatures. But this benefaction by a Vihâra (is) for the congregation of the monks of the four quarters, for the acceptance of the teachers, the Mahî-sàsakas. By the son of Sâddhaka.

<sup>14</sup> If chaturaisaradya is the correct reading, the form chatu for chatul or chatur is Prakritic. Regarding the four subjects of confidence, see *Dharmasamgraha*, No. lxxvii. The translation is that of Childers' Pali Dictionary, sub voce vesarajja.

is Chatasrapratisamvida is a monstrous form for chatushpratisamvid, in which the mutilated inflected form of the nominative has been preserved; compare above tarayita. Regarding the four analytical sciences, see Dharmasumgraha, No. li.

<sup>16</sup> Regarding the eighteen independent conditions, see Dharmasamgraha, No. lxxix.

<sup>&</sup>lt;sup>17</sup> I translate adbhutadharma according to its etymological sense. The Dharmasamgraha, No. lxii, and other works know the word as the name of one of the nine kinds of scriptures. It cannot have that meaning in this passage.

I take Rotta, which stands here before Jayarriddhi and appears below 1. 10 in the form Rota before the name of the donor Siddharriddhi, to be the name of a caste, clan, or family. The case termination of the preceding "višesharriddhi, is, of course, utterly wrong. It ought to be "vriddhe, as the next following word shows. Addrita is the perfect past participle of the causative of âdri.

<sup>&</sup>lt;sup>19</sup> The expression anekavihârasvâmino, 'of the lord of many Vihâras,' indicates that Rotta-Jayavriddhi superintended several monasteries. The explanation of vihârasvâmin is given in Beal's Life of Hinen-Triang, int. p. xxvi. See also Fleet, Corpus Inscriptionum Indicarum, vol. III, pp. 263, 272, note 3.

Dursayitare evidently is to be taken with matapitre and, like the latter, a genitive of the dual. Its irregular fermation from the strong stem has many analogies in the mixed dialect. The meaning of the phrase seems to be that, though India possesses many tender mothers and dutiful fathers, yet all can learn something from the donor's parents.

The translation of agrebhávapratyamsatáyás tu by "(their) share being a preferential one" is only according to the general sense. Literally it means "but according to the condition of a preferential share." Agrebháva stands for agrebhava. Regarding pratyamsa, see the Index to the Divyávadána, ed. Cowell and Neill.

<sup>&</sup>lt;sup>22</sup> The uninflected base *Rotasiddhavriddhi* has to be taken in the sense of a genitive as the preceding *vihârasvâmino* indicates. The form *bhrâtarânâm* is derived from an a-stem *bhrâtara*, formed according to the analogy of numerous Prâkrit forms.

<sup>&</sup>lt;sup>23</sup> The incorrect form rajadukitanam, derived from an a-stem dukita, is particularly interesting as the correct Sanskrit form dukitrinam occurs in the preceding line 10. It proves the utter loss of all feeling for the rules of the language.

<sup>3</sup> The nominative Torandnashdhajadrlah has to be taken in the sense of a genitive governed by the following

<sup>&</sup>lt;sup>25</sup> Upakarana stands for upakaranam and, though a neuter, is connected with the masculine of the pronoun ayam. Puna is the ancient Prakrit form for puna .

The fact that the Mahisasakas, one of the subdivisions studying the Hinayana, were settled in the Paujab, is known from Hiuen-Tsiang's description of the country; see Beal, Si-yu-ki, vol. I, p. 121. The meaning of the last sentence seems to be that all Buddhist monks shall participate in the use of the Vihara, but that it is specially made over to the Mahisasaka teachers. The Mahisasakas formed one of the five branches of the Sarvastivada or Vaibhashika school.

# XXX.—AN UNDATED PRASASTI FROM THE REIGN OF MAHENDRAPALA OF KANAUJ.

BY G. BÜHLER, PH.D., LL.D., C.I.E.

A portion of the subjoined inscription was discovered many years ago by Mr. Bowring at Puhoa, together with the grant of the horse-dealers, dated [Sriharsha] Samvat 276, in the reign of king Bhoja (onte, p. 184), and was published, together with the latter, by Dr. Rajendrald Mitra in the Journal of the Asiatic Society of Bengal, vol. XXII, pp. 675 ff. Of late the whole document has been recovered, and the circumstances leading to its recovery are as follows. Dr. Burgess found that the stone slab, on which it is incised, was fixed in the wall of a house, in the bazar, belonging to a Siddh, close to the jamb of a door, and was used as a seat. As this jamb partly rested on the slab and covered a portion of the inscription, Dr. Burgess got Mr. Rodgers, the Archæological Surveyor in the Panjab, to try to prevail on the owner of the building to allow the slab to be removed. The latter, however, was unwilling to allow this, and Mr. Rodgers was then asked to undertake further negotiations and to get the countenance of Mr. Drummond, the Deputy Commissioner of Karnal, in either purchasing the slab or in exchanging it for another that would do the same service to the owner. Through the kind offices of Mr. Drummend the stone was finally secured and sent to the Lahore Museum, where Mr. J. L. Kipling, C.I.E., took two excellent paper-impressions, which were forwarded to Dr. Burgess by Mr. Rodgers and made over to me for preparing a new edition of the inscription. The rescription is now complete, while in the copy used by Dr. Rajendralal about one third of each line-its left-hand portion-was missing.

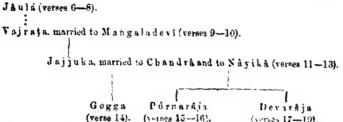
Judging from the impression, the slab on which the inscription is incised measures 36 inches by 24. The stone-mason has done his work with great care; for there are very few Indian epigraphical monuments which show an equal amount of neatness and artistic finish in their execution. Owing to the rough treatment which the stone has undergone, a certain number of letters have, however, been either obliterated or become indistinct. Lines 3—7 have lost from four to seven letters at the beginning; in lines 1—6 the letters 17—21 on the left-hand side have been partly rubbed out, and lines 20—21 have lost a piece out of the middle. Moreover, a number of single letters and small groups have been defaced in various places on the right-hand side of the inscription. It is, however, fortunately possible to restore most of the lost signs with some degree of certainty by conjecture.

The characters of the inscription are of the ordinary Nagari type, current in Northern and Western India during the ninth and tenth centuries; and they resemble most closely those of the horse-dealers' grant, mentioned above. The superscribed matras show, however, ornamental additions, similar to those used in the Jhalrapatan Prasasti (Indian Antiquary, vol. V, p. 180), and the same ornaments appear occasionally in the tails of some letters (see, e.g., note 10 to the transcript). The language is very good Sanskrit and throughout metrical. As regards the orthography, the constant substitution of vo for ba and the frequent use of the Ichramáligo and Upadhmániga deserve to be noted, as well as some rather unusual sinchis,—e.g., in samanládyatu for samanládyatu, line 4; sassrímán for sa sa imán, line 5; nermánádice for nirmánádice, line 12; satphalánammramártih, line 15; and so forth.

<sup>1</sup> See Cunningham's Archaelogical Survey of India Reports, vol 11, p. 225, and vol. XIV, pp. 161, 102.

The object of the inscription is to record the building, it would seem, of a triple temple of Vishņu, and it contains a so-called *Praiasti* or culogy, as is expressly stated in verse 26. It opens with a mangala of four verses, verses 1—2 being addressed to Vishņu, verse 3 to the Kurukshetra, and verse 4 to the sacred stream Sarasvati, which flows near Prithûdaka—Pehoa. Verse 5 praises the ruling king of the country, Mahendrapâla.

The next portion of the poem (verses 6-19) gives an account of certain members of the Tomara family (verse 6), the last three of which dedicated the temple mentioned in the inscription. The pedigree of the Tomaras enumerated is as follows:—



Regarding Jaula it is said that he was a viija, 'obtained prosperity by looking after the affairs of a king,' and built many temples. It appears, therefore, that he was in the civil employ of some king or other, and received, as was often the case with ministers and other high officials, the title of raja. How many generations intervened between him and Vajrata, the next person mentioned, cannot be made out. But the remark (verse 9) that the family was "the home of joyful, prospering intimates of kings," indicates that its members continued to hold high places in the service of their sovereigns. The same seems to have been the case with Vajrața, who, it is alleged, "gained a lofty exaltation through most pure business transactions." Jaula's title was probably likewise inherited by his descendants, since Gogga is called bhunathah, 'protector of the earth,' which appellation may be considered as a poetical rendering of the more prosaic raja. If the general description in verses 11-19 may be trusted, Jajjuka and his three sons entered the military service of their sovereign. For nothing is said of their success in business, but their bravery and their victories over their enemics are highly extolled. Verse 20 states that the three brothers built 'here,' i.e., in Pehoa, temples of Vishnu, and verse 21 attributes '(that) in the middle' to Gogga, (that) at the back to Parnaraja, and (that) in front to Devaraja.' Nevertheless verse 22, which contains the usual wish for the long duration of the building, speaks only of one single temple (idam byatanam). The only possible solution of this contradiction seems to be that the structure was a triple temple, containing three statues and three adyta, united under one roof. Temples of this description do occur elsewhere, and we still have a very fine specimen in the famous Vastupâlavihâra on Mount Girnâr.

The next verse (23) gives the name of the architect, Achyuta, son of Ràma, who was a native of Kâmboja, or a Kâbuli. Verse 24 enumerates the names of three villages. Yakshapâlaka, Gejjara, and Pâțala, which were assigned for the bhogu of the deity.

<sup>&</sup>lt;sup>2</sup> Compare the position of the culogy of king Jayachebandra in the Enijoath Profasti, No. II. ante. p. 112, which likewise follows immediately after the mangala.

<sup>&</sup>lt;sup>3</sup> See Burges's Archael gical Surv. Rep. Western India, vol. II, pp. 169 ff. and Fergusson's India and Eastern Architecture, p. 232, where the building is called the temple of Vastupula and Tejpula. [Other examples occur in the Dekhan, as, for example, the temple of Manakesvara at Indianals—I II]

i.e., for the service of the temple; and verse 25 exhorts future princes to respect this donation. In verse 26 the poet gave his own name which, unfortunately, has not been fully preserved. It began with mu and contained three syllables. The poet's father was Bhatta Râma. The name of the mason (verse 27) who incised the inscription—. âlâditya—is likewise mutilated; that of his father Durlabhâditya has been preserved.

Though the inscription is not dated, its age can yet be fixed within very narrow limits. For the paramount sovereign Mahendrapâla, whom it mentions, belonged without doubt to the dynasty of Kanauj, and was the successor of the Bhoja who, according to the Pehoa grant of the horse-dealers, ruled in A. D. 882. Professor Kielhorn's article on the Siyadoni inscription, ante, p. 171, establishes the following series of sovereigns who ruled at Kanauj during the second half of the ninth century and the first half of the tenth.

- 1. Bhoja, A. D. 862, 876, and 882.
- 2. Mahendrapala or Mahindrapala, A. D. 903 and 907.
- 3. His son Kshitipala or Mahipala, A. D. 917.
- 4. His son Devapala, A. D. 948.

The identity of our Mahendrapâla with the second sovereign of this list is proved (1) by the fact that the inscription belongs to Pehoa, which, as the grant of the horse-dealers shows, formed part of the kingdom of Kanauj, and (2) by the close resemblance of the letters of our inscription to those of the grant just mentioned, which makes it impossible to assume that they are separated by a long interval. If this identification is admitted, our *Praéasti* must have been incised between A. D. 882 and A. D. 917.

With respect to the four Tomaras, mentioned in our inscription, I may add that they possibly may have been in the employ of the kings of Kanauj. But, as no direct statement to that effect occurs, it is impossible to be positive. For Prithūdaka—Pehoa was a place of so great sanctity, that even pious men from distant countries may have built temples there; and if strangers did so, their inscriptions, as a matter of course, would mention the ruling king of the country. Equally uncertain remains the relation of these Tomaras to the Tomara dynasties which reigned at Delhi and in Central India. But the early occurrence of the name of this race in Northern India still possesses some interest, and may hereafter, when more documents bearing on the history of the Tomaras are found, become of importance. Though the positive historical results, obtained from this *Prabasti*, are not very important, its complete publication has nevertheless some value, as it shows how entirely unfounded were the curious deductions made from the earlier imperfect edition. Its contents are now perfectly reconcilable with the information furnished by the other contemporaneous documents.

TRANSCRIPT.

## L. 1. भी नमी माधवाय [#]

याते यामवतीयतौ शि खिरिषु चामे]षु सर्वाक्षना ध्वस्ते ध्वान्तरियौ अने विचटिते सस्ते च तारामचे । श्रष्टे भूवलये मतेषु च तथा रहाकरेषेक्रता-मेकी यम्खिपित प्र-

It may have been Muktaka, Munjata, or Munjaka. For the metre requires ---

<sup>5</sup> This form of the name is due to the influence of the vernacular Mahind pal.

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			*
•			•

- L. 2. धानपुरुष : पायात्म व: मार्क्सत ॥ [१ ॥ वि दृष्टि [पायाचिजग]दृष्टिलं गार्ङ्गिष × कान्तमर्ते × कान्ता सद्भूस्क्रितसुभगिखन्धताराभिरामा । उदात्तीव्रवारजलनिधी मज्जतग्र श्रीमखेन्ट-स्कारच्योत्सा[भव]-
  - 3. चेतं करो विविधपापमी लाभिघात-दचं क्रियादुदयमस्त्रसमस्त्रतापम् । चद्यासितं मनिगणैक्दितासवोध-प्रबुस्तगाढितिमिरप्रकटप्रमोदै: ॥ [३॥]8 पोत-
  - - - भी सरप्रशासने खन्दनसाध[वर्ग]-4. — — — ातवच्चे × प्रख्यज्ञब्धरस्म्रम्यतस्रान्द्रधारः । नानाव्याधिप्रवन्धप्रचरतरतम×पङ्गविद्वंसभान्-नीरचैतसमन्तादातु दुरित-
  - 5. यगम्तः खकुल 🔾 — 🔾 — 🔾 सहग भिन्दान 🖂 परवलमानसं समन्तात । सथयोगाञ्चयति महेन्द्रपालदेवः मान्तारिश ममधरसुन्दरः मरस्यः ॥ [५ ॥]<sup>10</sup> चासो तो मरतङ्कवं श्रति
  - 6. [लक्सण्डप्र]तापीञ्चलो राजा रंजितसाधुक्त [इदयो दु]र्वत्तर्येलायनि:। नामा जाउन रत्यपर्वचित्रस्थातो दयानंक्रति-स्तत्वानोकिविनोकितचितिपतित्वापारन्थोदयः ॥ 🔞 ॥ 📶 येन चातिकलं क-
  - 🗸 🗸 🗸 नी तं परां संपटं 7. क्रियारातिकरीन्द्रक्रम्यम्बलै × क्रत्वोपचारं भव:। कोर्ला यस्य च नाकनागनिकरव्यासङ्तः सङ्मा-द्योच्य सारदिन्द्रसन्दरक्चा खिसान्युलीलायितम् ॥ [७॥]" प्रतिदिश-

among the bracketed signs, as well as the vowel of the last, are faintly visible.

Metre, Mandakranta. In the first Pada the first, second, and fifth among the bracketed syllables, as well as the vowel of the third, are faintly visible. out in the fourth Pada is not certain; and only half visible.

Metre, Vasantatilakā. It seems to me that faint traces Pada is purely conjectural. of the bracketed letters are visible. .

\* Metre, Sragdharå. The lacuna in the first Påda must

\* Metre, Sardulavikridita. The second, third, and fourth be filled up by খ্যাব্যি, that in the last perhaps by ব্রিবৰ্

Metre, Praharshini. The न of नानरा has an orna mental tail, turned to the right, to which two small hooks are attached. The lacuna in the first Pada may perhaps be filled by मनुबद्दीत्•.

" Metre, Sårdûlavikrîdita. The restoration in the first

12 Metre, Sardûlavikrîdita.

- L. 8. [ममरा]णां मन्दिराख्युच्छिताय-खगितश्रथधराणि स्कारमारोपितानि । जगित विततभासा येन दूरं विभान्ति खयश इव निरोद्धं शङ्कवो दिष्ट्रिखाता: [८ ॥]¹² तखंतानमचोदधें प्रमुदितशोदाङ्गङ्कात्र-
  - 9. याइक्षेत्वाद्दनमीतिकांश्वनिकरस्कारीभवसम्पदः !
    प्रस्थातादजनि स्ववर्ङ्गितिसकः त्रीवचटास्थळ प्रभुळ
    प्राप्तायेषमनीरथश् श्रभतरव्यापारतुङ्गोद्वतिः ॥ [८ ॥]¹⁴
    तस्य स्क्रुरदिन्दुक्चिः शोरेरिव जल-
  - 10. धिकन्यका जाता [1]
    नामा मङ्गलदेवी जाया गिरिजेव गिरियस्य ॥ [१०॥]¹७
    तस्मात्तस्याञ्चळ्यक अपदुरासी दुचैय यान्तस्यस्य निर्मेसरेषु ।
    ऋर× केतुईर्षरारातिचक्रे क्रुदासेनाकुञ्चरद्वानरीद्रे ॥ [११॥]¹७
    तस्य
  - 11. स्मुरिविश्वितखङ्गनिकत्तम्बीस्वस्तान्धदीनिकरोद्वरणोक्कीर्तः ।
    सद्दृत्तरक्षवनितातिस्वकाङ्कक्षे
    कान्ते वभूवतुक्दारभभाङ्ककान्ते ॥ [१२॥]
    एका चन्द्रेति विख्याता दितीया नादंकेति च ।
    विश्वि-
- 12. ष्टगुणनिर्माणाहे एव सदनं त्रिय: ॥ [१३ ॥]<sup>19</sup>
  चन्द्रायास्मजनि गोम्गनामधेयो घीराणां धरि विनिवेशितो विधासा ।
  भूनायो हिषदिभकुश्वभेदनिर्यसुक्ताभि[र्महितमहीतल]श् शितासि: ॥ [१४ ॥]<sup>19</sup>
  म[स्व]त [च वि-]
- 13. चच्छां चतिपचपचप्रभं
  प्रभाकरकरोत्करं खवलसैनिकाश्मोइडाम्।
  ग्रथमीपरिपत्थिनं तदनु पूर्णराजं सुतं
  खवंग्रगमनोदरे तुडिन[दीधितं नाथि]का ॥ [१५॥]²॰
  करत[ल]स्थिनताधरपज्ञ-
- 14. वा 

  प्रतनुकान्तिकपोसतलोदरम् ।

  सिषितुरसुजलैर्यदरिस्तियस्यरिस्तिप्रतुरासकासकाः ॥ [१६॥]²¹

  तस्य भाता गुणनिधरभूतोदरो देवराजः

<sup>13</sup> Metre, Målinî. Only the lower portions of the brack-eted syllables are visible.

Metre, Sårdûlavikridita.

<sup>16</sup> Metre, Aryâ.

<sup>16</sup> Metre, Salinî.

Wetre, Vasantatilaka.

<sup>18</sup> Metre, Anushtubh. Read नाविकेति.

<sup>19</sup> Metre, Praharshini. The bracketed letters are very indistinct, with the exception of the vowels i and i; the first two look almost like " \*\*Te\*.

<sup>2</sup> Metre, Prithvi. The bracketed letters are indistinct.

<sup>21</sup> Metre, Drutavilambita. Read CT.

स्मूर्जत्तेज अप्रविहतपरस्कारसेनाश्वकारः।

L. 15. नं चान्ते: चतकिमल: चिप्तरागादिदीष:
स्विश्वच्छायस्त्रहरिव ततसात्मलानम्मूर्मूर्ते: ॥ [१७] विश्व नामापि प्रकटतरं निशंम्य यस्य क्रुइस्य मुकुटितरङ्किताननस्य ।
दृप्तानां युधि विकसदिगाढभासां

16. सम्रंसे करतन्तः क्रपाणदण्डः । [१८॥]<sup>23</sup>
यदास्यसरमी कृष्टं सरसमर्थिनां पथ्यतावितान्तमगमत्त्वणात्त्वयमुपद्रवो मानमः ।
व्यपूर्णत च सन्धुमालतिभटङ्गनहन्तिनां
घटा विघटनो सुखी

17. सिमिति यस सदा: पुर: ॥ [१८॥] कि इत्युहामप्रकटितगुणो द्वारम्या × क्रमेण प्राप्तत्रीकाण् ग्रभतरिधयसाधुरक्तास्त्रयोपि । विणोसीधान्यतुलमहस × कारयामासुरत्र त्वसास्ती वाद्ववजल] निधे हुँग[मा-]

18. व्यन्दवीधै: ॥ [२०॥]<sup>25</sup>
गोमीन कारितं मध्ये पूर्णराजेन प्रष्ठतः ।
पुरती देवराजेन घनान्धतमस्किदे । [।२१॥]<sup>2</sup>
चतुष्प्रमुद्रसीमांकं यावदेतन्महोतलम् ।
प्रदमायतनं ताविद्यमातु सदनं त्रियः ॥ [२२॥]<sup>27</sup>
धन्वन्तरि[प्र]-

19. तिनिधिय् श्रुतसारमूर्तिसाद्वश्रुरखुत इति प्रकटाभिधानः ।
काम्बीजनः ४ प्रभुमन ४ कमलिदिरेफी
रामस्य सुनुरिङ्ग कारियता वभूव ॥ [२३ ॥]
यचपालकनामैकी दितीयो गेज्जराभिधः ।
पाटला[स्थ]स्तृती[योपि या-]

20. मी भीगाय र्जाल्यतः ॥ [२४ ॥]<sup>30</sup>

श्वतार्थैः स्मानायैः त्रेयोर्थं देहस्य । संसारं दृष्टीचैः कर्तव्या सहुिकः ॥ [२५ ॥]<sup>30</sup>
स्वकुलगगनर्भाः नुः नि नारप्रसत्तः
त्रुतविनयविदन्धी भटराम × किलासीत् ।

शक्तत मधुर[वन्सां मु] – स्तस्य

<sup>22</sup> Metre, Mandakranta.

<sup>3</sup> Metre, Praharsbini. Read fang.

<sup>24</sup> Metre, Prithvi.

अ Metre, Mandakranta. Read विकी. The bracketed

अ Metre, Anushtubh. Read वनसच्चिहे.

Metre, Anushtubh.

<sup>23</sup> Metre, Vasantatilakā. The last syllable of the first Pāda is not very distinct.

<sup>3</sup> Metre, Anushtubh. The bracketed syllables have been conjecturally restored.

<sup>30</sup> Metre, Savitri. Read Geld :.

L. 21.

स्तु-

सारसललितसारांक्कीलयेमां प्रशस्तिम् ॥ [२६॥]<sup>31</sup> वभूव स्त्रधारोत्र दुर्लभादित्यसंज्ञित: । ×××× ∪ — — ∪ ालादित्येन धीमता ॥ [॥ २७॥]<sup>32</sup>

#### TRANSLATION.

Om! Adoration to Madhava!

- (V. 1.) May that chief male (purusha) Vishnu protect you; he who, alone (remaining) sleeps, when the regent of the night (the moon) has disappeared, when the mountains have completely crumbled away, when the foe of darkness (the sun) has been destroyed, when mankind have been annihilated, when the host of stars has tumbled down, when the circle of the earth has fallen, and thus the oceans have become one.<sup>33</sup>
- (2.) May lovely Vishnu's beautiful eye, that is pleasing through the quivering of the brow and charming with its resplendent pupil, protect all the three worlds—(the eye) of him who plunges into the ocean of nascent deep love, (of him) whose lustre [is increased by] the great splendour of Lakshmi's moon-like face, (of him) whose cheek is dimpled with smiles.<sup>34</sup>
- (3.) May the field of Kuru grant a happiness, free from all pain,—(that field) which is able to remove the impurity of sins of many kinds, that is inhabited by crowds of sages, who have destroyed the dense darkness (of ignorance) by gaining the knowledge of the self (and hence) are filled with deep joy. 35
- (5.) Victorious is his glorious majesty Mahendrapâla, who is able [to bless] his race with prosperity and destroys the courage of the armies of his foes all around, whose enemies are subdued, who is beautiful like the moon and grants protection.
- (6.) There was a king, Jaula by name, the front ornament of the exalted Tomara race, resplendent with [fiery] bravery, who gladdened the hearts of the virtuous, who was a thunderbolt for (those) mountains, the wicked, who was famous for his wonderful deeds, adorned with compassion, (and) acquainted with truth, who gained prosperity by looking after the affairs of (his) sovereign.
- m Metre, Målini. The bracketed letters in the first Påda have been conjecturally restored; those in the third are very indistinct, with the exception of the Anusvara and g. Read wgo.
  - 22 Metre, Anushtubh.
- 23 The verse identifies Vishņu, in accordance with the Vaishņava doctrine, with the supreme Brābman, and describes his condition during the period of the destruction of the world at the end of a kalpa.
- <sup>34</sup> This verse seems to refer to Vishnu, when he is awake. The words placed between square brackets are, of course, nothing but a conjectural attempt to connect the two ends of the mutilated compound.
- Regarding the sanctity of Kurukshetra, see, s.g., Manu, II, 19, where, just as here, it is called the Brahmarshidesa, the country of the Brahmanical sages. It is mentioned here, because it includes Pehoa, the place where the temple was built.
- \* I take ভদৰাথৰ in the fourth Påda to stand for ভদৰাৰ and আৰ, just as বিদাখাই in verse 13 line 12) stands for বিদাখাৰ and ই. The words placed between square brackets are, here and in the sequel, translations of my conjectural restorations.

- (V. 7.) He conducted his relatives to highest prosperity . . . . , presenting, as offerings to the earth, pieces cut off from the temples of the mighty elephants of his foes; and his fame, that possessed a splendour fair like the glittering moon, assumed the guise of the stream of heaven (Ganga), since it clave to the heavenly elephants and united with the sky.
- (8.) That (man), possessed of far-spreading lustre, built in this world in every region numerous palaces of the immortals, that obscure the moon with their lofty tops, (and) they look from afar like posts fixed (by him) at the quarters of the horizon in order to set limits to his fame.
- (9.) From his famous ocean-like race, that is the home of joyful prospering intimates of princes, that is difficult to overcome, and possesses great riches of numerous resplendent pearls, sprung a lord, called the illustrious Vajraţa, the front-ornament of his family, who obtained all his wishes and gained a lofty elevation through most pure business transactions.
- (10.) He wedded a wife, charming like the glittering moon, called Mangaladevi just as Sauri (Vishņu) (took) the daughter of the ocean (Lakshmi) and Giriśa (Śiva) the daughter of the mountain (Párvati).
- (11.) He begot by her Jajjuka, who (was) exceedingly peaceful among good men who are free from envy, (but) a terrible comet for the army of his invincible foes, that inspired terror through the trumpeting of the angry war elephants.
- (12.) He (Jajjuka), who cut down his enemies with his sharp sword and gained wide-spreading glory by succouring the fearful, the blind and the distressed, had two wives, who were almost the front-ornaments of virtuous, attached women, and lovely like the noble moon.
- (13.) One was famed as Chandra and the second as Nayika; being created out of the most excellent virtues, they were both abodes of happiness.
- (14.) From Chandra was born a prince, called Gogga, whom the creator placed at the head of firm men, who gladdened the earth with the pearls issuing from the rents in the temples of the elephants of his foes, who possessed a sharp sword.
- (15.) And afterwards Nayika bore a clever son, Parnaraja, a destroyer of the splendour of the adherents of his enemies, a conglomerate of the rays of the sun for those lotuses, the soldiers of his army, a foe of unrighteousness, a moon in the womb of his race (that is pure) like the sky.
- (16.) The wives of his foes, covering their lips, (red) like young shoots, with their hands, and straightening their rich curls, moistened their hollow cheeks, that possessed little splendour, with the water of their tears.
- (17.) Devaraja, a store of virtues, was his uterine brother; he who destroyed the dense darkness, the armies of his foes, by a sudden burst of his brilliant courage, (he who was) the abode of forbearance, destroyed the impurity of the Kali age, cast off love and the other sinful passions, and resembled a tree, giving agreeable shade and bending under good fruit.<sup>36</sup>

अ In order to make the translation less cumbersome, I have not given the second meanings of महिद्दाग्रीयहुजंबाश्य and दुवर. Referred to the ocean, they mean 'which is the abode of joyful rising snakes and which is difficult to cross.' Regarding the meaning of सुत्राय, 'an intimate of a king' (not a dissolute intimate of a king), see the smaller St. Petersburg Dictionary, sub voce.

<sup>\*</sup> The double meanings of जिल्लाकाय and सत्त्रज्ञानसमृति have been intentionally omitted.

- (V. 18.) When the proud (foes) whose exceeding brilliancy unfolded itself in the battle merely heard the most famous name of that (warrior) who angrily furrowed his face with frowns, then their strong swords fell from their hands.
- (19.) When suppliants with rapture looked on his lotus face, their mental anxiety completely vanished in an instant; and the crowd of hostile, trumpeting elephants always shook before him in battle, ready to disperse.
- (20.) These three (brothers), who thus were lovable on account of the manifestation of extraordinary famous virtues, who gradually gained wealth, who were most pureminded and attached to holy men, caused to be built here temples of Vishnu, who is endowed with unequalled greatness, because they were afraid of the dreadful ocean of existences that is difficult to cross for men of little wisdom.
- (21.) (The temple) in the middle has been built by Gogga's order, (that) at the back by Pûrnarâja's, and (that) in front by Devarâja's, in order to destroy the dense, deep darkness.
- (22.) As long as this earth is bounded by the four oceans, so long may this temple be resplendent as a mansion of Śri.<sup>39</sup>
- (23.) A man of Kâm boja descent, the son of Râma, whose famous name is Achyuta, was here the overseer (kârayitâ), he who is an image of Dhanvantari, an incarnation of the quintessence of learning, a friend of the virtuous, and a bee on the lotus of the heart of his master.<sup>40</sup>
- (24.) One village called Yakshapalaka, a second named Gejjara, and a third named Patala, have been assigned for the enjoyment (of the god).41
- (25.) With respect to this (gift), noble protectors of the earth, considering the course of mundane existence, must show an entirely virtuous disposition<sup>42</sup> for the welfare of their bodies.
- (26.) There was, indeed, a Bhatta Râma, the sun of his sky-like race, attached to . . . . , learned and modest; his son, Mu . . . . made in play (as it were) this sweetly composed, graceful eulogy that is full of sentiment.
- (27.) Here was a mason named Durlabhaditya. [ His son], wise . . . aladitya, [has engraved it.]

<sup>39</sup> The meaning probably is that the poet wishes the temple to shine in its original splendour (Sri) until the end of the

<sup>\*\*</sup> As Dhanvatari is the Indian Asklepios, the statement that Achyuta was his image, may mean that he was a Vaidya by caste, or that he was a doctor as well as an architect. मन×कमखदिरेष:, 'a bee on the lotus of the heart of his master,' is a variation of the more common पादकमखदिरेष: which did not fit the metre, and means, like the latter, 'an obedient servant.'

<sup>41 .</sup> For the enjoyment (of the god), i.e., for the temple-service.

<sup>#</sup> I.e., future kings must not resume the grant.

## XXXI.—BILHARI STONE INSCRIPTION OF THE RULERS OF CHEDI.

By Professor F. Kielhorn, Ph.D., C.I.E.; Göttingen.

The stone which bears this inscription is said to have been found at Bilhari, the Balihri<sup>2</sup> or Bilheree of the maps, Indian Atlas, quarter-sheet No. 70 S.E., Latitude 23° 48' North, Longitude 80° 19' East, described as one of the oldest towns in the Jabalpur District of the Central Provinces. In 1861 it was at Jabalpur, where it was reported to have been carried about 20 years before; and it is now in the Nagpur Museum.

The inscription consists of 33 lines which cover a space of about 6' 3" broad by 3' high, and are surrounded by a raised edge all the way round. With the exception of one or two aksharas at the end of the lines, the writing is well preserved up to line 30, and the reading, in consequence, is so far hardly anywhere in the least doubtful. But in the last three lines, as will appear from my transcript of the text, altogether between 30 and 40 aksharas have become illegible, at the lower proper left corner of the stone and in the first half of the last line. The average size of the letters is \( \frac{3}{4} \). The characters are N\(\text{agar}\) of about the eleventh century; they were well and carefully written by N\(\text{a}\) i, the son of the karanika or writer of legal documents Dh\(\text{r}\) and skilfully engraved by Nonna, the son of the artisan Samgama (verse 86).

The language is Sanskrit; and, excepting the introductory om om namah Širáya, the words api cha and kiñcha in lines 1 and 19, and short passages in lines 30-33, the inscription is in verse. The verses 1 to 45 were composed by Śrinivasa, the son of Sthirananda: the remaining verses, at any rate up to verse 78, by Sajjana, the son of Thira (verses 77-78). As a piece of poetry, the inscription possesses little merit, and of its two authors Sajjana is inferior to Śrînivâsa, both as a poet and as regards his knowledge of the language. In respect of orthography, there are few things that need here be drawn attention to. The letter b is throughout denoted by the sign for v. The sibilants are generally employed each in its proper place, and we find the dental sibilant used for the palatal only in visarppat-saurya-, line 14; kírttis=Saicágama-, line 20; and shodasiká, line 31. Instead of anusvara we have the dental masal in the interior of simple words in vansa, lines 3, 21, and 29; vidhvansa, line 4; uttansa, line 6; mánsa, line 9; tapánsi tejánei, line 20; hansa, line 28;—and at the end of words before a sibilant, e.g., in sansdra, line 24 (twice); evan=sambhavatsu, line 6; itthan=sadvandi-, line 13, etc. Frequently a final m has been left unchanged before an initial v, e.g., in damvaram=vah and 'tam-vibhrati, line 3; bhuvam-vilebhe, line 8; yam-vikshya, line 14, etc.;—and final n has remained unchanged before j and s in bhagarán=jyotsnám, line 16, and guṇán=śakshyati, line 26. The dental nasal has been wrongly changed to the lingual in dhenur=nnanu, line 15, and it has been wrongly retained in vairagyena, line 21. Before r, t has been

The text has been published before, with an abstract of the contents, by Dr. F. E. Hall in the Jour. As. Soc. Beng. vol. XXX, pp. 317-334; and the contents of the inscription, as furnished by Dr. Hall, have been discussed by Sir A. Cunningham, Archaelogical Survey of India, vol. IX, pp. 80 and 102-105. My own text, which will be found to differ in some important particulars from Dr. Hall's, has been prepared from two good impressions, one of which I owe to Dr. Burgess and the other to Mr. Fleet.

<sup>2</sup> See Grant's Gazetteer of the Central Provinces, p. 23, and the Imperial Gazetteer of India, second ed., vol. II, p. 13.

Jour. As. Soc. Beng. vol. XXX, p. 322.

frequently doubled, e.g., in śvetátapattráyitam, line 1; nettrád=Attrer=ddharittrí-, line 3; Dattáttreya, line 5, etc.;—and, on the other hand, a single consonant has been employed instead of a double consonant in ujvalimá, line 3; ujvalam, lines 28 and 30; °lasadyu° (for °lasad-dyu°), line 1; ásídvishad° (for ásíd=dvishad°) and prochchhalajválá° (for prochchhalajválá°), line 4. Lastly, the syllable ri has been used instead of the vowel ri in dripta, line 12, and in satyádritas, line 14. As instances of wrong grammatical forms, I may point out akrita, used in a passive sense (for akári) in verse 54, and the masculine °srakchandanádín in verse 62, wrongly employed instead of the neuter °srakchandanádíni.

The inscription may possibly have contained a date at the end of the last line; but, if such was the case, it has become entirely effaced, and is no longer legible. I have already stated that the inscription has been composed by two different authors; and I have no doubt that, what is now its first portion, from verse 1 to 45, originally was, or formed part of, an independent prabasti, and that this original prabasti was renewed and enlarged by the addition of the verses 46-86 of the present inscription, two or three generations after the composition of the first part.

The object of the first part (verses 1-45) is, to record that the queen Nohala, the wife of (the Chedi ruler) Keyûravarsha, erected a temple of Siva at which the inscription may be supposed to have been put up; that she endowed this temple with. (the revenues of) the villages Dhangatapataka, Pondi, Nagabala, Khailapataka, Vìdà, Sajjahalî and Goshthapalî; and that she also gave the villages of Nipaniya and Ambipātaka to the sage Îśvaraśiva, a disciple of Šabdaśiva, who again was a disciple of Pavanasiva (verses 40-45). Nohalâ was a daughter of Avanivarman, a son of Sadhanva and grandson of Simhavarman, of the clan of the Chaulukyas (verses 33-37). And her husband Keyûravarsha was a son of the prince Mugdhatunga (verse 18), who was a son of Kokkallade va (verse 12), described as a descendant of Arjuna (Kârtavîrya, verse 8), of the tribe of the Haihayas (verse 7), who belonged to the lunar race. Of Kokkalladeva it is recorded (verse 17) that 'he set up two unprecedented columns of his fame,' which I understand to mean that he was allied with, and supported the rule of, Krishnaraja in the south and Bhojadeva in the north; and Mugdhatunga is eulogised as having conquered the lines of country by the shore of the eastern sea and wrested Pali from the lord of Kosala.

The second part of the inscription (in verse 46) opens with the statement that Nohalâ's son by Yuvarâjadeva was Lakshmanarâja,—from which it is clear that the prince Keyûravarsha, who is spoken of in the preceding, was surnamed Yuvarâjadeva. Lakshmanarâja, called 'the moon of the Chedis' (verse 56) and 'the powerful Chedi lord' (verse 59), made over the sacred buildings which had been founded by Nohalâ to certain sages whose spiritual lineage is detailed in verses 48—58. On his warlike expeditions he is said to have reached the shores of the western ocean, where he worshipped Siva at the famous temple of Someśvara or Somanâtha in Gujarât; and he also is reported to have defeated the ruler of Kosala, and to have despoiled him of a valuable effigy of Kâliya which had been obtained from the lord of Oḍra, and which subsequently

<sup>&</sup>lt;sup>4</sup> The same story is told of Yuvarajadeva, the father of Kokalla, in the Karanbel inscription of Jayasimbadeva. See Indian Antiquary, vol XVIII p. 215.

was by Lakshmanaraja likewise dedicated to Someśvara (verses 59—63). His son was Śamkaragana (verse 64), and the younger brother of this prince was Yuvarajadeva (verse 67). Nothing of historical importance is recorded of either of these two brothers.

We have then here presented to us the following line of Chedi princes:-

- (1.) Kokkalladeva; supported Krishnaraja in the south and Bhojadeva in the north.
- (2.) His son Mugdhatunga; wrested Pali from the lord of Kosala.
- (3.) His son Keyûravarsha-Yuvarûjadeva; married Nohalû, the daughter of the Chaulukya Avanivarman.
- (4.) Their son Lakshmanaraja; defeated the king of Kosala and worshipped Someśvara in Gujarat.
- (5.) His son Samkaragaņa.
- (6.) His younger brother Yuvarajadeva.

Reserving a full account of the history of the Chedi rulers for a future occasion, I will only state here that I agree with Sir A. Cunningham in assigning the Kokkalladeva of this inscription to the end of the ninth century A. D., and in distinguishing him from Kokalladeva, the son of Yuvarâjadeva and father of Gangeyadeva, of other Chedi inscriptions, who must have lived about 100 years later. For there can be no doubt that the Krishnarâja and Bhojadeva, who are spoken of as his contemporaries, are the Râshtrakûţa Krishna II., whom we know to have married a daughter of Kokkalla, and who reigned from about A. D. 875 to about A. D. 911, and Bhojadeva of Kanauj, for whom we have the dates A. D. 862, 876, and 882, and who had ceased to reign in A. D. 903. And considering this point to be certain, I feel no hesitation in assigning our inscription to about the end of the 10th or the beginning of the 11th century A. D.,—a period to which it may be assigned also on palæographical grounds.

There are still one or two points in our inscription which may here be drawn attention to. The account of the sages who are mentioned in connection with the prince Lakshmanaraja opens by glorifying a place Kadambaguha (verse 48), and mentions a prince, named Avanti, who apparently made over to one of the sages a town which was perhaps called Mattamayûra. These (and one or two other) names occur also in an inscription at Ranod, which has been edited in the Jour. As. Soc. Beng. vol. XVI, p. 1080, but which must remain useless for the elucidation of the present inscription until it has been edited properly. Besides, we find towards the end of our inscription, between verses 83 and 84, the names of the towns Tripurî, Saubhâgyapura, Lavananagara, Durlabhapura, and Vimânapura (?), the inhabitants of which would seem to have had to contribute towards the support of the temple founded by Nohala. Of these towns, which no doubt all belonged to the Chedi kingdom, Tripuri has been identified with the village of Tewar near Jabalpur, and Saubhagyapura probably is the town of Sohagpur in the Hoshangabad District; the others I am unable to identify. And lastly, it may be pointed out that verse 85 contains a curious reference to the poet Rajasekhara, whom in my account of the Siyadoni inscription I have shown to have flourished at the beginning of the tenth century A. D. The manner in which

<sup>5</sup> See Fleet, Dynasties of the Kanarese Districts, pp. 57 and 35-36.

<sup>6</sup> See ante, p. 171.

his name is mentioned here, shows that he must have been a poet of great repute about the commencement of the eleventh century.

In conclusion, it may be stated that, of the villages which are said to have been granted by the queen Nohalâ, Pondî has by Sir A. Cunningham been identified with the village of Pondi which still exists 4 miles to the north-west of Bilbari, and that, according to the same authority, Khailapâṭaka most probably is now represented by Khailwara, 6 miles cast-north-east of Bilbari.

### TEXT.9

L. 1. पीं [॥"] पीं नमः गिवाय ॥

पायादः स समस्तमंगसनिधः गकीर्जटाजूटकी

य[खां] बोससम्यु(द्यु) मन्डलगसमन्दाकिनीवारिभिः ।

गाउदमिनिपीडितोरगपतिप्रस्तारपुत्रत्मणा-11

भोभस्याद्यत्वज्ञमादतप्रतेः खेतातपज्ञायितं ॥12—[1].

पपि च ॥

पत्र्यादयन्द्रचूडस सोचनार्षिसतः गिखा [1"]

मिन्नमेष सरस्ति दण्यं विधुमिनोद्दता ॥13—[2].

यं खेसाय षडाननः गिग्रतया सत्वा प्रदं मार्गति

वंदी यद

2. दुरोदरै: पुरिभदो देव्या समं दीव्यत: ॥(।)
बेसीकीपकवास येन तन्ते हितिकियां पार्व्यती
पायाद: स जटावनैक कुसमं मार्व्य: सुधादीधित: ॥14—[3].
दिस्तु प्रेसाभियोनपविस्तवसनाविश्वमाका स्वच्छेन्
दीर्द्यानां प्रकामप्रथिमभिरिन सेर्द्र्रमुसारितास ।
किंच प्रस्कारवारीन सद्वनिवयाद्योकि याते महत्तासम्बादका हते व्हं विपरिवर्षयन सास्ववाह स्व(स्व)र-

3. वश्येत्र' सोमसंभूती वाचं निविषता मया [1\*]
इस इसीरपमाना मोहेन वियती मिति: ॥18—[5].
वाचामुळ(ळ्ब)सिमापि नास्ति यदि में तस्तीर्त्यमानीवरीरकादेव महीयस: मगस्ती वंगास सम्पत्सते [1\*]
वहा पम निसर्भकासिममुवीष्यायेभदानच्छटा:
चीरोदनति विश्व सङ्गिस्तरसञ्ज्ञायतास्विभित्। 10—[6].

- : Kotwithstanding Dr. Hall's somewhat guarded statement to the contrary, Rajusekhara had nothing to do with the composition of this inscription.
- \* Sir A. Cunningham's Archaelogical Survey of India, vol. IX, p. 104
- From two impressions, one taken by Dr. Burgess, and the other by Mr. Fleet.
  - Expressed by a symbol.
- " Originally " पवि: म "; but the sign for visarga is struck out.
- B Metre, Sardulavikridita.
- 13 Metre, Sloka (Anushtubh).
- 14 Metre, Sårdûlavikridita.
- is Read o रं त:; चाडलर is ordinarily used as a masculine noun.
  - 16 Metre, Sragdharâ.
  - " Read ana.
  - 18 Metre, Sloka (Anushtubh).
  - " Read " ता विश्वति.
  - 30 Metre, Sardulavikriçita

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निचादचेतीरची धवलनसृष्टदां धाम धावासुदंच-जीकालीकं यदा-

L. 4. प प्रभवमत्विनधान्तविधनाहेतः

सोयं सीमाभिधानस्तिनकयित कला मीलिमस्यैव श्रभीरस्मादेव प्रवृत्तः किमपरमयमप्यन्ययो हैह्यानां ॥—[7].

श्रसिष वन्यनमताङ्गमिते वु(बु)धार्यरार्थानृंपैनृंपितरक्र्वेन हत्युदारः ।
श्रामीदि(द्दि)पदिपिनकर्त्तनकीर्त्तनीयकीर्त्तिच्छटाच्छुरितदीर्घदगन्तरासः ॥—[8].

यदत्तस्तटताडनातितरलबुव्यत्पविप्रोच्छलच्या(ज्वा)लामालिक-

5. रालितेन करिका देवाधिप: काष्यगात्। लीलीक्षानित[श] व्यविष्यर्कतपतेन्त्रस्थापि लक्षापतेयहैरव्यवसायिनी यदभवत्स्व्यातिप्रमाणं कि तत्॥ कि—[9].
दत्तान्नेय इति प्रकामकमलालीक्षायितानाम्पदं
यो देवसा सुतप्रतिश्वतिवचः प्रीत्या यमन्वयक्षीत्।
के वा तहुणवर्ण्यने वयमक्षी किं फल्लुभिर्जाख्यतेमंन्ये सापि च वाम्बपुर्भगवती तक्ष स्फुटं मुक्कति॥—[10].
प्रथ ततस्तसस्तुष्वव्रतव्रतिवार्वततः कति ना-

6. भवन्।

तक्षतारकराजपराजयव्यमनि(न)कीर्त्तभवः पतयो भुवः ॥ —[11].

तेष्वेवन्यभवत्युः क्षममन् मनुजायर्थतामाद्धानी

धन्यानामकसीमा समुपनतमहीमण्डलाखण्डलाभः ।

जातः कोकबदेवो दलद्षितलतादाष्ट्रदावायमानी

मानोत्तन्यस्यः यस्य चिभुवनयलयव्यापनीभूत्रतापः ॥ —[12].

भुवनविजयहेतीर्ग्युक्षमर्यादयादस्यदनल्डितलोलेर्यहल्यस्यलक्षः ।

यत्तिनतरभारभ्रयदर्वी-

7. विवीदत्मस्प्रस्वकाषामे भीगिभर्ता व(व)भूव ॥ "-[13]. स्थामाग्रक्किमिराकुलैर्ब्विज्ञघटे चक्राक्कयानान्द्वैरस्भोदागमविश्वमेस विदधे लाखोलाव: केकिभि: ।
भन्नालोकमकाष्क एव च दृशामान्धेन लेमे पदं
यक्षेनारजसि क्रमादवनितस्तारापथे लुप्य(व्यः?)ति ॥ "-[14].
वेलावनप्रस्विसैन्धभरे च यञ्च मज्जिदाकुलकुलादिनिभैरिभेन्दै: ।
संभान्तमन्दर्गिरसामयस्य तस्त्र कालाह(इ)हो: स्वरस्तमाप निधिज्ञेलानां ॥ "-[15].
[यत]-

य Read े विश्वंस े.

Metre, Sragdhard.

<sup>3</sup> Metre, Vasantatilaka.

Originally Mt, altered to M.
Metre, Sårdûlavik: Mita; and of the next verse.

<sup>26</sup> Metre, Drutavilambita.

<sup>ा</sup> Bead तिव्ववं क ॥े.

<sup>28</sup> Read मानीशंस्त्र

Metre, Sragdbara

<sup>30</sup> Read " येवलेखंबलाइ:.

W Metre, Malini.

<sup>&</sup>quot; Metre, Sårdulavikridite.

Metre, Vasantatilaka.

9.

L. 8. य वैश्वास्तरमाददाने दानेदसेनागजभञ्चनेन । पमञ्जित्वानभकुन्तचक्रवक्रन्द दु:खादिव द्वत्रजालं ॥<sup>34</sup>—[16]. जित्वा क्रत्यां येन पृथीमपूर्वेङ्गीर्त्तस्त्रसदसारीप्यते सा । कौश्रोद्वव्यान्दिख्यमी क्रणाराज: कौवेर्याञ्च श्रीनिधर्भोजदेव: ॥35-[17]. व(व)भूव तसादय सुखतुङ्क्सुङ्कस्त्रिकोक्यामपरो न यसात् । दिश्व यः किञ्च विजेतुकामः कामस्त्रभूत्रर्वे भविष्विसे अ॥ 37-[18]. गया संग्रामलकाा: परव(व)लपरिव: पत्नव: कोपवत्था:\* प्रेयो टर्पस्य मिन्नं सचरितसलि-

लस्येन्द्रनीलप्रणालः । गाखा गीर्यद्रमख प्रसर्वसरविकाखती साइसाना-मासीदाखासिरेव प्रधनपरिकरारिक्षण: प्रीतिपाचं ॥"-[19]. वलादेतालवर्म सुटितनिजियरीधारिधावत्वव(ब)न्ध-कालर्वड्डाविडिम्बं(म्बं) मुखवि(बि)लविसमसम्बोल्कामुखील्का। <sup>®</sup>मानाचासाभिलाषखनदश्वित्रायसौरवारावरीदं रौढ़ं यी धाम" वि(बि)भग्रतिसमरमिति देपिचक्रञ्जकार ॥"-[20]. उपविपिनभुवी निधेर्ज्जलानामधिवसता कटकेन यस्य यातु:। प्रव-

10. चयविचलहभूकरायिहगुणितविद्रमपन्नवा व(ब)भूव: ॥13-[21]. इड विडितविलासा वीचयी वारिराग्रेरिड स वस(इ:)ति वायु: केरलीकेलिकार: इक्ट इरति भुजङ्कसीरभं भूरहाणामिति मनयसमीपे यदिचारा: प्रचेत: ॥ -[22] विजित्य पूर्वाम्ब(म्ब)धिकुलपालीः पालीसमादाय च कीमलेन्द्रात । निरन्तरोद्वासितवैरिधामा धामाधिक: खडुपतिर्य श्वासीत ॥ -[23]. गौडीगाठमनीमनोरथकरः कर्ग्लाटकान्ताकुच-क्रीडाग्रैलतटीविद्वारहरिणी लाटीललाटाङ्कट: । काम्मी-

रीविहितसारव्यतिकरस्तमात्क लिङ्गाङ्गना-11. सहानव्यसनी स नीतिनयन: केय्रवर्षीभवत् ॥47-[21]. भागापालपराजयाय जनितचैलोकामङ्गापटं सैन्धेर्यस्य युगान्तर्कलिकलनैईत्तप्रयागैरपि। न प्रोज्ञितमवाप पांश्रपटलं भूयोग्रहोतिहिष-द(इ)न्दोद्धन्दवइदिलीचनपय:पूरप्रतायां भुवि ॥ -[25].

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Metre, Upajāti.
35 Metre, Salina.
» Read भुडं विस्तिमें.
Metre, Upajati.
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<sup>&</sup>quot; Read कीपवन्ना:

<sup>&</sup>quot; Metre, Sragdharâ.

<sup>&</sup>quot; Read wiv".

<sup>&</sup>quot; This word is quite clear in the impressions.

<sup>43</sup> Metre, Sragdhara.

<sup>43</sup> Metre, Pushpitagra.

<sup>44</sup> Originally भुजदीसीरमं, but the sign for i is struck

<sup>45</sup> Metre, Malini.

<sup>46</sup> Metre, Upajati.

Metre, Sardulavikridita; and of the next vere.

यसंयति प्रकटपाटितकुभिक्तभास्त्राफलप्रचयवाहस्वाह देव: । भूयोनिपीतदृढपीडनवेगवान्तविद्वेषिकीत्तिकणकीर्णिमवासिदण्डं ॥ -[26]. या कैलासाद-

नसससार्व्यतीके सिव (व) स्थी-L. 12.

9

रा च प्राचित्राखरिवरती भाखदद्वासभूमे:।

चाराखेतीस्तदनु पयसामा प्रतीचीपि पत्य-

र्यत्मेनानामहितनिहितानन्तताप: प्रताप: ॥ "-[27].

प्रेखित्वप्रसृ[र] अप्रधातिवगलकी नाननी नी जम-

हेतासीकरयन्त्रपीडनवशभ्यस्वयानास्थिभः।

यस्तस्तार सविस्तरं रणभुवः कोपोत्कटाभिर्द्र(द्र)व-

<sup>51</sup> हिप्तदेषिशिरोभिरस्व(स्व)रचरीनेश्वश्विभागाचितै: ॥<sup>52</sup>-[28].

देवी रुदावतार्यस्त्रभवनभवनीत्तश्रनी देव एव

त्यागी देव: प्रमाद्यव्यति-

नियमने नैगडन्टाम देव: । 13.

<sup>अ</sup>द्रस्यसद्दिस्टिन्दैरविरलविलसचाटुवादं वट्दि-

र्यस्थास्थानस्थितानामसममसुद्धदां विव्यथे चित्तहत्ति: 🛍 🕮 ॥ -[29].

भरहाजो नाम खतकनुषदीषसामभ[व]-

द्य ए कि सर्वेषाम्पश्रमधनानामधिपतिः।

तटीयात्तेजस्तः सतकलप्रवासाद्यदभव-

स वै भारद्वाजिस्त्रभवनचमत्कारिचरित: ॥55-[30].

चैलोक्याविध यस्य कीर्त्तिलडितं लच्चोस वाञ्हाविध-

र्शकीयः प्रस्योपपन्नमस्मि। शापेन चापेन च।

व (एर्घ) स्वा अ नयविक्र-

मैकजलधे: किन्तस्य यस्याभव-

मीलाखर्चित[ग्र]ं र्व्वगर्वगरिमा ग्रिष्यस्भद्रापितः ॥ अ-[31].

कोदग्डताग्डवनपण्डितवा(बा) दुदग्डमुदग्डकाग्डभरखग्डितपाग्ड्सैन्यम् ।

यम्बीख्यं विचतविपचपराजयाशस्यत्याद्र(द्)तस्य तपसीपि सुतस्वाल ॥ "-[32].

भ्रषाचिपात्तेन द्रपद्विपद्यों इतिधया

यटा तं शापाश्वस्तर सितकराव (व) दचुलुकम् ।

प्रमानासीनस्मिन्वजय दव साचादनु च तं

कुलं चौलुकानामनणुगुणसीम प्रवहर्त ॥ -[33]. विभवति च वि[स]र्प[त्सी(च्ही)]र्यसीन्दर्यव-

" Metre, Vasantatilaka.

14.

2 K

<sup>49</sup> Metre, Mandàkranta. This akshara originally was T, but the vowel appears to have been struck out.

Read " [ 7 ; this alteration may have been made already in the original.

<sup>3</sup> Metre, Sårdûlavikihlita.

<sup>\*</sup> Read TRE E .

of Metre, Sragdhara.

<sup>55</sup> Metre, Sikharini

<sup>36</sup> Read वर्ष्य वा.

<sup>57</sup> Originally Wt, altered to W.

<sup>58</sup> Metre, Sardulavikrid.t ..

<sup>59</sup> Read ये बोस्स.

<sup>60</sup> Metre, Vasantatilaka

<sup>1</sup> Metre, Sikharini.

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L. 15.
                                                      यंचितिधरपरिपाटीमचित तच गांचे
          रचितचट सचापाक शिक्ष शास्त्रित श्रीरभवदवनिवर्मा विश्वविख्यातक मा । 12-[31].
          पितामही यत्स्तु सिंहवर्मा पिता च यहीरवर्माधन्यः।
          अगत्यतीवातिश्योमुनैव महानुभावत्वमतीपि यत्त्र ॥ 🖰 [35].
          यस्य स्वागस्यक्रवजनतापास्तदारिद्रामुद्रो
             वेलाव(ब)श्वक्रितिधरदरीचारितारिः प्रतापः।
          र्षष्टे सप्टमा<sup>61</sup>यदि<sup>65</sup>गमनास्तर्गानास्विधात्-<sup>66</sup>
             म्बाचान्धेनुवर्ष(र्ब)नु भगवती भारती यस्य वस्या ॥ -[36].
          बढाणीमिव भूसतां परिहटी
                                      सच्चीमिवाभीनिधिः
   16.
            कालिन्दीमिव भास्तरसा भगवान्न्यो(च्या)लामिवाचेसात:।
         वैदेशीमव जानकः ऋतुविधिः त्रीनोश्लेखइतं
            क्या नाम ललाम ताना<sup>68</sup> सुपुर्व सामन्तचिन्तामणि: ॥ 🎏 ॥ —[37]
         भर्तु: पुत्तीमतनयेव मरद्रवानां च्छा(का)येव दष्टतमसां महसाञ्च पत्यु: ।
         देवस्य सा रतिरिवेच्चगरासनस्य केय्रवर्षतृपतेईयिता व(ब)भूव ॥"-[38].
         देखा तया मदजलक्टयेव दस्ती वा(बा)लप्रवा(बा)लस्तयेव तट: प्रयोधे: ।
         पुषात्रियेव च तक्काडितेव मेघ: शोभां स
                                                  कामपि व(ब)भार नरेन्द्रचन्द्र: ॥ -[39].
   17.
         निर्मापितम्बन्तरमङ्गतये तयेदमभङ्गवार्यायखरख्वलितो चर्मा
         देवस्व मन्दिरसमाप्रचयैकव(ब)न्धो[:*] स्थानास्रति स्वयमसामिव चक्रवासम् ॥ -[40]
         चाकाश्यानक्रमखेदितानामञ्जीधिनायस्य तुरक्रमानाम ।
         फेनास्व(स्व)भिर्वित्वनिविश्वमाना मन्ये समुद्दान्ति न यत्पताका: ॥"2-[41].
         विटङ्गागेषु ह(ब्) इत्यु यस वर्षासु तुङ्गामलसारकस्य ।
         षाञ्चेषवत्वी नवमेघमालाः पारावतात्तीतुत्तनाम्बङ्ग्लिः ॥ "-[42].
         चासीचाधुम[ते]-
                           यः पवनशिवस्तमन् जयति शब्द(स्ट)शिवः ।
   18.
         र्इम्बर्गाव: पुनाति च तस्त्रान्तेवासितान्यक्रती<sup>75</sup> ॥ <sup>76</sup>—[43].
         तस्मै तपीनिधानाय निपानीयास्वि(स्व)पाटकी ।
         दत्ती विद्याधनलेन प्रामावप्राम्यया तथा ॥ [44].
         धक्टपाटकपोक्डीनामव(ब)सा[:*]स्तेलपाटको वीडा ।
         सजाइसी च दत्ता: स्नरारये नीहपासी चाना-[45].
  " Metre, Malini.
                                                      7 Read निर्मापिसं सुकृत .
  " Metre, Upendravajra.
                                                      72 Metre, Indravajiâ.
  ा Read सप्टंस.
                                                      <sup>73</sup> Read <sup>o</sup> तुस्तमां वहन्ति.
  " Read परिजयना ()).
                                                      74 Metre, Upajati.
  " Read ° बानां विधातं वाचा °.
                                                      े Read ° वासितां सूक्रती:
  Metre, Mandakranta.
                                                      76 Metre, Âryā.
  8 Read तां म.
                                                      77 Metre, Sloka (Arusht ibn)
  " Metre, Ba.dulavikridita.
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76 Metre, Arya.

7" Metre, Vasantatilaka ; and of the two next verses.

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ख्यातः त्रीयुवराजदेवन्यपतेस्तुस्थामभूद्भूपतिः
त्रीमक्क्ष्मचराज कर्ज्जितमज्ञा भास्तानिवाश्युवतः ।
भूधमुक्क्ष्मिगीभगद्भृष्वयो यस्त्रेविताः त्री[त्रि]-
```

L. 19.

[ताः]

कामं यः कमनीयसुन्दरगुर्वेद्येर्जिगाय स्वरम् ॥ [46].
यस्वाद्यवे दृढनिपीडितस्वद्भकोटिनिर्दारितारिकरिकुश्वसमुद्रवेन ।
वीरित्रयः स्वितितले विततस्वतुष्कं मुद्रादलेन नतु कोर्त्तिवधृषकार ॥ [47].
किञ्च ॥
सा कदम्ब(स्व)गुष्ठा मान्या यत्त्रासीत्विद्यस्तितः ।
तस्ताः पुनरभूदन्यो दृद्रमभुर्युनीस्वरः ॥ [48].
तत्त्र प्रभावमद्यनीयतमस्व तस्व शिष्योभवज्ञगति मत्तमयूरनायः ।
निःयेषकस्मवमयीमपद्रत्व येन सङ्गामित[स्पृः]र-

20. महो हपतेरवन्ते: ॥ <sup>51</sup>—[49].
तस्मादभूद्भवनमस्कृतामवाप्तो भूपालमीलिमस्कितिस्किरिर्श्वतांत्रि: ।
त्रीधम्मयभुद्दितामस्कान्तकोत्तिस्कै(क्षे)वागमान्त्रु(मु)निधिपारमितस्त्रपोभि: ॥ —[50].
सस्मान्तद्द्रियस्यस्यमर्श्वतं शेखरांग्रभि:॥ 64—[51].
सस्मादभूकाधुमतियनामा विष्यः सुधामा फलमूखहृत्तिः ।
तपान्ति तेजान्ति च यत्र वासमनन्यमंक्रान्तिगुचन चक्कः ॥ 67—[52].

चसाचुडायिव: शिषी वन्दनीयतमीभवत् । 21. वर्माजालमलं येन नीतमस्तं मुमुच्चना ॥ ॥ [53].

वामनावनव वन नातनवा सुनुष्ठवा ॥ —[२०]. षव सवसगुरानामावरदाख मिष्यो इदयमिवसमाद्यो यथमोथापि वर्स्छ । मृपसुकुटनिविष्टेर्यस मास्त्रिक्षत चरसमूसं वाम्तमेकामावन्यम् ॥ —[54]. विद्यानां निषयेन येन सुविधा सत्ववतेनाविकं

त्रीमसाधुमतेयवन्यवितता<sup>®</sup> कोर्त्तिक्तं वर्षिता । किस स्ना समयास्त्र(स्तु)दः समतया मर्यादयास्रोनिधि-वैदास्येन(स) जितः सारः स भमवान्यसासादं न [स्तु]तः ॥ —[55].

22. विं स्तूयतेची सुनिपृङ्गवीयवा त्रीचेदिचन्द्री सृपति: सतादर: ।
सङ्गदूतप्रचितेषपायनै: प्रदर्भ भिक्तिविधनानिनाय यम् ॥ — [56].
त्रीमसञ्चारावीणि तथी सतपसे स्वयम् ।
सठं त्रीवैद्यनायस्य भिक्तमुक्तः समार्थयत् ॥ — [57].

78 Metre, Sardulavikridita. The reading जीव्याजदेवय-पतेल on the first line of this verse is quite distinct and certain, and is not o युपतिल o. See also below, note on the translation of verse 46.

- Motre, Vasantatilaka.
- st Metre, Sloka (Anushtubh).
- Metre, Vasantatilaka; and of the next verse.
- a Read यस पादच्यं बन्ध .
- " Metre, Sloka (Anushtubh).
- \* Originally " नातेब ", altered to " नतेय ".

- » Read तपांचि तेजांचि.
- Metre, Upajáti.
- Metre, Śloka (Anushtubh).
- " Metre, Målini.
- 30 Read o anfanni.
- Metre, Sardûlavikradita.
- 22 Read " wini falum ".
- 12 Metre, Vamsastha.
- Metre, Sloka (Anushtubh): and of the next verse

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स्रोक्तत्वापि सुनिर्भूयो मठं त्रीनी इले व्यवस्य ।
त्रवीरशिवशिवस्य साधुव्य दत्तवान् ॥ —[58].
त्रव स विज्ञितकत्ववेदिनायः समर्थः करितुरमसमग्रः शक्तसामन्तपत्तिः ।
दिशमतिश-
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उट्टिंग यरम्यां सम्प्रतस्थे प्रतीचीमहितजनितभीतिर्दुर्तिवारप्रचारः ॥ 5 — [59]. ममरक्ततिकाराम्बिक्रमेण प्रदूत्य प्रणतत्रपतिद्त्तीपायनैर्विर्दिताचः । इदयनिहितवित्तैर्द्यिनां पूरिताशो जलनिधिजलखेलं सैन्यचकं चकार ॥ — [60]. निमच्य यो रबनिधी श्रीमान्योमिखरं शनै: । चम्बर्चं काखनै: पद्मैर[या]त्र्यम् स्ववेदयत् ॥ 6 — [61]. जित्वा कोसलनायमो [इ] त्रपतेरासस्तु यः कालियो रब्बल्वर्शमयः स येन वि[िष्ट] —

24. तसीमेखराभ्यर्चनम् ।

दखा(चा) यः विश्वाित ग्रुश्चवसमस्य क्ष्यत्मादीन्युनः

"समार यस्याम्तयितिविनतस्तृष्टाव तृष्टः प्रभुः ॥ "—[62].

प्रसारं समारं य दश्च सनुते कोिय नृ[प]ति
स्वदं प्रिच्यानत्या विगलिततसास्तत्व (च)निरतः ।

न तस्य त्रीभूयो विक्व[ति]कतये जन्मविरहादिति ध्यानाविष्टः प्रिवसहसि चिन्नं विहितवान् ॥ 1—[63].

त्री[य]हरगणस्तधादभूद्वसीखरी सहान् ।

यत्पादहन्दुसहंदं हिषहिरपि सेवितम् ॥ 2—[64].

संस्थेसंस्थविपच-

25. पचदलनव्यासिङ्ग खडूवतं

यसासीइटसाइसस्य मततन्दानं जनानन्दलत् । क्षेणाप्रतिमी मनोभवभवं दर्णं जहारोहतं यः सर्वज्ञ च सर्वजासमवनीनायः स्तृतः कोविदैः ॥ ³—[65]. यत्पाद्धयपद्मसद्भ विततं भूतेरभूडूषितं भूपानां नमतां किरीटविकटपान्तस्वन्द्वांग्रिमः । वचीरज्ञनिधिन्यमान्तिवती' सच्छीः क्षमेचानता वीरत्रीरपदेव यस हपतेः कौचेयधारात्रया ॥—[66]. तस्त त्रीववराजदेवह-

26. पतिकाता कनीयानभूबृषेर्यचरचारविन्दपतितैर्भृष्टेरिवा[क्रु?]स्वितम् ।
य: सत्वव्रतसत्व(च)स्वित्वसति: त्रीविक्रमैकात्रय:
प्रायस्तस्व न सत्वनीपि सक्तान्वकं गुवान्य(स्व)कृति ॥ —[67].

" Metre Målini; and of the next verse.

<sup>~</sup> Metre, Śloka (Anushţubh). The akskara in brackets

<sup>&</sup>quot; Read संसाद ".

<sup>&</sup>quot; Metre, Sardulavikridita.

<sup>&</sup>quot; Read संसार. The akshara प of the word व्यक्ति was

originally omitted, and is engraved below the line. And the akskara বি of বিজ্ঞানি may have been altered to ব্

<sup>1</sup> Metre, Sikharini.

<sup>&</sup>lt;sup>2</sup> Metre, Śloka (Anushtubh).

<sup>3</sup> Metre, Sardûlavikrîdita; and of the next six verses.

<sup>\*</sup> Read ° निधि समात्रितवती.

दंशकोटिविपाटनोयवदनः क्रूरखरो आसुरी कित्रप्रान्तविकीर्श्वकोपरुधिरः पादप्रचारायुधः । येनाक्रम्य भुजेन भूमिपितना लाङ्क् लव (ब) दक्रमी देखो व्याप्तवपुर्श्वतीतिभयदः शस्त्रीस्ता पाचिना ॥—[68]. कन्दर्योभिनवः पुर-

L. 27. स्थिनयनप्रीतिप्रदीप्यन्यया

यः कालः करवालकोटिविष्ठतस्त्रूलेभकुश्वस्तः । चित्रं यत्र सरस्तितिकतरितः योकष्ठपूजापरसातुर्व्यस्त्रिविचारचाक्चतुरो यत्रार्घिचन्तामितः ॥ —[69].
यस्त्रोत्(त्तृ)क्रगजेन्द्रमज्जनगलहानाम्बु(स्तृ)भिर्मित्रतं रेवावारि विविक्ततिक्तमुचितस्त्रानेन तन्वीजनः ।
संप्राप्योद्दिनतस्त्र(स्त्र)ताडनवप्रव्यस्तास्त्रवीचीचयं
सदंदं सरसीरभेष महता निर्व्याजमायोजितः ॥—[70].
रामाणां क्र-

28. चमग्छलेषु नियतं हारप्रकारक्रमासंपूर्णे यिप्रमण्डले च विमले न्योत्माष्टलेनीच्च(क्व)लम् ।
मन्ये मानसवारि यस्त्र वितते हन्मावलीविष्यमाद्रुान्वायेषमुमापतेलु वसतौ वित्रान्तिमागाद्ययः ॥ —[71].
संपूच्य देवमीयानस्विभवैः व स्वर्थयोचितैः ।
यथागमं यथायास्त्रं स्त्रीचनिहतवातृपः ॥ व 2—[72].
पविचलितमनोभिर्येस्वमीय चित्रीयैर्विभवविहितक्रत्वैरिज्यसे ते क्रतार्घाः।
य इह क्व[तविः?]-

- 29. कारा मक्षयैकान्तिचिता(सा) भवति वरद तेवां संपदुक्षाद हेतुः ॥ 13 [73]. समदकरिघटाभिः किं किमङ्गाङ्गनाभिर्मादनगयनकीकां भावयन्तीभिराभिः । कनकतुरगवासीरक्षजातैर्व कत्वं न हि भवति भवानीवक्षभस्वार्श्वनं चेत् ॥ [74]. भवति नृपतिवन्धे । जन्म पृष्टी च भोग्या श्वतमुचितविचारबाद प्रभावः । समरविजयसंपत्तस्य यो निःप्रपञ्च स्वस्तुगलमू संभित्तः मङ्गरस्य ॥ [75]. [किमिङ]
- 30. व(व) इभिक्तेर्काय सर्वस्य हेतुर्भवतु भवति नित्यं भक्तियोगी ममैकः । सकत्तसुखविशेषायाच पीयूषवर्षः खयमनुभवगम्यो जायते त्वस्रसादात् ॥ —[76]. भूत्रचययमोरामिवर्षनं प्रयमं क्तम् । वीमता त्रीनिवासन वोखिरानन्दस्तना ॥ 6 —[77].

o Originally कूर:सरी, but visarga struck out.

<sup>&#</sup>x27; The m of was originally omitted and is engraved below the line.

<sup>7</sup> The second and third aksharas of this word are somewhat indistinct, but the two signs for anusoara are quite clear.

<sup>·</sup> Originally मान्ते, altered to मने.

<sup>·</sup> Read इंसा े.

<sup>10</sup> Read o min faun.

<sup>11</sup> Originally सीका °; read सीवं विकि

B Metre, Sloka (Anushtubh).

<sup>12.</sup> Metre, Målini; and of the next three verses.

<sup>14</sup> Read o da.

<sup>16</sup> Metre, Sloka (Anushtubh); and of the uext verse.

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भूपतीनां स्रयाचां तु कीर्त्तिकीर्त्तनमुख्य(क्य) खम् । विद्यतं [स] क्ष्मनगय सुधिया यीरस्तुना ॥ —[78]. पत्तनमच्हिप[का]यां ॥ स्वव[स्त्र खच्हिकायां(?) षो]-17
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32. [की?]र्त्तय: प्रवर्तन्ते ॥—[82].
यत्त च त्रीनोइलेखरमठे त्रीमदघोरियवा[चा]र्योभूत् ॥

क्रचिक्रि[चाष्ट]तिः क्रचिद्पि च माकाभवक्रतिः

क्कचिन्यूलाहारः कचिदपि स कंदांच वु(बु)भुजे ।

परं ज्वोति: ग्रैवं विगसितरजस्कान्धतमसं

न्दि(वि)चिन्यकी यातो विषविषयवे[ग]स्व कसनाम् ॥ "-[83].

तेनेयं प्रमस्तिः सङ्गतिमानीता ॥ त्रीजिपुरी[सी]भाष्यपुरस्ववचनगरदुर्श्वभपुरविमान[पुर]र . . .

<sup>17</sup> The akskaras in these brackets are doubtful, particularly the three last.

<sup>18</sup> The two akskaras in brackets appear to have been struck out.

<sup>15</sup> Metre, Giti; and of the next three verses.

The akshara T was originally omitted, and is engraved below the line.

<sup>31</sup> Here about five akskaras are illegible in the impressions.

<sup>28</sup> Metre, Sikharini.

<sup>2</sup> Here about nine aksharas are illegible.

<sup>24</sup> Here two or three akskaras are illegible.

<sup>&</sup>quot; Metre, Arya (?).

<sup>25</sup> Metre, Arya and of the next verse.

Here about fourteen akskaras are illegible in the impressions.

#### TRANSLATION.

#### Om!

# Om! Adoration to Siva!

(Verse 1.) May Sambhu's matted hair, that store of all blessings, protect you!—
(that hair) on which the ever-moving waters of the Mandakini, flowing down from the shining vault of heaven, appear like a white umbrella, upheld as they are by the breezes from the opened mouth, terrific through the broad expanding hoods, of the lord of serpents, pained by being drawn into a tight knot!

# Moreover:-

- (2.) May the flame of the fire of the eye of the moon-crested (Siva) guard you, which flares up as it were to burn the moon, because she is a friend of the god of love!
- (3.) May Śarva's nectar-rayed (moon), the unique flower in the wood of his matted hair, protect you!—that (moon) which the six-faced (Kârttikeya), child as he is, lays hold of and seeks to play with; which is the stake when the destroyer of Pura is playing at dice with Devî; (and) which Pârvatî uses as a missile, when in jest she is talking angrily!<sup>28</sup>
- (4.) May the gigantic dance of the conqueror of Tripura guard you to the full extent of your desires!—(that dance) at which the quarters are made far to recede by the mighty blasts of wind raised by his massive arms, suddenly become terrific through his graceful movements when he throws his full energy into the act of dancing, and at which the sky rises high, because the earth bends down beneath his violent evolutions!
- (5.) Applying my speech to this family which is descended from the moon, I, alas! vainly attempt to measure the sky with my hands.
- (6.) And yet, even though I possess no brilliant speech, it will surely come to me from this great family of the moon whose rise I celebrate. Or do not, mark! the streams of rutting-juice of the elephants of the quarters, though by nature the seat of black colour, acquire the bright hue of the milky ocean, when brought into contact therewith?
- (7.) That abode of lustre, loving to brighten the earth, which took its origin from the eye of Atri, which rises up to the Lokâloka mountains and disperses the most profound darkness,—men call it the moon. It is the moon's crescent that decorates Sambhu's head; from the moon too sprang, need I say more? this race of the Haihayas.
- (8.) And in this (race) which was rendered an object of reverence by (those) primeval princes, Budha and the rest, there was a noble prince, named Arjuna, who overspread the wide quarters with the lustre of his fame, praiseworthy because he cut down the enemies like forests.
- (9.) What became of that lord of Lanka even, who with ease had coaxed Sarva and the lord of the mountains, when he ventured on hostility with him,—(that lord of Lanka, before whom) the lord of the gods went, nobody knew where, on his elephant.

<sup>28</sup> The noun श्रेष्ठ is generally feminine (क्षेत्रा). I am doubtful about the meaning of the word क्ष्य, which I have translated by 'stake.' Both क्ष्य and एक are given as synonyms of घन.

See, e.g., Vishnupurana, Wilson's translation, p. 417: \*Råvana . . . was taken prisoner by Kårtavîrya (Arjuna), and confined like a tame beast in a corner of his capital.' Mategapurana, adhy. 43; Harivanisa, adhy. 33.

when it took fright at the fire which issued from the thunderbolt as it vibrated and broke in striking (Rávana's) broad chest,—that indeed truly tells his renown.

(Verse 10.) Of him whom the divine Dattatreya, that home of the amorous dalliance of fortune, favoured with the gracious promise of sons,—who, I ask, are we to describe the excellencies? What is the use of empty babbling? In his case even the goddess of speech, I fancy, is certainly embarrassed.

- (11.) Then, how many rulers of the earth did not spring from him, a tree whose creeping-plants were the vows of good men in which he engaged,—(rulers) renowned for their zeal in defeating kings who were (like) newly risen Tarakas?<sup>31</sup>
- (12.) Among them who thus came one after another, was born, filling men with wonder, Kokkalladeva, supremely fortunate (and) swaying the orb of the earth like Indra; who to rising enemies was what a forest-fire is to expanding creepers, (and) whose prowess, adorned as he was with self-confidence, filled the circumference of the three worlds.
- (13.) Whose forces, moving hither and thither to conquer the earth, like the sea which sweeps over its shores, when met together, by their excessive weight pressed down the earth, and thus laid low the several broad hoods of the lord of serpents.
- (14.) When the dust raised by his army gradually ascended from the earth and rolled about in the sky, the pairs of Chakravâka birds, apprehending the approach of night, became flurried and separated; the peacocks, thinking the clouds had come, held a dancing festival; and, deprived of sight, the eyes of a sudden were struck with blindness.
- (15.) When the lordly elephants of his large army which was fond of the woods by the sea-shore, resembling huge mountains in crowds plunged into the water, the ocean after a long time was reminded of that occasion when the Mandara mountain was whirled about in it.
- (16.) And when the elephants of his army, while he occupied the slopes of the Vindhya, excited with rut were breaking (the trees), the forest, with its swarms of birds unmelodiously chirping, cried out as it were with pain.
- (17.) Having conquered the whole earth, he set up two unprecedented columns of his fame,—in the quarter of the pitcher-born (Agastya)<sup>32</sup> that well-known Kṛishṇarâja, and in the quarter of Kuvera<sup>33</sup> Bhojadeva, a store of fortune.
- (18.) From him then was born Mugdhatunga, than whom nobody is more exalted in the three worlds; and who, desirous of conquering the quarters, when he had overthrown the enemies, what country did he not make his own?<sup>34</sup>
- (19.) Whose sole object of affection, when he was preparing for contests, was his sword,—a couch for the fortune of battle, a club for (the destruction of) hostile forces, a sprout of the creeper—anger, a dear friend of pride, a sapphire-channel for the water—good conduct, a branch of the tree—bravery, an endless path for bold deeds to proceed by.
- (20.) Who, possessed of terrific splendour, in every battle so handled the host of enemies that the crowds of goblins were exulting, that men carried their heads broken,

<sup>28</sup> Dattatreya was an incarnation of Vishnu. See Bhagavatapurana, IX, 23, 23.

<sup>21</sup> Taraka was a Daitya who was conquered by Indra.

m i.e., in the south.

B i.e., in the north. Compare Raghuvanisa, XV, 103.

<sup>34</sup> If I understand the verse rightly, the word fare in the second line is superfluous; and get with prep. fq is employed in an unusual sense.

and that headless corpses were running away, that the young imps were howling, that the fire of fire-mouthed goblins met the eye blazing forth from the hollows of sculls, and that all was terrific with the fearful ill-boding cries of jackals howling in their desire of devouring flesh.

(Verse 21.) On his expeditions the forests by the sea, near which his army encamped, had the number of their coral-sprouts doubled by the tips of the hands of women, stretched forth to gather them.

- (22.) To Malaya his thoughts wandered, because it is there that the waves of the sea are playing, because there that wind is blowing which causes the Kerala women to sport, because there the serpent is stealing the fragrance of the trees.
- (23.) Having conquered the lines of country by the shore of the eastern sea, and having taken Pâli from the lord of Kosala, having uprooted the dwellings of enemies one after another, he was a most splendid master of the sword.
- (24.) From him was born that observer of prudent behaviour, Keyûravarsha, who fulfilled the ardent wishes of the minds of the women of Gauda, who was a deer to sport on those pleasure-hills—the breasts of the damsels of Karnâṭa, (and) ornamented the foreheads of the women of Lâṭa; who engaged in amorous dalliance with the women of Kaśmîr, (and) was fond of the charming songs of the women of Kalinga.
- (25.) Even when his soldiers, made to march to subdue the regents of the quarters, enacted the destruction of the universe so as to rouse the apprehension of the three worlds, no sheets of dust could rise from the earth, flooded as it was with streams of tears that were shed by crcwds of captive women of enemies who again and again were made prisoners.
- (26.) In battle that king wielded his big sword which, covered as it was with a mass of pearls from the frontal globes of elephants openly cleft by him, was covered as it were with the drops of the fame of his enemies, which it had often drunk and then emitted again under the pressure of (the king's) firm grasp.
- (27.) Up to the Kailasa, the intensely lustrous friend of Parvati's play, and up to the noble eastern mountain over which the sun shines forth, near the bridge of the waters and as far as the western sea, too, the valour of his armies brought endless anguish on hostile people.
- (28.) He spread the battle-fields all over with the heads of proud enemies, who in their anger madly attacked him,—(with heads) which were honoured with the eager glances of the eyes of the damsels of heaven, (and) the skull-bones of which were falling off under the pressure of the grasp of the hands of exulting female goblins, eager for the blood which was trickling down under the strokes of his vibrating quick arrows.
- (29.) "Our lord is an incarnation of Rudra; our lord supports the house of the three worlds; our lord is liberal; our lord is an iron fetter for restraining lawless princes;"—when crowds of excellent bards thus gave utterance to incessant brilliant words of flattery, the minds of hostile people who stood in his hall of audience shook violently.—
- (30.) There was (a sage), free from the blemishes of sin, Bharadvâja by name, who was the one regent of all whose wealth consisted in quiescence. From his male energy, deposited in a water-pot, sprang that Bhâradvâja (Droṇa) whose conduct roused the wonder of the three worlds.

- (Verse 31.) The charm of whose fame completely filled the three worlds, whose fortune was equal to his desires, and the might of whose anger, as regards both his curse and his bow, would have been suitable at the destruction of the universe. What can we say of that one ocean of policy and valour, more than this that (Arjuna), the husband of Subhadra, who with ease humbled the great pride of Sarva, was his disciple?
- (32.) Even that son of Dharma,<sup>35</sup> minding his promise, retired, deprived of the hope of conquering the adversaries, when he saw how he, whose strong arm was expert in wielding the bow, with a mass of powerful arrows cut up the Pândava army.
- (33.) Now, in the water, of which in the act of cursing he had taken up a handful<sup>se</sup> with his trembling hand, angrily intending to bring misery on Drupada for the insult (offered by him), there arose a man like victory incarnate; and from him proceeded the clan of the Chaulukyas, the great excellencies of which are countless.
- (34.) And in that powerful family, which was made up of a series of princes eminent for widely spreading bravery and beauty, was born Avanivarman, who, when he bent his graceful bow, drew to himself the fortune of adversaries, (and) whose deeds became famous in the universe.
- (35.) He greatly excelled in the world already by the fact that Simhavarman was his grandfather and the eminent hero Sadhanva his father, but more even by his own great dignity.
- (36.) Of a man like him, whose generosity removed the badge of poverty of all mankind, (and) whose prowess drove his enemies to the mountain-caves by the sea-shore, surely he (only) is able to enumerate the excellencies who has complete command over that milch-cow of speech, the glorious goddess of eloquence.
- (37.) As the lord of mountains begat Rudran, the ocean Lakshmi, the glorious Sun Kalindi, the son of Atri<sup>37</sup> the moon-light, and Janaka's sacrificial rite Vaidehi,—so that gem for granting the desires of tributary princes begat a wondrous ornament of maidens, the illustrious Nohala.—
- (38.) As the daughter of Puloman (was the wife) of the ruler of the divine hosts, and as Chhaya (was) of that lord of darkness-dispelling light, (and) Rati of the sugar-cane-arrowed god, so she became the beloved of the prince Keyaravarsha.
- (39.) And as the elephant (is beautified) by the stream of rutting-juice, the bank of the ocean by the tender coral-creeper, a tree by the beauty of flowers, and a cloud by the lightning,—so that moon of princes obtained unspeakable lustre through her, his queen.
- (40.) To secure (the merit of) pious deeds, she built for the god, who is the sole object of Uma's affection, this temple which obstructs the progress of the sun with its tops the points of which graze the clouds,—a collection of her own fame as it were in bodily form;
- (41.) the flags on which do not flutter, because, I fancy, they are constantly sprinkled with the foam of the horses of the lord of day, fatigued with their ceaseless march through the sky;

<sup>&</sup>lt;sup>25</sup> i.e., Yudhishthira; compare Sisupalavadha, II, 9. Yudhishthira retired from the contest before his teacher Dropa.

<sup>26</sup> The original has chuluka, from which is here derived the name Chaulukya. Compare Mr. Fleet's Dynasties of the Kanasese Districts, p. 17.

<sup>37</sup> i. e., the moon.

- (Verse 42.) and on the broad pinnacles of which, lofty and spotless as it is, so the rows of fresh clouds, clinging to them in the rainy season, appear like swarms of doves.—
- (43.) There was (a sage), the Mâdhumateya Pavanaśiva; after him flourished Śabdaśiva; his teaching again is sanctified by his disciple, the pious Îśvaraśiva.
- (44.) To him, a store of penance, the cultivated (queen) gave the two villages Nipânîya and Ambipâṭaka, as a reward for his learning.
- (45.) And to the enemy of Smara she gave Dhangaṭapāṭaka, Poṇḍi, Nāgabala, Khailapāṭaka, Viḍā, Sajjāhali and Goshṭhapāli.—
- (46.) From her was born to the illustrious lord of men Yuvarâjadeva the famous prince, the illustrious Lakshmanarâja, like the sun, elevated (and) endowed with mighty splendour; the lustre of whose feet, 39 a seat of fortune, was revered by the exalted heads of sovereigns, (and) who indeed, by unheard-of, pleasing, beautiful qualities, surpassed the god of love.
- (47.) Surely, for the glory of his heroism the lady Fame spread out on the ground a necklace with the mass of pearls produced from the frontal globes of the elephants of adversaries, cleft in battle by the edge of his firmly grasped sword.

#### Moreover:-

- (48.) Worthy of honour is that Kadambaguhâ<sup>40</sup> where there has been an uninterrupted line of saints; for them, again, was an object of veneration the chief of sages, Rudraśambhu.
- (49.) On account of his might to be highly revered in the world, he there had a disciple, Mattamay aranatha, who, when he had removed every stain of impurity, became possessed, oh! of the town (?) of the prince Avanti.
- (50.) After him came the holy Dharmasambhu, who became an ornament of the world, (and) whose feet were worshipped by the lustre of the crest-jewels of princes; having reached the further shore of the ocean of the Saiva doctrine by his austerities, he obtained the spotless pleasing renown due to him.
- (51.) His disciple was, rich in austerities, Sadásiva, whose venerable pair of feet was worshipped by princes with the rays of their diadems.
- (52.) After him came his disciple, named Mådhumateya, full of radiance (and) subsisting on fruit and roots, in whom austerities and majestic splendour dwelt harmoniously together (?).
- (53.) He had a most venerable disciple, Chûdaśiva, who, striving after final liberation, swept away the impurity consequent on actions (performed in previous births).
- (54.) Then (came) his disciple, named Hridayasiva, a mine of all excellencies, whose fame deserves to be sung of even now; the soles of whose uniquely venerable feet were rendered lustrous by the collections of jewels in the diadems of princes.
  - \* I can find no suitable meaning for the word सार्क, at the end of the first line.
- so In the original, the third line of the verse does not admit of being construed properly. I should feel inclined to substitute बस्ताचिता: for बसोबिता:. Applied to the sun, the third line would mean that the lustre of his rays is enjoyed by the high tops of mountains.
- w Dr. Hall has already shown that Kadambaguhā, a prince Avanti, or Avantivarman, the town Mattamayūra (and, I may add, the sage Sadhšiva) are mentioned in a long inscription at Ranod, badly edited in the Jour. As. Soc. Beng. vol. XVI. p. 1080, which has been assigned by Sir A. Cunningham to about the end of the 10th century A. D.—Archaol. Survey of India, vol. II, p. 305.
  - 4 In the original, was is used wrongly instead of the passive form wasfit.

- (Verse 55.) For whom is that holy man not an object of laudation,—he who, an abode of every kind of knowledge, wise (and) true to his vows, still further increased the renown spread over the illustrious Madhumateya lineage; and who surpassed the earth by his patience, the cloud by his fairness, the ocean by his propriety of conduct, (and) the god of love by his freedom from passion?
- (56.) Or, rather, what need has that eminent sage of praise at all,—he whom the illustrious prince, the moon of the Chedis, having shown his devotion by presents sent by well-conducted messengers, in due form brought hither, full of respect?
- (57.) The illustrious Lakshmanaraja also, filled with devotion, himself made over to that great ascetic the monastery of the holy Vaidyanatha.
- (58.) And the sage, having accepted it, again gave the holy Nauhaleśvara monastery to his well-conducted disciple Aghorasiva.—
- (59.) Now, when he had performed (this) deed, the powerful Chedi lord marched, with all his elephants and horses, (and) accompanied by strong foot-soldiers of tributary chiefs, to the very pleasant western region, inspiring his adversaries with fear (and) difficult to be obstructed in his progress.
- (60.) Having valorously struck down (adversaries) who were humbled in battle, having his commands honoured by presents offered by princes who bowed down (before him, and) having fulfilled the hopes of suppliants with the wealth on which they had set their hearts, he made the host of his army sport in the water of the ocean.
- (61.) Having bathed in the sea, the illustrious (prince) then worshipped Someś-vara with golden lotuses; but he also presented something else.
- (62). After defeating the lord of Kosala, he made the (effigy of) Kaliya,<sup>42</sup> wrought of jewels and gold, which was obtained from the prince of Odra, a reverential offering to Someśvara. Having besides presented elephants, horses, splendid dresses, garlands, sandal and other (gifts), the prince, to get out of the toils of this life, humbly praised (the god), full of joy:—
- (63.) "Whenever a prince, freed from darkness by prostrating himself at your feet (and) delighting in the truth, deems this life void of substance, then his good fortune is no longer liable to change, because he has got rid of (the bondage of) birth."—Absorbed in such meditation, he fixed his mind on Siva's glory.
- (64.) From him was born the great ruler, the illustrious Samkaragana, whose incomparable pair of feet was worshipped even by adversaries;
- (65.) who, of stubborn daring, in battle eagerly devoted his sword to the destruction of countless hosts of enemies, while his generosity always caused joy to the people; who, of matchless beauty, humbled the haughty pride of the god of love, and who as a ruler of the earth was praised everywhere and at all times by the wise;
- (66.) the broad resting-place of whose two lotus-feet, a seat of prosperity, was decorated by the rays of the large jewels that covered the diadems of princes bowing down (before him); and whose ocean-like breast was resorted to by Fortune, come to him gradually, while another deity of fortune, the glory of heroism, had taken her seat in the edge of the prince's sword.

<sup>42</sup> Dr. Hall states that it is the custom to make fancied representations, in miniature, of the serpent Kaliya which was destroyed by Krishna, and to hang them about the neck of images of Siva.

- (Verse 67.) His younger brother was the illustrious prince Yuvarajadeva, on whose lotus-feet princes have indeed bent down, like bees (alighting on them). Of one who (like him) is an abode of devotion to truth, of goodness and friendly speech, (and) the one resort of fortune and valour, surely a good man even will not be able to tell all the excellent qualities.
- (68.) This prince mastered with his arm, and slew with his hand which wielded a knife, the radiant, fiercely roaring, most terrific tiger-shaped demon, whose mouth was awful as it tore (men) to pieces with its sharp teeth, whose eyes were blood-shot all over with rage, who used his paws as weapons of attack, and sprang forward with uplifted tail.
- (69.) Though causing joy to the eyes of women as a new god of love, he yet again was the god of death who with the edge of his sword cleft the frontal globes of huge elephants; and, strange to relate, fond as he was of Sarasvati, he was eager to worship Srikantha, and, clever in discriminating between the four castes, he was a gem to grant the desires of (all) suppliants.
- (70.) When young women at their customary bathing plunged into the clear bitter water of the Revå, made to surge up and down by the motion of their thighs and hips, they truly became perfumed with the strong fragrance of the god of love, mixed since the water was with the rutting-juice which used to flow into it at the bathing of his towering lordly elephants.<sup>44</sup>
- (71.) I fancy that his bright fame, after roaming about everywhere,—on the round breasts of women surely in the form of pearl-strings, on the spotless full orb of the moon in the guise of the moonlight, and on the extensive waters of the Manasa lake as a graceful row of swans,—has yet found rest in the abode of Uma's husband.
- (72.) After worshipping the god Isana with his wealth in suitable manner, the prince, in accordance with traditional precept and according to scripture, composed (this) hymn of praise:—
- (73.) "Happy are those rulers, oh Lord, who with unswerving minds worship thee, and employ their wealth in works of piety. For those who are swayed by passion and whose minds are given up to sensual pleasure, exalted station is a cause of intoxication, oh granter of boons!"
- (74.) "What is the use of arrays of rutty elephants? What the use of women, the promoters of amorous dalliance? Gold, horses, dresses, and all manner of precious stones serve no purpose when a man fails to worship the beloved of Bhavant."
- (75.) "Birth in a princely family, sovereignty over the earth, sacred knowledge, due discrimination, beautiful form and victory in battle come to him who takes refuge with the holy feet of Samkara."
- (76.) "Why need I make many words, oh Lord? To thee only shall my devotion always be given, the cause of everything; and through thy favour, the greatest of all blessings, a shower of ambrosia will fall upon me which will manifest itself of its own accord."—
- (77.) The great fame of the first three princes has been described by the illustrious Stinivasa, the son of the illustrious Sthirananda.

SOr, 'eager to worship the neck of Srt.' The idea suggested by the original is that the king was possessed of both eloquence (or learning) and fortune,—two things which ordinarily do not go together.

"The word wit of the original has reference to the mixture of the two fluids, the bitter water of the river and the fragrant rutting-juice.

(Verse 78.) And the bright eulogy of the renown of the three (other) princes has been afterwards composed by Sajjana, the intelligent son of Thira.

[The passage which follows here in the original up to the end of verse 82, and part of which is either altogether illegible or doubtful, I am unable to translate properly in all its details. Its general import, however, appears to be this,—that various manufacturers and traders, and the inhabitants generally, had to deliver or pay at the mandapiká<sup>15</sup> of the town, for the benefit of the monastery and its occupants, certain articles and taxes,—salt, oil, betel, pepper, ginger, vegetables, etc., and fixed sums of money for every elephant, horse, etc.]

And at the monastery of the glorious Nohalesvara\* where there was the holy preceptor Aghorasiva,—

- (83.) sometimes subsisting on alms and sometimes feeding on vegetables, sometimes enting roots, while sometimes he also lived on bulbous roots; seeking the supreme light of Siva, freed from the darkness of passion, he never became subject to the effect of the poison of sensual enjoyment<sup>47</sup>;—
- (there?) he had this eulogy put up. The glorious Tripurî, Saubhâgyapura, Lavananagara, Durlabhapura, Vimânapura (?)
  - (84) . . . every day they shall bring, guarded, . .
- (85.) May this composition, the several parts of which are well-joined, (and) which would deserve praise (even) from the wonder-struck poet Rajasekhara, last to the end of the world, as well as the preceding eulogy!

Of the Kayastha, the illustrious Siruka.50

(86.) The eulogy was written by Nai, the son of the writer of legal documents Dhira; and engraved by Nonna, the son of the excellent artisan Samgama.

46 On mandapika see the Siyadoni inscription, ante, p. 166; the same inscription also contains the words युत ा ख्वा, and शायब - शायब 'an oil-mill.' In verses 79-82 of the present inscription the words, the exact meaning of which is not clear to me, are चित्रवा(?), वीविषया, युवायुर्वे, अरब in अरवपीर, वपर्दी ख्तकपद्दित.

46 i. e., Siva worshipped in the temple which was built by Nohala.

" One would expect to read fauufau, instead of faufauu.

44 i. c., perhaps, the inhabitants of the town mentioned in the preceding.

" i. c., the eulogy of the first three princes.

I am unable to construe this genitive with either the preceding or the following verse. Perhaps Sîruka was the writer who originally wrote the enlogy of the first three princes.

# XXXII.—THE CINTRA PRAŚASTI OF THE REIGN OF SARANGADEVA. By G. Bühler, Ph.D., LL.D., C.I.E.

A copy of the subjoined Praśasti was first published in Murphy's Travels in Portugal (1798), together with a translation by Sir Charles Wilkins. The plate was reproduced ten years ago by Dr. Burgess in No. 9 of the Memoranda of the Archæological Survey of Western India (Bombay, 1879), p. 104, with a restoration of the Sanskrit text by the late Dr. Bhagvanlal Indraji and a short summary of the contents, promising at the same time to give a full translation in the Indian Antiquary. The latter unfortunately never appeared. Dr. Bhagvanlal's text is generally correct, and reflects the highest credit on his ingenuity, since the copy on which he worked is, as Dr. Burgess stated, very inaccurate. Still I believe that a new edition, according to an excellent pencil-rubbing kindly presented to me by Professor G. de Vasconcellos-Abreu of Lisbon, will not be superfluous. This facsimile enables me to remove a certain number of difficulties, which Dr. Bhagvanlal failed to solve by conjecture, and in many more cases to show that his restorations correspond with the original.

The inscription is incised with great care and neatness on a long slab of polished black stone, measuring, according to the rubbing, 42 inches by 20, and containing 66 lines. The stone 's now preserved in the Quinta of Don João de Castro at Cintra, but, as the contents of the inscription show, it originally belonged to a temple at Somanatha or Devapattana in Sorath. The document is on the whole well preserved. But four syllables are gone in the middle of line 18; 4 to 12 syllables at the ends of lines 23-28: and 2 to 5 in the first parts of lines 49-53. Besides, a few single letters have been destroved or become indistinct here and there. The alphabet is the common Nagari of the thirteenth century, which shows only a few archaic forms, e.g., the initial i consisting of two circles and a semicircle, the gha with three vertical strokes, the ba consisting of a va with a dot in the centre of the loop, and a free use of the prishthamatra. In the top-line the medial i and the anusváras show ornamental forms, just as in many Jaina MSS. The language is not quite correct Sanskrit, and, with the exception of two short sentences in the beginning and at the end, is throughout metrical. Towards the end some Gujarâtî words and Gujaraticisms occur in the list of the benefactions; likewise a number of difficult expressions not traceable in the Sanskrit dictionaries. As regards the spelling, it must be noted that, though ba and va are distinguished, we find instead of Brihaspati always Vrihaspati and for vitaka always bitaka. The inscription contains a Prasasti (verse 75), composed in honour of the consecration of five Lingas which a Saiva ascetic, called Tripurantaka, erected at Somanathapattana or Devapattana, or Prabhasa, the famous Saiva Tirtha in Sorath (Kathiavad), now usually called Veraval. The poem opens with a Mangala consisting of three verses, 1-3, which are preceded by a short prose invocation of Siva. The first two verses are addressed to Siva and the third to Gapesa. Next follows the genealogy of the Chaulukya kings of Guiarat, who were descended from the Vyaghrapalliya or Vaghela branch, founded by Dhavala.

(Verse 4.) "The victorious, illustrious Visvamalla, a head-jewel of princes, adorred (formerly) the Chaulukya race, he whose seimitar, though it had only two edges, his enemies (seeing it) from afar, regarded as (a thunderbolt) with a hundred edges."

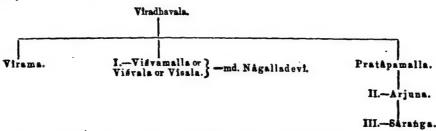
- (Verse 5.) "This sole lord of the world, a wonderful abode of courage, who all around uprooted with his arm, that is akin to the thunderbolt, the firmly rooted mountain-like kings, was called by his people king Narayana."
- (8.) "The glorious lord Vaidyanatha (Siva), whose might destroys the misfortune of the torment of the world, placed in him, the ornament of the whole Kshatriya race, a portion of his Self; and he who had taken the vew of benefiting the universe, cured, as was proper, with his weapons even the big swellings of pride in the hearts of hostile kings."
- (7.) His consort was Någalladevi, who clave to his body just as the glory of victory; through her that king was exceedingly resplendent, like the god bearing the deer-mark (the moon) through his brilliant light.
- (8.) "That king, the prowess of whose arm took rest (only when it reached) the boundaries of the quarters of the horizon, whose younger brother was Pratapamalla, enjoyed the earth which, owing to the excess of his taste for wonderful bravery, was overshadowed by a single parasol."
- (9.) "After the illustrious Viśvamalla had anointed Arjuna, the son of Pratapamalla, to be his successor, he enjoyed (in Svarga) banquets of ambrosis and the nectar of the lips of the celestial maidens."
- (10.) "That crest-jewel of princes, his majesty Arjuna, who was lovely on account of virtues resplendent like the rays of the full moon, and who, an incarnation as it were of a portion of Dâmodara, gained great glory through his valour, drew riches from the earth as if it were the cow of plenty."
- (11.) "After that guiltless man, an incarnation of Krishna, had grasped, in order to punish the wicked, the circle of the earth with his hand, that by its liberality surpassed the tree of paradise, he, indeed, protected his subjects through his noble deeds."
- (12.) "Victorious is the issue of his body, his majesty Saranga, whose heart is immersed in the happiness produced by his amorous dalliance with the Fortuna of the Garjara kingdom, who is passionately addicted to the sport of rescuing the earth and who possesses a dignity (equal to that) of Saragadhara."
- (13.) "Through his power he in battle reduced the powers of the Yadava and the Malava lords, just as the lord of birds formerly (overcame) the huge-bodied elephant and the tortoise."

Though these verses, for the greater part, contain nothing but mere verbiage, they yet yield some new facts concerning the history of the Vaghelas. First we learn that the full Sanskrit name of the first king of this race, who in the *Prabandhas* is usually called Visala or more rarely Viśvala, was Viśvamalla, "the wrestler of the Universe." This appellation, which has its analogies in Ahavamalla, Yuddhamalla (Jodhmall). Prithivimalla and Jaganmalla (Jagmall), and so forth, was no doubt the original and real one; and Viśvala, of which Visala is the Prakrit representative, is either an abbreviation from it, formed bhimavai with the addition of the affix la, or a corruption of Viśvamalla like Rudraja for Rudrabhaija, Mammaja for Mahimabhaija and Jaiyaja for Jayabhaija, in which the last letter la does duty for the second part of the compound, malla.

The second point of historical interest which the inscription offers, is the statement that Viśvamalla had a younger brother, called Pratapamalla, and that the

second Våghelå king Arjuna was the son of the latter. The Prabandhas known to me, which notice the Våghelå kings, speak only of an elder brother, Virama, whom Vastupåla removed in order to secure for Viśvamalla the succession to the throne of Pholka. The works, in which Arjuna's name occurs, e.g., the Vichárasreni, Dr. Bhándárkar's anonymous Fragment, and the Pravachanapartishá, state nothing regarding his relation to his predecessor. Thirdly, the inscription informs us that the name of Viśvamalla's wife, i.e., his first queen, was Någalladevi. With respect to Såranga, finally, we are told that he defeated the Yådava and Målava kings, and we may at least infer from this statement that the old feuds of the Chaulukyas with their south-eastern and eastern neighbours continued almost as long as their kingdoms existed. The Yådava foe of Såranga must have been Råmachandra, the last independent Hindu monarch of Devagiri, who mounted the throne in 1271 A.D., and died in 1309 A.D., as a vassal of the Muhammadan emperor of Delhi. The name of the king of Målava, with whom Såranga fought, is not ascertainable from the authentic lists hitherto published.

The pedigree of the first Vaghelas stands now, if we include Visvamalla's father Viradhavala, as follows:—



The next following portion of the inscription, verses 14-89, is devoted to a description of the spiritual family of Tripurantaka, the benefactor of the Tirtha of Somanatha, and to an account of his virtues and his adventures. The section is introduced, as is often done in the late inscriptions and poems of Gujarat, by the words itas cha, "and now," and its opening verses run as follows:—

(Verse 14.) "The god who wears the infant moon on his head, and who grants rewards for the multitude of performances of austerities, himself became incarnate in the form of Bhaṭṭāraka Śri-Lakuliśa, in order to bestow favour on the universe.

- (15.) "And in order to favour the offspring of Ulûka, who long were deprived of sons in consequence of a curse of their father, he came to and dwelt at Karohana, the forehead, as it were, of the earth, an ornament of the Lata (country).
- (16.) "In this (place) appeared, in order to fulfil particular Påsupata vows, four pupils of his, called Kusika, Gårgya, Kaurusha and Maitreya.
- (17.) "Afterwards the race of these ascetics, which grew up in four (branches), adorned the earth that is bounded by the four oceans.

<sup>&</sup>lt;sup>1</sup> I take widhabhiids in the sense of wishodbhiids, as the most natural interpretation "who had become owls" does not give any good sense. If this were the meaning, it would be necessary to take viputrahia as a proper name, for which proceeding there is no authority.

<sup>&</sup>lt;sup>2</sup> The translation strictly follows the text. But I believe the poet meant to say "an ornement of the Lâta country, which latter resembles the forehead (*lalâţa*) of the earth." For the play with *lâṭa* and *lalâṭa* is a very common one, while the comparison of Kârohaṇa with *lalâṭam wryâḥ* is unintelligible.

- (Verse 18.) "Through the succession of high-minded men who were favoured by those (four) arose the glorious . . . . ka, possessing boundless wealth.
- (19.) "An abbot (sthánádhipa), called Kârttikarâśi, who resembled a conglomerate (ráśi) of austerities in (human) shape, and who took away the sins of his (spiritual) dependants by merely looking at them, became an ornament of Gârgya's line.
- (20.) "(Next) arose compassionate Vâlmîkirâśi, who owed his (spiritual) birth to the favour of that (Kárttikaráśi's) lotus-hands, and who hallowed speech by the arrangement of his words and the road to the sanctuaries by the marks of his steps, which (arrangement and marks) were pure like his mind.
- (21.) "He graciously appointed a young ascetic, called Tripurantaka, to be the awakener of the virtuous; to even stones, consecrated by the lotus-hands of such men, become, indeed, visibly deities.
- (22.) "That pupil of Vâlmîkirâsi, of appropriate name, called Tripurântaka, sanctified the four quarters of the horizon in consequence of his desire to visit other sacred places."

These verses make us acquainted with three teachers of the Gargya branch of the Lakuliśa-Paśupatas, who apparently were in succession abbots or spiritual directors at some sacred place or of some Matha in Gujarat. Possibly the place where they resided may have been Karohana. But this is not certain: for the four last syllables in verse 18 may have contained some other geographical name, and the sense of the verse may be that a Matha or sanctuary was established there by the spiritual descendants of the four pupils of Lakuliśa. But in any case it is indisputable that Kârohana in Lâta or Central Gujarât was the head establishment of these Saivas. hecause Siva is said to have there become incarnate as Lakulisa. Kârohana is, it would seem, the modern Karvan on the Miyagam-Dabhol railway; this village was according to its Mahatmya formerly called Kayavirohana or Kayarahun (Kayarohana?), and was according to tradition the place where Mahadeva, who had been born as Nakulêśvara in the family of a Brahman of Ulkapuri, or Avakhal, re-assumed his divine shape." It is "one of the four oldest and most famous seats of the worship of Siva," and is situated in the district which used to be called Lata. The words Lakulisa and Nakulisa are two vicarious forms, of which the former is possibly the older one.10 though the latter one is that commonly used in Sanskrit literature. The doctrines

- 3 I.e., who received the Saiva initiation at Karttikarasi's hands.
- \* I.e., who preached well and performed many pilgrimages.
- I.e., to be preacher and head of the Saiva community.
- 6 Sthana has both meanings.
- 7 The use of a verb equivalent to abhat for 'was made' is not uncommon in the modern Indian vernaculars, and it is not improbable that our poet has fallen into a Gujaraticism.
- "Though I consider the identity of Kârohana and Kârvân to be certain, I do not mean to say that the two names are identical. With respect to the word kârvân, I adhere to the opinion, expressed in the Indian Antiquary, vol. XVIII, p. 176, and consider Kârohana, like Kâyavirohana, as an attempt at finding a Sanskrit equivalent for the Gujarâtî word.
- <sup>9</sup> See the Bombay Gazetteer, vol. VII, pp. 19-20, and pp. 550-551. Ulkapuri is possibly a mistake for Ulukapuri, and the Mahataya may still contain a dim reminiscence of the myth narrated in verse 14. The Gazetteer gives the name of Siva as Nekleshvar or Nakleshvar, corruptions of the form Nakulesvara, which occasionally occurs instead of Nakulisvara.
- 19 Regarding the substitution of ma for la and of la for na see Kuhn, Beiträge zur Pâli-Grammatik, pp. 38 and 44; Hemachandra, I, 230, 257; Beames, Comparative Grammar, § 248; Hoernle, Grammar of the Gaudian languages, § 111. My reasons for considering Lakulisa as the older form are, (1) that the change of la to na is more common then that of na to la; (2) that Lakulisa can be easily explained as a compound of lakulin, i.e., lakulin, and isa, 'the lord wearing the staff,' i.e., the khaṣcānga.

of the Nakuliśa Påśupatas are explained at length in Såyana's Sartadarśanasamgraha, pp. 103ff. (Cowell and Gough). But nothing is known regarding their history. It is therefore very interesting to learn that in the thirteenth century A.D. Gujarât was considered to be the country where the sect arose and that Kârohana—Kârvân claimed the honour of being the place where its founder was born and where his school was divided into four branches. It must, of course, depend on the results of further discoveries, which an archæological exploration of the site of Kârvân will no doubt furnish, whether we can accept these claims as well founded. As regards the antiquity of the sect, not much can be gathered from the statements in the inscription. Kârttikarâśi, the first historical head of these Pâśupatas, cannot have succeeded to his office much before the year 1225 A.D. since the third was alive in 1287.

The contents of the next verses are not important enough to require their being translated in full. It will suffice to give a short analysis, which course is made advisable too by the fact that most of them are badly mutilated. According to verses 23-24 Tripurantaka's pilgrimage was first directed to the Himalaya, where he visited Kedara, i.e., Kedarnath in Garhwal, and there worshipped Siva with lotuses taken from the pure Brahmasaras. Thence he turned southwards and bathed at Prayaga, modern Allåhåbåd, at the confluence of the Ganga and Yamuna (verse 26). From Allahabad he wandered to the Śriparvata (verse 27), which he circumambulated in the orthodox fashion, and where he was blessed by the aspect of divine Mallinatha. This mountain. which seems not to be identical with the Southern Śriparvata or Śrisaila, must lie, if the order of the places visited is correctly given, south of Allahabad and north of the Narmadâ. For the next verse (28) informs us that Tripurântaka afterwards bathed in "the waters of the Reva which are tossing among the rocks of the Vindhya mountains that are hallowed by the traces of Agastya's foot-steps." From the Narmada he turned to the Godavari (verse 29) and visited Tryambaka, i.e., Trimbak near Nasik. Still continuing to travel southwards, the pilgrim reached Ramesvara and the bridge of Rama (verse 30). Finally he returned to the north-west and came to Devapattana or Prabhasa, where the river Sarasvati flows into the ocean (verses 31-33). There he received high honours from the chief temple-priest.

(Verse 34.) Here the illustrious temple-priest (ganda) Brihaspati, who is visibly the husband of Umâ," made him an Ârya and appointed him sixth Mahattara.

(35.) The Châturjâtaka, 12 who was pleased with his virtues, rejoiced thinking: "This Mahattara will restore the sacred place by his pure actions."

What these honours conferred on Tripurantaka exactly were, whether Arya and Mahattara refer to offices or were, what is more probable, mere titles, I am unable to determine. I must content myself with pointing out that, according to verse 9 of the

<sup>&</sup>quot; This phrase has a double sense. It means that the name of Brihaspati's wife was Uma, and that he was an incarnation of Siva.

<sup>12</sup> This must be the title of a high local official. For, below (verse 65) occurs the expression Srimachchâturjâtaka, the illustrious Châturjâtaka; verses 64 and 70 speak of Châturjâtakapâdâ, the feet of, i.e. the worshipful, Châturjâtaka. According to verse 60.61 he issues an edict granting allowances from the receipts of the custom house, verse 63 mentions his treasury and verse 67 his allowance of pân-supârî at the Sivarâtri festival. Literally the word means 'connected with, i.e. ruling, the four castes;' the technical sense may either be 'prefect, governor' or 'Nagarsheth,' a kind of hereditary lord mayor. In the Somnâthpattan Prasasti (Wiener Zeitschrift für die Kunde des Morgenlundes, vol. III, p. 9) we hear (verse 22) of châturjâtakulokâh, which term has been translated erroneously by 'men of the four castes.'

Somnåthpattan Praéasti (Wiener Zeitschrift, loc. cit., p. 8), Bhåva Brihaspati received the same honours from king Jayasimha-Siddharåja. The ganda Brihaspati, who honoured Tripurantaka, is of course not, as Dr. Bhagvanlal suggests (Mem. Arch. Surv. West. Ind., No. 9, p. 104), the ganda Bhåva Brihaspati, who was the contemporary of Jayasimha and of Kumarapala. For these two kings reigned between Vikrama Samvat 1150 and 1229, while the date of our inscription is more than a hundred years later. Moreover, the two Brihaspatis are clearly distinguished from each other by the statements regarding their wives. Bhåva Brihaspati was married, according to verse 35 of the Somnåthpattan Praéasti, to Mahådevi, daughter of Sodhala, and our Brihaspati to Umå (below, verse 43). The name Brihaspati must, therefore, have been borne by more than one priest in charge of the temple of Somanåtha at Devapattana or Prabhåsa.

The honours which Tripurantaka received, induced him to realize the hopes of the Châturjâtaka and to spend considerable sums on the Tirtha. The following verses (40-46) inform us that (1) he built five temples, (2) dedicated five statues, and (3) erected a torana supported by two pillars,—a sort of triumphal arch. The five temples were situated, according to verse 40, to the north of the mandapa or hall of the temple of Someśvara, close to the splendid old water-clock (ghaţikālaya),18 and on the site14 of Srikantha-Panchamukha, i.e., five-headed Siva, surnamed Srikantha. The first of these temples (verse 41) was built for the welfare of Tripurantaka's mother Malhana and called Malhanesvara. The second (verse 42) was dedicated to Umanati and erected in the name of the priest Brihaspati, who was the husband of Uma. The third, called Umesvara (verse 43), was built for the welfare of the priest's wife. The remaining two, a Tripurantakesvara and a Ramesvara, were named after the founder and his wife (verse 44). The five statues," a Gorakshaka (Gorakhnáth), a Bhairava, an Âñjaneya (Hanuman), a Sarasvati, and a Siddhi-Vinayaka (Ganesa), were placed in the antarálas of the five temples. The torana finally was erected "on the space (bhúparisare) before the northern gate of these ( five temples)." This statement indicates that the temples were surrounded by a wall, and that the arch adorned the principal entry into the enclosure, which had to be made on the north side, as the great temple of Somesvara lay to the south and east, and to the west the sea.

Almost the whole remaining portion of the inscription (verses 47-72) is taken up by the enumeration of the benefactions which Tripurântaka made in order to provide for the service of his temples, and by rules regarding the worship. This section offers considerable difficulties, because it contains a number of words either not found in the accessible dictionaries and koshas, or found with meanings attached which do not fit, and because the rules regarding the worship are awkwardly arranged and obscure. I believe that the only chance of clearing up all the difficulties would be enquiries on the spot among the priests of Somnåth and of other Saiva establishments in Kåthiåvåd.

is Ghatikalaya is the modern Gujarati ghadial, the usual term for any kind of timepiece.

The text has order adhickfhildni, literally 'standing on the dwelling of.' This may mean either that the five temples were built on the site of an ancient decayed temple or that the site was sacred to the god mentioned. Vdsa seems to correspond here to the Jaina term wasakika, the 'precincts' of a sacred building.

<sup>\*\*</sup> The word 'statue' does not occur in the text. But if a Hindu speaks of 'a Sarasvail or a Ganesa,' etc., he usually means images of these deities. [Antarala is the second Mandapa of a temple, between the ardhamandapa and the shrine.—

J. B.]

and Gujarât. As I am not able to institute such, my translations and explanations must remain in some cases merely tentative, and in other cases I have to confess my ignorance. The enumeration of the benefactions and of the rules runs as follows:—

(Verse 47.) "In order to cleanse the gods daily—two kâvadis<sup>16</sup> of water and a broom of Zizyphus jujuba<sup>17</sup> for sweeping the buildings—<sup>18</sup>

- (48.) "Both these (things) must be procured (and used) by a particularly clever pupil (baṭuka) in return for the use of the naivedya food and of the money (allotted) for his monthly expenses. (These verses form) a couplet.
- (49.) "He (*Tripurantaka*) who was purified by his natural inclination for giving gold, presented, out of kindness towards the town of the god who bears the crescent of the moon on his head, every month eight drammas for (the purchase of) sandal-wood in the maparaka."
- (50.) "The guild of the gardeners shall furnish daily two hundred white roses (satapattra) and two thousand fragrant cleander blossoms (kanavira).23
- (51.) "He assigned in the parikshipatta six drammas for the monthly expenditure in order to procure.... a pure vedika."
- (52.) "Two manakas" of husked rice (chosha) and one manaka of Phaseolus mungo (mudga), four karshas" of clarified butter, and as much oil for the lamps."
- (53.) "Five betel-nuts of good quality—(all this) was provided by that constant man, a judge of the merits of others, daily in the store-house." (These two verses form) a couplet.
- (54.) "He who is attached to the performance of meritorious works, caused to be provided even here<sup>30</sup> every month two manas<sup>31</sup> of fragrant gum (guggula) for the time of offering incense.
- is Kdvadi is apparently the Gujarati and Marathi kdvad, which means the same as the Sanskrit vivadha, a bamboo or pole for carrying burdens, in this case pitchers which are stached to the ends by ropes. Two kdvadis of water are therefore two loads, equal to four pitchers of water, which quantity was required for the daily ablutions of the Lingus.

17 Kolini I take as an equivalent of kolamayi, made of kola or branches of the Zizyphus jujuba.

is Jagati has here the meaning vdsts, given for the word in the Vaijayanti of Yadavaprakaia. Compare also the vernacular jago, jagya, 'place, spot,' etc.

- The verb kri is used here, just as in Gujaratt and other vernaculars, in a very loose manner, and must be variously rendered, as the context requires, by 'procure,' 'assign,' etc. The meaning is here that the Batuka or Chelà is not only to procure the things mentioned, but also to use them. It will appear in the sequel that he is to do all the manual work of the worship.
- Naivedya food are the offerings, destined for the meals of the deities, which are invariably made over to the templeservants. See Ind. Ant., vol. XII, pp. 317 ff.

a Regarding the allowance for the Chela, see below, verse 61.

- " I am unable to explain this word, which looks suspicious. But the letters are perfectly distinct.
- \*\* Kanavéra is the Prakrit and vernacular form of Sanskrit karavéra. The equivalent which the gardeners received for furnishing these flowers is mentioned below, verse 65.
- <sup>34</sup> I am unable to give a full translation of this verse, as I do not understand the words dhâţivâha and parikshipaţţa. Parikshi may be the Sanskrit for the modern Pârikh or Pârakh, a kind of money-changer.
- 25 Ménaka was, according to Berûni, Indica, vol. I, p. 166, in Somnâth, a measure equal to five mand. The word may be connected with Gujarâti mêna, 'a large earthen jar.'

\* Chocket is a bad spelling for Gujarati chokke, 'huaked rice.'

- According to some authorities a kerske is equal to two tolds. If it had the same value in Kathiavad, the quantity is equal to eight tolds. At present ghl and oil are sold by the told of 110-180 grains according to local custom.
- The singular dipdya is probably used loosely for the plural. The lamps are required for the Ardtriks in the morning and evening.
- "I have left out in the translation the word sthitake, which occurs also below in verses 60, 61, and 66, as neither the dictionaries nor the koskus accessible furnish any clue to its meaning. May it mean 'in perpetuity?'
  - " Even here," i.e., in the store-house.
  - at A mana, now/commonly called a maund, is equal to about 40 pounds, or, if kdckd, to 20 pounds.

- (Verse 55.) "The Mehara" shall give daily fifty leaves of .... betel pepper for the preparation of bitakas.53
- (56.) "That which thus has been provided for the offerings in the sacred place (the temples) must be fetched by the Pasupalass from the store-house of glorious [Somandtha]35 and be given (by him to the person performing the worship).36
- (57.) "One maṇaka of rice (chosha) and two pallikas" of Phaseolus mungo, as well as two karshas of clarified butter, and so forth, must be daily given (by the keeper of the store-house) to the Paśupála for the offerings.38
- (58.) "[Even this] must be daily given for the Naivedya offering; then that food must be carefully cooked by the pupil (batuka).
- (59.) "After performing the declaration of purpose (samkalpya), the Paśupála must give that Naivedya and the bitakas to the pupil who performs [the worship].39
- (60.) "He (Tripurantaka), the most excellent of the virtuous, caused one dramma to be assigned daily (from the revenue) in the custom-house (mandapika) by an edict (śasana) of the Chaturjataka.40
- (61.) "Even there 4 this noble-minded man caused nine drammas to be assigned [monthly] for the maintenance of the pupil (batuka, who serves the temples.)43
- (62.) "Fifteen drammas must be given every month to the Paśupala, who comes to perform incomparable worship [according to the law].43
- (63.) "For this purpose he (Tripurántaka) placed every month fifteen drammas in the treasury (?) of the worshipful Châturjâtaka.44
- (64.) "Rejoicing in his heart, he purchased for money from the worshipful Châturjâtaka three excellent shops and presented (them as an endowment for his temples).
  - (65.) "The best among these, the illustrious Châturjâtaka, who wears the
- 22 The Mehara probably belonged to the Kâthiâvâd caste called Mer in the Bombay Gazetteer, and described there, vol. VIII, pp. 137-38. He was probably in some way, perhaps as watchman, connected with Tripurantaka's temples, and received an allowance from him, though none is mentioned specially.
- 33 A bitaka is the little three-cornered parcel of ground arecanut, lime, etc., which is wrapped up in a betel pepper leaf and held together by a clove stuck into the leaf, what is usually called pan-supari.
- \* Passpála means usually 'a herdsman.' If the word is to be taken here in that sense, it is difficult to understand how a herdsman was connected with the Saiva worship. I suspect that it is the title of a Saiva priest connected with the worship of Siva, the Pasupati.
- so If the restoration Somandtha is correct, it shows that the store-house mentioned above in verse 53 is that of the great temple.
  - The person to whom the materials are to be given is the Saiva pupil; see verses 58-59.
  - 27 A pallika must be a small measure, as the mung is only used for seasoning the rice.
- The materials were of course intended for the daily Naivedya of the five gods. Regarding the translation of its by 'and so forth,' see the note to verse 59.
- Compare above, verse 48. The mention of the bitakas shows that the enumeration of the materials in verse 57 is not complete, and that the word iti, which is added at the end, really means 'and so forth.'
- The meaning is that Tripurantaka paid money in order to secure this grant and that mentioned in the next verse. For verse 71 declares that he purchased the sasana with his pure self-acquired wealth. Regarding mandapika, 'a customhouse, see aute, pp. 7 and 117. I have again omitted the word sthitake.
  - 41 'There,' i.e. (from the revenue) in the custom-house.
- a The pupil is the person mentioned above in verses 48, 58-59. The word sthitake has been omitted also in the translation of this verse.
  - The Pasupala is no doubt the person mentioned above in verses 58-59, and below in verse 69.
- 44 The translation of sammilita pottake by 'in the treasury' is merely tentative. I take pottake to be an adaptation of the Persian fotak, which occurs in Gnjarati as potum and means "the total of the village taxes." Sammilitapottaka would thus mean 'the place where the village taxes were collected,' i.e. the treasury. The Persian word occurs also in Marathi, where potem denotes inter alia simply 'the treasury.'

garland of the faith in the god (Siva), made over to the gardeners in exchange for their daily furnishing the quantity of flowers (required) for the worship.<sup>45</sup>

- (Verse 66.) "The merchants 46 too assigned from each shop one dramma in order to provide the pavitraka and the vistarana at the festivals on the full-moon days of Chaitra and Bhàdrapada.47
- (67.) "At the Śivaratri (festival) the betel-nuts for the biṭaka of the Chaturja-taka must be furnished by the store-house (of the temple of Somanatha) and the leaves by the Mehara.
- (68.) "Three pure-minded shopkeepers must always personally provide garlands, cocoanuts and pairs (of) soft  $(garments)^{49}$  in the three royal processions of the glorious lord Somanatha.
- (69.) "After the Paśupálaka has first worshipped these five temples according to the manner (prescribed) for (the worship of) divine Someśvara, he shall afterwards ascend the stairs (leading to the temple) of the glorious deity.<sup>51</sup>
- (70.) "He (*Tripurântaka*) gave to the worshipful Châturjâtaka a *dharmasthâna*<sup>52</sup> for repairing what may have been broken or have fallen (*into disrepair*) on the fullmoon days of Chaitra and of Bhâdrapada.
- (71.) "As he procured this dharmasthána, and this grant (śásana) with pure self-acquired property, the banner of his fame, which is connected with his temples, glitters brilliantly white like the full moon."
- (72.) "In the middle of the temple, which is a monument of the fame of the illustrious priest (ganda) Rāṇaka Bṛihaspati and an ornament to the bank of king Sāraṇga's lake, he has caused to be built a chapel of his own particular god, a pleasure-house of Śrî."

After a further general eulogy of Tripurântaka in verses 73-74, we learn from verse 75 that Dharanîdhara, son of Dhamdha, was the author of our *Prasasti*. Verse 76 further declares that the manuscript of the poem was written by the councillor (mantrin) Vikrama, the son of Pûrnasimha, and that it was incised by the artist (silpin), i.e., the mason Pûnasîha, the son of Nâhaḍa. According to the colophon the consecration of the (five) Lingas<sup>54</sup> took place on Monday, the fifth lunar day of the bright half of Mâgha, Vikrama Samvat 1343, or, according to Dr. Schram's calculation, on January 20th, 1287 A.D., which was a Monday. This date is not of any great historical importance, because according to the chronicles, Sâranga ruled for 20 or 22 years until 1296-97 A.D.

- 4 This was apparently the remuneration for which the guild of the gardeners furnished the flowers mentioned above in verse 50.
  - " I translate makijanad by 'the merchants' in accordance with the usual acceptation of makijan in Gujaratt.
- 47 I have left out the word viseskasthitake, which I understand as little as the technical meaning of the words pavitraka and vistarana, which have not been translated.
  - " It is customary to offer pan-supari to officials or heads of towns and villages on the occasion of great festivals.
- \* The translation of yugdh by 'pairs (of garments)' is only conjectural. I may, however, assert this much that it is usual to adorn the streets with cloth on very high festivals such as the Sivarâtri, to which the rule of course refers. In Gujarâti the word yuga has always the masculine gender.
  - \* Rojapatika is frequently used in the Prabandhas in this sense.
  - 51 This rule, too, no doubt refers to the Sivaratri.
- 52 Dharmasthana must here mean 'land or money assigned for a religious purpose' according to the analogy of devasthana, which in the modern vernaculars commonly means 'land or payments of money in support of a temple; 'see, e.g., Molesworth, Marathi Dictionary, sub voce.
  - 12 I.e. probably that mentioned above in verses 60-61.
  - 44 As there were five temples, there must have been five Lingus.

#### TRANSCRIPT.

- L. 1. भी ॥ भी नम: शिवाय । इटि खितं चित्रयमामवेदिनः समाधिमाखाय विज्ञोक्यंति यं। स चित्तसंतापमपाकरोतु वः स्तनंधयम्बेतमयस्-
  - 2. भूषण: ॥ [१ ॥]<sup>65</sup> धैनात्मजोरसिजशंगक्षरंगनाभि-प्रवावनीतनिनतस्प्रयानुपानिः । पीयुषभानुक सिकाक सितावतंसी देव: शिवानि वि-
  - 3. तनोत दिवानियं व: । २ 📳 🛎 वैलोक्समंगलसनंगरिपोरपत्य-मंकरितेकटमनोजसटाननश्ची:। हेव: प्रपद्य इदयैकपदी कपदी
  - 4. भ्यादनेकपमुखः सुखसंपदे व: । ३ 👔 त्रीविद्यम्ब इति भूपतिमौलिरबं चीलकावंगमवतंसयति सा जिचाः। यस्य हिधारमपि
  - संयति मंडलाय-5. मारादमंस्त यतधारमरातिवर्माः । ४ 🗊 चावदम्लमभितः चितिपा[द्वि]जात-मुसालयन् कुलियवंशभुवा भुजेन । सत्व-
  - स्य यः किमपि धाम जनेन राज-6. नारायणिति जगदे जगदेकनाय: । ५ 🗓 🗗 यसिवात्मकलां न्यधत्त सकलच्यावतंसे जग-त्तापव्यापटपा-
  - करिचुमहिमा चीवैद्यनायः प्रभुः। 7. गस्त्रेस्तेन चिकित्सितास्तद्चितं विस्त्रोपकारवत-स्रातेन प्रतिभूभुवामपि ऋदः प्रौढा सद्यंथयः । ६ 📳 🖰
  - S. नागन्नदेवीति बभूव यस्य जाया जयत्रीरिव देखबरा । तया स राजा सतरां बभासे भासेव देवी इरिचांकमर्त्तः। 🤊 📳 षाणांतविश्वात-
  - 9. भुजप्रतायः प्रतायमञ्जावरतः स राजा । स्रपौरुषोत्कर्षरसातिरेकादेकातपत्नां बुभुजे घरित्रीं। ८ [॥] वीविष्यमञ्जः सपरेभिविष्य प्रताय-

Metre, Vamaatha.

Metre of verses 2-5, Vasantatilaka.

s. The fourth consonant of चितिपादि is completely gone; the first and second syllables of अवदे are blurred,

<sup>50</sup> Metre of verses 7-9, Upajáti.

L. 10.

मकालजसर्जुनं सः।

सावं सुघापावसभुक्त [नाक]नितंबिनीनामधरास्तेन । ८ [४] व्यापावसभुक्त [नाक]नितंबिनीनामधरास्तेन । ८ [४] व्यापावसभुक्ति । ८ [४]

- 11. क्रममांसलत्रीः ।
  भूपालमीलिमिक्रक्तृनदेवनामा
  कामार्क्जुनीमिव धनानि धरामदुन्ध । १० [॥]<sup>61</sup>
  इस्ते विधाय कदनाय दुराग्रयानां
  दाना-
- 12. वधूतसुरमाखिनि भूमिचक्रं।
  य: खेब्दारचरितेरनघः प्रजानां
  रखां चकार किस चक्रधरावतारः। ११ [॥]
  तस्त्रांगभूर्जयति गूर्जरराज्य-
- 13. समीसंभीनकंदितसीस्थिनमम्बदेताः ।
  चोत्रीसमुद्दरकेतिरसोत्तरंगः
  सारंगदेव इति ग्रार्क्षधरानुभावः । १२ [॥]
  स्वि यादवमा-
- 14. लवेम्बरावक्षत चीनवली बलेन यः ।
  पृष्ठविषद्धधारिनौ पुरा पतमेंद्री गजकच्छपाविव । १३ [u]%
  इतव ।
  भद्दारकचीलकुलीयमूर्चा तपः-
- 15. क्रियाकांडफलप्रदाता । भवातरदिभागनुमहीतुं देव: स्वयं बालसगांकमीति: । १४ [॥]" भनुमहीतुं च चिरं विपुत्रकानुसूत्रभूतानभिग्राप-
- 16. तः पितः । सलाटमुर्वा इव साटभूषचं समेत्व कारोइचमध्युवास यः । १५ [॥] अवते स्वतारः पाग्रपतव्रतविशेषचर्यार्थे । इक कुश्चिकगा-
- 17. स्वैकीवषमैत्रेया इति तदंतसदः । १६ [॥] ल ततस्तपस्तिनां तेषां चतुर्धा जातिवहता । भुवं विभूषयामास चतुरर्श्वतसृद्धितां । १७ [॥] ल एतेरलुख-

\* Read <sup>o</sup>सस्क्ष ; the syllables <sup>o</sup>सस्<sup>o</sup> are blurred ; नाव almost entirely gone.

a Metre of verses 10-12, Vasantatilakâ. The eighth letter of the third påda and the second and third of the fourth are not quite distinct.

" The first syllable of 'निजय' is indistinct.

Metre, Vaitaliya.

4 Metre, Upajâti.

65 Metre, Vamaatha.

Metre, Arya.

Metre of verses 17-18, Anushtubh. The sixth and seventh syllables of verse 17 are blurred.

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L. 18.
                  हीतानामन्वयेन महाकनां ।
        नि:सीमवैभवं त्रीम × × × कमित्वभूत् । १८ [॥]
         गार्चेयगोवाभरणं बभूव स्थानाधियः कार्त्तिकराशिनामा ।
   19. मुर्तस्तपोराणिरिवात्रितानामास्रोतमात्रेण हरवघानि । १८ 🗐
         तेन खद्दस्तकमलानुयद्दीतजन्मा
         वास्मीकिराधिकदियाय दयानुचेता: [1]
   20. वाचीं च तीर्थपदवीं च सदा पदानां
         न्यासै: खचित्तविमलाक्त[ति]भि: पुनान: । २० [॥]®
         तेनानुख्या समकेति सतां प्रबोध-
         कारी तपोधनयुवा वि-
   21.
                              प्ररांतकेति ।
         साचाद्ववंति विव्धाः किल तद्विधानां
         इस्तांबुजेन द्षदोपि कतमितिष्ठा: । २१ [॥]
         वाल्मीकिरायेः सुरुष्टीतनामस्तस्यैव ग्रिषस्ति-
   22.
                                                प्ररांतकेति ।
        तीर्थांतराचीकनकीतुकेन पवित्रयामास दिश्रवतसः । २२ 🗐
         पूर्व तपस्तियशिषीसश्चणीयमर्त्त-
        र्यो देवदाब्विपिने वि[जहार]
   23.
         भागावध्नव्यमानमनुग्रहीतुं
         तीर्यावगाइनमिषेण चचार सीयं। २३ [॥]
        समाधिपूर्तन इदंबुजेन यः - U य - U - U - U [1]
   24. ततः ग्रचिब्रह्मसरःसरीजैरानर्च केदारपदारविंदे । २४ [॥]"
        अगद्भवं चेतिस यः प्रपद्म यागेष्वरं मूर्त्तीम - - - - [1]
         ローしーーしし
   25.
                                प्रसादसंपत्तिलभ्यानि तपः फलानि । २५ [#]
        मियी मिलजङ्गकालंदकचातरंगहस्तीपहृतैः पयोभिः।
         संसर्क्क यस्त्राजि 🔾 — 🔾 — 🗸 🗸
   26.
                                            षः पाद्यमिव प्रयागः । २६ [॥]
        प्रदिचिषीक्रत्य सतां प्रदीपः श्रीपर्वतं यः किल सर्वतोपि ।
         त्रीमित्रनाथस्य विलोकनेन क्षतार्थ - - - - -
   27.
                                                           से। २७ 🗓
        प्रसासितानि कससोद्रवपादमुद्रा-
        नि:कल्मवाक्ततिषु विध्यगिरे: शिलास ।
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Metre, Indravajra. The last three syllables of the

Metre of verses 20 and 21, Vasantatilaka. The brack. syllables are half visible. etted syllable is only half visible.

<sup>70</sup> Metre, Upajāti.

<sup>7</sup> Metre, Vasantatilaka. The second and third bracketted

<sup>72</sup> Metre of verses 24-27, Upajāti.

# रेवाजलानि गजराजविगाइलीला-

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- L. 28. षास्त्रिप यः सिषेवे । २८ [॥]<sup>73</sup>

  गोदावरीतीरविष्ठारिणीभिर्वनस्त्रज्ञीनामिषदेवताभिः ।

  स्नतार्थयबध्वगदृक्पयोजं यो जंगमस्त्र्यंवक ० ० । २८ [॥]<sup>74</sup>

  29. ततः श्रमाद्वैतरसाभिरामे रामेखरं चेतसि चिंतयन् यः ।
  - 29. ततः श्रमाद्देतरसाभिरामे रामेखरं चेतिस चिंतयन् यः । दृदर्भ खंकाधिपकालरात्रेः प्रस्थानवीयीमिव सेतुलेखां । ३० [॥]<sup>76</sup> स्रीदेवपत्तनसम-
  - 30. स्तघनस्तनीनां नेब्रारविंदसुक्ततैरिव सानुबंधे: । तीर्थावगाइनधिया दिश्रि पश्चिमाया- मायातवानुपश्चमायतनं क्रती य: । ११ [॥]<sup>76</sup> सरस्तती-
  - 31. सागरसंप्रयोगिवभूषिताभीगमयागमद्यः । सोमियचूडावलमानवालचंद्रप्रभासंविलतं प्रभासं । ३२ [#]" इह महीतलतीर्थविगाइना-
  - 32. दक्षिलतीर्धमयीं दघदाक्षति । भवनभूषसभूतमभूषय-

बगरमिंदुकलाभरचस्य य: । ३३ [॥]<sup>78</sup>

- इह साचादुमाकांत: श्रीमान् गंडहहस्यति: ।
  38. षार्यमेनं विनिर्माय षष्टं चक्रे महत्तरं । २४ [॥]<sup>70</sup> स्थानकं निजविग्रहचरित्रेदहरिस्ति महत्तर एष: ।
  इस्यवेत्व सुसुदे हृदि चातुर्जातके-
- 34. न गुचनातरसेन । ३५ [॥]<sup>90</sup>
  चित्रि श्रीविपुरांतकोपि विवुधश्रेचीिकरीटोपलच्छायापन्नवनानितांश्रिकमनः कासां गिरामध्वनि ।
  यस्बोद्दामचरि-
- 35. व्रवेभवनिधेरेषा कियंतं गुच-ग्रामं घारयतु खकुचिकुइरक्रीडे वराकी श्रुति: । ३६ [॥]<sup>31</sup> धनानि कामाधिकवामसोचनाविसोचनप्रांचसचं-
- 36. चलानि य:।
  ददी महादीस्थिनिपीडितासने सतां प्रपदार्त्तिंडरा हि संपद:। ३७ [॥] ध्रास्थितस्य पुरुषोत्तमभूय कामजन्मनि समाहित्वुदे:।

<sup>78</sup> Metre, Vasantatilakā. Read प्रेचीलितानि; क्वजीहर्वः;
विकासानः.

<sup>&</sup>lt;sup>74</sup> Metre, Upajāti. The end of the verse probably was जैनमक्कंबकमाससाद ।

<sup>76</sup> Metre, Upajāti.

<sup>76</sup> Metre, Vasantatilaka.

<sup>77</sup> Metre, Upajati. Read बाख .

<sup>78</sup> Metre, Drutavilambita.

<sup>79</sup> Metre, Anushtubh. Read W.

Metre, Svågatå. Read उद्गिकति.

Metre, Sårdûlavikridita.

Metre. Vamsastha.

L. 37. स्त पुस्तघटितस्त रमिति प्रेयसी सुवनभूषसमास्ते । १८ [॥] अ सरस्ततीमी लिग्रया लुकेतकी पलागलस्त्री सङ्घां स्वेसयः । सङ्गतानी यस्त म-

38. शिञ्चला गुवा दिगंगनानामवतंत्रतां ययुः । ३८ [॥] अ सीमेश्वरायतनमंत्रपमुत्तरेव त्रीभाजि जीर्बंघटिकालयसंनिधाने । श्रीकंठपंचमखवा-

39. समिष्ठितानि
येनाक्रियंत क्वतिनायतनानि पंच । ४० [॥]

मातुर्मास्त्रवदेव्या [य:] त्रेयसे मास्त्रविक्षरं ।

सतामध्येयमिष्टमा तक्यध्ये निरमापय-

40. त्। ४१ [॥] अ अभापतेरायतनं नाचा गंडहण्डसतेः । क्रती क्रतयुगाचारः कारयामास तव यः । ४२ [॥] श्रीहण्डस्रतिभार्याया जमायाः श्राध्यत्रस्रनः । श्रेय-

- 41. से यः सतां सीमा निरमासीदुमेश्वरं । ४३ [॥]
  १६ स्वास्ता विपुरांतकेश्वरं महत्तरत्रीविपुरांतको स्वधात् ।
  िप्रामिधानेन मनोरसं त्रिया रमा-
- 42. पति: संविद्धे रमेखरं । ४४ [॥]"
  गोरचकं भैरवमांजनेयं सरस्ततीं सिद्धिवनायकं च ।
  चकार पंचायतनांतरासे वासेन्द्रमीसिस्तितमानसो
- 43. य: । ४५ [॥] अध्यान्य वात्र वात्
- 44. नां काविड्यमंभस: ।
  समार्क्जनी जगत्याच कोलिनी प्रतिवासरं । ४७ [॥]<sup>90</sup>
  कर्त्तव्यमेतदुभयं बदुकेन पटीयसा ।
  समासपाटकद्रव्यनेवेद्या-
- 45. कीपयोगतः । ४८ बुग्मं । वीखंडहेतोः य्याखंडमीलिपुरानुक्लेन मपारके यः । द्रव्यांबकार प्रतिमासमष्टावष्टापदोत्तर्कनिसर्कपूतः । ४८ [॥]

<sup>&</sup>quot; Metre, Svågatå. Read प्रविश्वमसूर्यः

<sup>4</sup> Metre, Vamesetha.

ss Metre, Vasantatilaka.

<sup>\*</sup> Metre of verses 41-43, Anushtubh. The bracketted syllable is indistinct.

ण Metre, Vainfastna. The anusvara of स्वीरण is not distinct.

Metre, Upajati.

Metre, Rathoddhata.

<sup>30</sup> Metre of verses 47-48, Anushtubh.

<sup>&</sup>lt;sup>31</sup> Metre, Upajâti.

- L. 46. दातव्यं मालि[क] श्रेष्शा यतपत्रयतद्यं।
  नवीनकणवीराणां दे सहस्रे च नित्यय:। ५० [॥] धाटीवाहाय वाटीभ्यो प्रहीतं ग्रुचि[वेदि]कां।
  चक्रे परी-
  - 47. चिपट्टे यः षड् द्रमााचासपाटके । ५१ [॥]

    माणकद्वितयं चीषा मुद्रानामेकमाणकं ।

    घृतं कर्षाञ्च चलारस्तैलं दीपाय तादृशं । ५२ [॥]

    जात्यानि पंच
  - 48. पूगानि स्थितके स्थितिशालिना।
    कोष्टागारे गुणक्रेन प्रत्यहं येन चिकिरे। ५३ युग्मं। अ
    इहैव धूपवेलार्थं गुम्मुलस्य मणद्वयं।
    य: पुर्खेषु समा-
  - 49. सक्तः प्रतिमासमकारयत् । ५४ [॥]

    पत्र —ां च पंचायत् पत्राणि फणिवीक्षां ।

    मेहरेण प्रदेयानि नित्यं बीटकहेतवे । ५५ [॥]

    प्रत्रपालेन तटे-
  - 50. वं धर्मास्थानीपहारसंबदं।
    श्री - कीष्टागारादानीय दातव्यं। ५६ [॥] चोषा माणकमिकं निर्वाप पश्चिकादयं मुद्राः।
    नित्यं घृतकर्षौ द्वाविति
  - 51. पग्रपालाय दातव्यं । ५० [॥]

    [इद] × × ्दातव्यं नित्यं वैवेदाहेतवे ।

    ततस्तदवं बटुना पचनीयं प्रयत्नतः । ५८ [॥] 
    पग्रपालेन मंकल्प्य तवैवे-
  - 52. दां सबीटकं।
    बदुकाय प्रदा[तथां] — [कर्मा]विधायिने। ५८ [॥]<sup>१०</sup>
    संडिपकायां स्थितके चातुर्जातकशासनात्।
    प्रत्यष्टं यः सतां सीमा द्रममेकमका-
  - 53. रयत् । ६० [॥] 

    श्रेत कारयामास प्र — सुदारधी: ।

    स्थितके यो नव द्रमान् बटुकपासहेतवे । ६१ [॥] 

    पूजामप्रतिसां कर्त्तीं प्रतिमाससुपेयुष: ।

<sup>52</sup> Metre of verses 50-55, Anushtubb.

<sup>&</sup>lt;sup>32</sup> The bracketted letters are very indistinct, and not certain. The second sign of पेंद्र (verse 51) is not quite distinct. Read की हानार.

अ Metre of verses 56-57, Âryå. The lacuna has probably to be filled up, as Dr. Bhagvanial proposes, by ेसीमनाव Read बोडाना.

<sup>95</sup> Metre of verses 58-64, Auushtubh. The lacuna has probably to be filled up by बहसेव प्रदातन्त्रं. Read नैतेखे.

<sup>%</sup> Probably पूजासमंविधायिन to be read.

<sup>&</sup>quot; The lacuna has to be filled up by writing प्रतिमासमुदार्थी:.

- L. 54. देया: पंचदम द्रमा: पम्रपालस्य [धर्मा]त: । ६२ [॥]
  चातुर्जातकपादानां य: संमिलितपोत्तके ।
  तत: पंचदम द्रमान् प्रतिमासं व्यथत्त य: । ६३ [॥]
  इहानि
  - 55. यो विशिष्टानि बीणि प्रीणितमानसः । चातुर्जातकपादेभ्यो वित्तेनादाय दत्तवान् । ६४ [॥] तिश्रां मध्यादुत्तमं इद्दमेकं देवश्रहामालिना मालिकेभ्यः ।
  - 56. नित्यं पूजापुष्यजातीपहारै: श्रीमञ्चातुर्जातकेन प्रदत्तं । ६५ [॥] वित्रीमहे भाद्रपदीमहे च पवित्रकं विस्तरणं च कर्त्तुं ।
    सन्नाजनीप प्रतिहट्ट-
  - 57. मिकं द्रमां विशेषस्थितके चकार । ६६ [॥] कीष्टागारेण पूगानि मेहरेण दलानि च । शिवराती प्रदेशानि चातुर्जातकबीटके । ६० [॥] विशेषामाध्यभु-
  - 58. राजपाटिकावये विभिर्ण्डटविणिमिरात्मना । स्रम्नालिकेराणि युगास कोमलाः सदा विधेयानि विश्वज्ञवृज्ञिभिः । ६८ [॥]² स्रमृनि सोमेश्चरदेवरीत्था
  - 59. संपूच्य पंचायतनानि पूर्व । . श्रमेन पश्चात्पश्चपालकेन श्रीदेवपाटग्रामिधरी हणीयं । ६८ [॥]³ चैत्रीभाद्रपदीभन्नपतिती द्वारहेतवे । चातुर्जा-
  - 60. तकपारिभ्यो धर्मास्थानमदत्त यः । ७० [॥] क्वीपार्जितेन ग्रचिना विभवेन धर्मास्थानं च शासनिमदं च विनिर्भमे यः । तनास्य कीर्त्तननिवदयणः-
  - 61. पताका राकास्रगांकधवलाकृतिरक्कलास । ७१ [॥]' श्रीगंडराणकष्टस्यतिकीर्त्तनस्य सारंगभूपतिसरस्तटभूषणस्य । यः श्रीविलासस्टस्मा-
  - 62. यतनस्य मध्ये स्नात्मीयदेवकुलिकां रचयांचकार । ७२ [॥] तादृक् विशेषग्रचिताधिगमाय संत्तिवित्तेषु विश्वति यदीयगुणानजस्रं । पुर्वात
  - 63. सिंधुतनयाष्ट्रदयाधिनायनाभीसरीव्हस्वास्त्रमाभितां ये । ७३ [॥]6 निर्वात्रभक्तिरसवासितविद्यनायमाविश्वतः सरिदभीकगभीरमंतः ।

<sup>#</sup> Metre, Salini. Read yaryw.

<sup>&</sup>quot; Metre, Upajati.

Metre, Anushtubh. Read को हानारेंच.

<sup>&</sup>lt;sup>2</sup> Metre, Indravamsa.

<sup>3</sup> Metre, Upajati.

Metre, Anushtubh.

<sup>&</sup>lt;sup>5</sup> Metre of verses 71-75, Vasantatilakå.

<sup>•</sup> Read वाद्भित्रेष<sup>6</sup>; संविश्विषु.

- L. 64. एतस्य धारदतुषारमयूखलेखानिःकस्मषाणि चरितानि जगत्युनंति । ७४ [॥]' सीमार्कवक्रप्रधिमंडलती निपीय पीयुषवद्दमखितानि सुभा-
  - 65. घितानि ।

    एषा प्रयस्तिरनवद्यपदार्थबन्धा धंधात्मजेन विद्धे धरणीधरेण । ७५ [॥]

    एनां लिलेख मंत्री विक्रम इति पूर्णसिंहतनुजन्मा ।

    ज-
  - 66. दटंकयदय शिष्पी नाइडतनयस पूणसीइ इति । ७६ [॥]° त्रीनृपविक्रमसं १३४३ वर्षे माघश्रदि ५ सीमे लिंगप्रतिष्टामही-

# XXXIII.—THE MATHURA PRASASTI OF THE REIGN OF VIJAYAPALA, DATED SAMVAT 1207.

BY G. BÜHLER, PH.D., L.L.D., C.I.E.

This Praéasti forms part of the finds which Dr. A. Führer made at Mathurâ¹ in January and February 1889. It was recovered on 10th February from the excavations made by the railway contractors at the Keśava mound. According to the impression, the stone measures 24 inches in breadth and 21 in height. It contains thirty lines (29 written breadthwise and one on the margin lengthwise) of neatly incised Någari characters which somewhat resemble those of the Deval Praéasti. Its preservation is very bad. At the upper right-hand corner a triangular piece has been broken off, whereby lines 1-8 have lost at the end 2 to 11 letters each. Further, in the centre of lines 7 to 23, there is a smooth blank space where 17 to 30 letters have been rubbed out. This blank space is nearly circular, and at its circumference the deeper strokes are faintly visible, while the shallower ones have entirely disappeared. It looks as if the stone at some period or other had been used for grinding spices upon. Moreover, there is an exfoliation on the left, by which the end of the marginal line has been destroyed as well as the beginning of lines 23 to 25. Finally, single letters have been lost in various places.

The language of the inscription is Sanskrit, and, with the exception of three short passages in the beginning, after the *Mangala* in line 4, and at the end, is metrical throughout. It shows at least one ungrammatical form pointed out in the notes. As regards the orthography, the employment of va for ba must be noted and the dropping of the middle ja in ujvala, of cha before chha, etc.

The circumstances stated make a continuous translation of the document impossible. Its general contents, which are perfectly clear, are as follows:—After a short prose invocation of Gaṇapati, follows the *Mangala*, which contains one verse addressed to the same deity, and two in honour of Vishņu—Kṛishṇa. The conclusion of the *Mangala* is indicated by the words: "Thus even first." Next we have (verse 4) the encomium of a

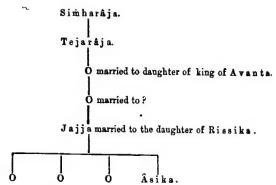
<sup>7</sup> Bead 'विश्वरमवाचि.

<sup>\*</sup> Metre, Gîti.

<sup>\*</sup> Reed प्रविष्ठामधीलाव:.

Regarding his Jaina inscription the Vienna Oriental Journal, vol. III, pp. 233ff.

Kshatriya race whose name has been lost. The first individual of this family, whom the inscription mentions (verses 5-6), is the illustrious Simharâja. His son (verse 7) was the illustrious Tejarâja. The name of the son of the latter, verse 8, has been lost. But we learn from the fragment of the marginal verse 9 that he married 'the virtuous daughter of the king of Avanta,' i.e., probably Avanti or Mâlvâ. The name of the son of this couple, as well as of his consort, who is referred to in verse 10, is again lost. But their son was called Jajja (verse 11), and his virtues are described in verses 12 to 15. The description seems to have been purely conventional. Verse 16 speaks of an 'illustrious personage named Rissika' and immediately afterwards refers to Jajja's consort. The natural interpretation of the fragments is that Jajja's wife was Rissika's daughter. Verse 17 informs us that Jajja had by her four sons. Their names are lost with the exception of one, 'the illustrious Âsika.' The information, conveyed in these verses, may be thus given in tabular form:—



From verse 18 we learn that "Jajja, who long carried the burden of the varga, together with a committee of trustees (goàhthijana), built a large temple of Vishņu, brilliantly white and touching the clouds." The committee mentioned may have been that of some older Vaishṇava temple or that formed by the persons mentioned further on. Verse 19 contains a prayer for the duration of the building. The next verses (20-23) enumerate the names of the trustees of the temple, viz., Râma son of Tilha, Peichittika (?), . . . śa son of Dhaṇika, Nârada son of Maṅga, Jâsika son of ?, Vasanta son of Ṭîla, Dhantuka son of Kala, Mahīpâla son of Sobhara, [Mâdha]-va son of . . ?, Phullârî son of Saḍa, Devara son of Mâdhava, Soḍhala son of Râmapâla, and Selhaṇa son of Râjika, whose functions, it seems, were to descend to sons and grandsons (verse 23). Verses 24 to 26 mention the endowments of the temple.

- 24. "Now hereafter are written the endowments (vritti) of the god of gods, who wears the war-disc, which (endowments) have been given by the king and the inhabitants of the town:—
- 25. "(Viz.) two houses and six rows of shops (vithi), a garden for the god, a goniprastiti of rice (anna) possessing the proper weight, size and flavour;

<sup>&</sup>lt;sup>2</sup> In the compound Sobhardima, the word alman seems to have been used for almaja, in accordance with the Vedic verse:—alma vai putranâmâsi.

<sup>3</sup> I do not know what a goniprastiti may be. A goni is a large measure equal to four khāris (Colebrooke, Mise Essays, vol. I, p. 537), and a prastiti is a handful equal to two palas. The rice was of course destined for the Naivedya offering.

26. "At each engine a pali shall be taken, a . . . from the flower-garland-maker, and the fourth part from the mapaka, whoever may be the mapaka."

Verse 27 contains the usual imprecation against those who resume endowments or do not give what they ought to give according to the preceding verses.

The last verse states that this Prasasti was composed by two 'wise' men. Pâla and Kuladdhara (?), who ask (not without good reason) the pardon of the learned for mistakes which they may have committed. The colophon in prose finally informs us that the Prasasti was incised by the mason Somala in Samvat 1207, on the full-moon day of Kârttika, during the victorious reign of his glorious majesty, the supreme king of great kings. Vijayapâla. The latter name is unfortunately not quite certain. Though I believe that the lower portion of the syllable dvi is faintly recognisable before the very distinct jayapāla, the possibility that the king's name was Ajayapāla (śrîmadajayapáladeva) is not absolutely excluded. But whether he bore the former or the latter name, it seems to me that we have here a ruler of a dynasty hitherto not traced in the inscriptions. None of the Ajayapâlas or Vijayapâlas, mentioned in other epigraphic documents, can be identified with this king, who in all probability ruled about the middle of the twelfth century A. D.; for usually Samvat means in the documents of this period Vikrama Samvat, and the date therefore corresponds to 1149-51 A.D. This king certainly was the ruler of Mathura at this period, and Jajia was one of his vassals. This much is absolutely certain, and the inscription settles also the date of at least one of the temples buried under the Keśava mound.

#### TRANSCRIPT.

<sup>4</sup> The engines intended were probably the oil-mills, by each of which a small quantity of oil had to be furnished.

<sup>\*</sup> Mapaka means literally 'a measurer.' It must have here a technical meaning. Possibly the mapari may be meant. i.e., the official who had to measure the grain brought into the market; see H. H. Wilson, Glossary of Judicial Terms, sub voce. This man may have had to levy a small tax on the dealers in grain.

Metre, Upajati; restore in the first half बौरवजुदालाभ: प्रभासिदंती.

<sup>7</sup> Metre, Kârdûlavikridita. Restore in the first pada खिर व: करा The dha of सर्वनी it imperfectly formed and looks like da.

```
L. 4.
                                            नः 🕕
      समस्तभुवनाकरः कमलचक्रभूषाकरः
      धृतामरमहाभर: तृ[ण]वदुइतच्याधर: ॥ [३]°
      इति प्रथममेव ॥
      5.
                               कलप्रोहासदिग्सण्डल:
      बाघाः पान्य समात्रयो हिजकुलैः संस्व्यमानीधिकं ।
      चोषीमखलमखनं वहतरप्र खातोपर्वक्र[म]
                    वतः चितितले राजन्यवंशो महान ॥ [8]
  6.
      सीज[न्यासत]वारिधिर्ग[त्राणया]सप्रकामाविधः
      त्रीमात्वर्मानिधि नि]यैकनिपुण्य [सा] 🗸 - - 🗸 -
   7. तताभक्किकालकस्मषमषीप्रचा 🔾 — — 🔾 —
      दानेन सि भारी विनयेन विद्या
   8.
                क्तिः चमया च मितः [1]
      सत्वेन स - 🔾 🗸 - 🗸 -
      --- - - - नयोवतमति: चीतेनराजाह्य:
      सबर्धीक 🔾 —
                 ग्रचिग्रगुणग्राही विवेकार -।
   9.
      f-------
      - - [र्य] चभुजङ्गमो न तरसो यो नायकोपि स्कृटं ॥ [७]12
  10. तस्रात्मृत्रजायतोञ्चलतरम - - - - - -
                      ソーソンリーー - リー [電 रत:]
      विद्वद्वांकितपूर्त्तिकस्पविटपी न्यायै-
  11.
                                कनिष्ठ: परं ॥ [६]15
     ं शंभु: यैनसुतामिव 🔾 🔾 🗕 🗕 🗸 🗕 🗸 🗕
       --- - - - - - - - - (रिव) स्रोतस्त्रिनीं बाह्रवीं।
       ग्रीतांत्रः किल
   Metre, Prithvl. Read "अरज्".
   Metre, Sardulavikradita. The last syllable of the third pada is only half visible.
   Metre, Sardulavikridita. Only the upper parts of the bracketted syllables are visible.
   Metre, Indravajra.
```

नवीवतमति:. Complete the second pada by writing सबस्येकरत:.

<sup>12</sup> Metre, Sardûlavikridita. Before नयीजनसनि: stands a letter which looks like स and before that remnants of a sign like सृ. The reading may have been तस्त्राभूसनयोजनसनि:, which, as the metre shows, would be a mistake for तस्त्राभूसनयोजनसनि:

<sup>13</sup> Metre, Sårdûlavikrîdita. The fourth missing påda is probably that noted in the margin; see below, line 30.

L. 12.	रोहिणीमिव मुनिर्म्यान्या गि[रा] ─ ○ ─
	[n 80]"
	x x x x 🔾 — — ७ जस्ज: सज्जनभूषणं ।
	रामी दश-
13.	रधेनेव कौ $[$ स $]$ खायास् $[$ दा $] \smile \cdots [$ ॥ ११ $]^{16}$
	— — — → → → → ○ [ता <b>षाः] परिक्रेत्तुमी</b> षः [।]
	नच्चा-
14.	लीं दिवि गणयितुं कोङ्गुलीभि ∨ − −
	(II (マ) <sup>16</sup>
	— — ∪ — — ∪ ∪ वाष्य द्विं
	पचं किलेकं विम-
15.	संकरोति [।]
	जज्ज: पुनर्भूतल ─ ○ ─ ○
	$\cup\cup \cup -\cup [\mathfrak{h} \ \mathfrak{k} \mathfrak{k}]^{17}$
	— — — O O — O — O O O — — — O घर्षों मिति:
	दानेभ्यासिवधिः प-
16.	रोपक्ततये कार्ये गुरूणां [व] — [ा]
	$$ $\sim$ $\sim$ $-\sim$ $\sim$ सुमते: किं किं न लोकोत्तरं ॥ [१४ $]^{18}$
	का-
17.	य: परोपक्ततिभि: सुक्त[ती] 🔾 一 一
	[i]
	— — U — U U — U [旬]न
	सत्येन वागपि च येन कता कता-
18.	र्था ॥ [१५] <sup>19</sup>
	त्रीमानिष्णिकनामधेयविदि[तो]
	(i)
	—ीलाचारविभूषणां ग्रभगुणां भर्तृत्र-
19.	तां सम्प्रतां
	तस्वां [पुत्र]चतुष्टयं समभव — ─ ○ — ─ ─ [॥ १६]∞
14 M	etre, Sardulavikridita. Verse 9 is apparently that on the margin, which is given below at the end of the
	etre, Anushtubh. The verse may be completed by writing in the beginning तजारासां समुखनी and at the
	afte, warment

inseri end

<sup>19</sup> Metre, Mandakranta. The third pada may be completed by writing कोड्डीशि: समर्थ:
10 Metre, Indravajra or possibly Upajati.
12 Metre, Sardulavikradita.
13 Metre, Vasantatilaka. <sup>0</sup>सुदारधी: ॥

Metre, Sårdûlavikridita. Read at the beginning of the third pada शोदापार.°

```
------------------
       — — ○ — [िह]जगरूचितभित्तयतः [ो]
       गांभीर्ग-
L. 20
              सत्यनयटान विवे कविड:
       त्रीग्रासिका ८ ८ ८ − ८ ८ − ८ − । ॥ १७]21
       --- - - - - - - - - [विज्ञा य गोहीजनै:
       सार्ड वर्गधरां चिरा-
  21.
                       य वहता जज्जेन निर्माणितं ।
       विष्णोर्डर्म्यमनल्प — 🗸 🗸 🗸 — — 🗸 — – 🗸 —
       — — — ∪ ∪ — ∪ — ∪ एटं ग्रस्वाभमस्रंलिहं ॥ [१८]<sup>22</sup>
       मीधः मैस-
                वसन्धकान्तकजटाज्टाटवीनाटक-
  22.
       क्रीडादर्ने U — U — U U U — — — U - — U —
       --- [सु]चिरं फणीखरफणारत्नांकराणां चि-
  23.
                                              f-[i]
       -- - तावदिज्ञाल मन्दिरमिदं लच्चीपते: शाखतं
       × × × × ा जिथमो ] ह रामस्तिल्हस्य नंदन: ।
       पेद्रचि[त्ति]क
                 -- - × × शोि धणिकात्मजः ॥ [२०]²
  24.
       मंगपुत्री नारदय जासि [काजाच्वा]ताजः।
      टीलसुनवं मंतय कलस्यात्मजधन्तुक: ॥ [२१]<sup>35</sup>
      सीभराता महीपालः
  25.
                       × × × × 〜 → ∪ व: ।
      फक्कारी सडसंभ्रत: देवरी माधवात्मज: ॥ [२२]
      सोढली रामपालस्य सेल्हणी राजिकोद्वव: ।
      एते गोष्ठीं समागम्य प्रवपौवादि
  26.
                               −िलिोकाः ॥ [२३]
      [भया]ती लिख्यते इत्तिर्देवदेवस्य चिक्रणः ।
      संप्रदत्ता नरेन्द्रेण पुरवासिजनेन च ॥ [२४]
      दे ग्रहे वीययः षट् च वाटिका देवहितवे।
      गोणी-
```

<sup>21</sup> Metre, Vasantatilaka.

<sup>22</sup> Metre, Sardulavikridita. In the first pada the bracketted syllables are uncertain, in the second the anusvara of बबेबुरा, in the fourth the anusvara of पटं.

<sup>23</sup> Metre, Sârdûlavikrîdita. [The verse seems to consist of five padas. - E. H.]

Metre of verses 20-26, Anushtubh.

<sup>25</sup> The bracketted letters in verses 20 and 21 are mutilated and uncertain.

L. 27. [प्र] इतिरवस्य मानोव्यानरसादिका ॥ [२५]

यंत्रिं] यंत्रे पत्नी —ा—ा चा —, —पुष्पमात्तिकात् ।

मापकाच चतुर्थोसी यः क[बि]क्यापको भवेत् ॥ [२६]²

यः क[बि]त् इ
28. रते इत्तिं न ददाति च मानवः ।

स गच्छेवरकं घोरं यावदाभातसंग्रवः ॥ [२७]²

घस्याः प्र] ग्रस्तेः कर्त्तारी वृधी पालकुलहरी ।

च[क्त]व्यं सर्वविवृधेर्न्यूनान्य ∸ ∪ — ∪

29. तः ॥ [२८]

संवत् १२०७ का[र्त्तिक]पौर्चमास्यां महाराजाधिरा[जन्त्रोमिद्द]जयपालदेविवजयराज्ये उत्कीर्का

सोमलसूत्र[घारेण ॥]²²

---- ○ ○ रोमिषिर्विमनधीर्धीर: सतां संमत: ॥ ३० थि विनिराजतनयां भार्यो समुद्वहत्सतीं ।
तस्तां स जनयामास × × × × ○ - ○ □ ॥ × [८]

## XXXIV.-THE VADNAGAR PRASASTI OF THE REIGN OF KUMARAPALA

By Vajeshankar G. Ojhå, Esq., and G. Bühler, Ph.D., LL.D., C.I.E.

The subjoined edition of the Vadnagar *Praśasti* has been prepared according to a paper-impression, forwarded, together with a valuable transcript, by Vajeshankar G. Ojhå, Esq., of Bhåunagar, whose antiquarian zeal has already made accessible a considerable number of important inscriptions found in Western India. In revising the proofs I have also had the use of an impression prepared by Mr. H. Cousens and furnished me by Dr. Burgess.

The inscription, to which Mr. H. H. Dhruva first called attention in the Indian Antiquary, vol. X, p. 160, is incised on a stone slab in the Arjun-Bârî near the Sâmelâ tank at Vadnagar. To judge from the impression it measures 35½ inches in height by 32 inches in breadth, and contains 46 lines of badly engraved, ordinary Nâgarî characters. The preservation is tolerably good except in the middle, where line 19 has been entirely destroyed by a break in the slab, and lines 17, 18 and 20 have suffered smaller or greater losses. Lines 26 and 27 have lost a few letters at the end. The language is Sanskrit, and with the exception of the introductory invocation and of two colophons is throughout metrical. Mistakes of various kinds are exceedingly numerous, and there is hardly a single verse which does not require more or less extensive emendations. But all the faults in the first verses are apparently due to the negligence of the

<sup>≃</sup> Probably খনুখাঁমী to be read.

म Probably धावदाभूतसंद्रव: is meant. The fourth syllable might also be read भूा. The phrase is of course incorrect.

so The नी of नीमिंड is faintly visible, and I believe the lower part of dvi.

<sup>38</sup> I am at a loss to say what this figure means. The pada belongs without doubt to verse 8, which is incomplete.

copyist or of the engraver. The spelling is simply execrable. The corrections in the notes to the text rectify only the worst cases. The smaller mistakes, which will be familiar to every student who has read bad manuscripts, have not been touched.

The inscription contains a second-hand copy of Śrîpâla's eulogy on the rampart of Nagara-Ânandapura, built in Vikrama Samvat 1208, by the Chaulukya king Kumâra-pâla, and two additional verses, composed by the writer of the copy, which was made on the restoration of the rampart in Vikrama Samvat 1689. Śrîpâla's poem opens with a prose invocation to Śiva and a mangala addressed to Brahman (verse 1). The next seventeen verses (2—18) give an account of the origin of Chulukya, the heros eponymos of the Chaulukya race, and of the first eight Chaulukya rulers of Gujarât. The list agrees with those known from other sources:—

- 1. Mularaja.
- 2. His son Châmundarâja.
- 3. His son Vallabharaja.
- 4. His brother Durlabharaja.
- 5. Bhimadeva.
- 6. His son Karna.
- 7. His son Jayasimha-Siddharaja.
- 8. Kumarapala.

The historical notes, appended to the names of the several kings, furnish not much that is new, but are of value on account of the age of the inscription, which is about as old as the oldest Prabandha, Hemachandra's Dvyáśrayakávya. Of Mûlaraja we hear (verse 5), that "he made the Fortuna of the kingdom of the Chapotkata princes, whom he took captive at his will, an object of enjoyment for the multitude of the learned, of his relatives, of Brahmans, bards, and servants." This statement agrees with that contained in Mülaraja's land grant (Indian Antiquary, vol. VI, p. 192), where it is asserted that " he conquered the province watered by the river Sarasvati through the strength of his arm," and furnishes an additional argument for assuming that the first Chaulukya gained Gujarât by conquest, not, as the Prabandhas narrate, by the treacherous murder of the last Chapotkata, his near relative. Verse 6 speaks of a successful war, waged by Châmunda, against the king of Sindh. This point is not mentioned in any other document, but is not incredible, as Sindh formed the western border of the Chaulukya kingdom, and as somewhat later both Bhimadeva and his son Karna were at feud with its rulers. With respect to Vallabharaja the inscription asserts (verse 7), that he made an inroad into Malava, which the Kirtikaumudi (ii, 11), the Sukritasamkirtana (ii, 13), and some later Prabandhas, likewise report, while Hemachandra is silent regarding it. So long as Someśvara's and Arisimha's testimony was not supported by earlier evidence, the point remained at least doubtful. Now the case is different, and it becomes difficult to assail the authenticity of the tradition. Durlabharaja, we are told, conquered Lata, which feat is not mentioned in the other sources. Usually the annexation of central Gujarât to the Chaulukya kingdom is ascribed to Mûlarâja. Equally interesting is the fact that our Praéasti (verse 9) ascribes to Bhimadeva the conquest of Dhara. This likewise agrees with the statements of the Kirtikaumudi (ii, 17-18), of the Sukritasamkirtana (ii, 17-19), and of the later Prabandhas, which assert that Bhima caused the destruction of Bhoja. Hemachandra's omitting to notice it now loses its

importance. The passage regarding Jayasimha-Siddharaja (verses 11-13) has unfortunately been mutilated. The only complete verse (11) mentions his taking the king of Målava, i.e., Yaśovarman, captive and his possessing the philosopher's stone, or rather tincture, with the help of which he paid the debts of all his subjects, and it would seem that the fragments of verse 12 referred to the king's power over the evil spirits. It thus appears that Śrîpâla, just as Hemachandra in the Dvyáśrayakávya, thought it necessary to endow his master with supernatural powers. The five verses 14 to 18. referring to Kumarapala, highly extol his two well-known victories over Arnoraja. the king of the North (verse 17), i.e., of Sakambhari-Sambhar in Rajputana, and over the ruler of Mâlava, the king of the East. The latter seems to have lost his life in the defence of his country; for verse 15 asserts that his head was suspended at the gate of Kumarapala's palace, and verse 17 again alludes to his severed head. Both wars are mentioned in most other sources. Nevertheless it is important to learn from our Praśasti that they were finished before Vikrama Samvat 1208. Hitherto it was only possible to say, on the strength of the statements in the Namdol grant, that Arnoraja had been conquered before Vikrama Samvat 1213. Now we learn that the rising in Malaya, which Jayasimha had formerly annexed to Gujarat, was also subdued five vears earlier.

Verses 19—29 contain the praise of the ancient Brâhmanical settlement of Nagara or Ânandapura and of the rampart with which Kumārapāla surrounded it, as well as a wish for the duration of the latter. Ânandapura, which now is usually called Vaḍnagar, or in Sanskrit Vriddhanagara, lies in the Kherâlu subdivision of the Kaḍi district, belonging to the Gaikovâḍ of Baroda. The earliest mention of its existence occurs in Hiuen-Tsiang's Travels (Si-yu-ki, vol. II, p. 268). Somewhat later its name appears in the Valabhî land grants, and it is probably this Ânandapura where Śiladitya VI. Dhrûbhaṭa issued his śāsana of (Gupta)-Sanvat 447.3

As is well known, it is the original home of the Någaras, the most important section of the Brâhmans of Gujarât, whose great influence with the princes of Gujarât is attested by credible testimony since the tenth century. Considering the early importance of the place, it is rather astonishing that, as the *Praśasti* asserts, it had no walls until the reign of Kumârapâla.

Verse 30 gives the author's name, and informs us that Śrîpâla was adopted as a brother by Jayasimha-Siddharâja and bore the title Kavichakravartin, 'an emperor among poets.' Śrîpâla is frequently mentioned in the Prabandhas as Jayasimha's poet-laureate. The Prabhāvakacharitra (xxii, 206-8) names the Vairochanaparājaya as his chief composition, and asserts that he wrote Praśastis for the Durlabharâjameru and for the Rudramahâlaya in Śrîsthala-Siddhapura. Merutunga in the Prabandhachintāmani (pp. 155-6) speaks of his eulogy of the famous Sahasralinga tank, excavated by Jayasimha near Anhilvâd-Pâṭan. A verse of his is quoted by Sârngadhara in the Paddhati, exxxiii, 7 (No. 3789, ed. Peterson). From our Praśasti we learn that he continued to hold his office under Kumārapâla. His successor was, according to Rājaśekhara's Prabandhakosha, his son Ratnapâla.

<sup>1</sup> Bombay Gazetteer, vol. VIII, p. 624ff.

Indian Antiquary, vol. VII, p. 81, and Corpus Inserip. Ind., vol. III, p. 171ff.

Bhandarkar, Report on Sanskrit MSS, of 1883-84, p. 20.

The writer of the *Praśasti* was the Nâgara Brâhman, Paṇḍit Vâlaṇa, and the date V. S. 1208, Âśvina sudi 5 (?), a Thursday, must fall between A.D. 1150 and 1152. It is possibly Thursday, September 28, 1151 A.D.

The first of the two verses, added by the Någara Joshi Vishņuji, son of Veṇi, i.e., Venilâla or Venilâla, records the reconstruction or repairs of part of the rampart, executed by a king whose name is not entirely readable, and it mentions the Arjunabarika, i.e., the Arjun-Bari, where the slab is found. The second gives the date, V.S. 1689, Chaitra sudi 1, a Thursday.

#### TRANSCRIPT.

- L. 1. श्री ॥ श्री नमः श्रिवाय ॥

  ब्रह्माद्देतिथिया सुमुद्धिमरिभिध्यातस्य वदाचरै
  रिकाशिक्तमभिष्टवीमि जगतां पत्युः श्रुतीनां निषे: ।

  या व्यापरित-
  - 2. संद्वतै: खसमयं ब्रह्मापिंडेर्बवै: ।

    क्रीडंती मणिकंदुकैरिव स खक्टंमाद्वादते ॥ १ [॥]\*
    गीवीणैर्व्यातगर्व दनुजपरिभवात्मार्थितस्त्रायकार्थे ।
    विधा: संध्या
  - उ. नमस्त्रविप निजन्तुत्वे पुस्थगंगांबुपूर्वे । सद्यो वीरं चुतुक्बाइयमस्जिदिमं येन कीर्त्तिप्रवाहै: पूर्त वैश्लोक्समेतवियतमनुहंरत्येव हेतो फलं त्री: ॥ २ [॥]\*
  - 4. वंगः कोपि ततो वभूव विविधायर्थेकलीलास्पदं । यस्माक्रूमिस्तोपि वीतगणिताः प्रादुर्भवंत्यन्वहं । क्रायां यः प्रथितप्रतापमहतीं धे विपन्नोपि सन् । यो
  - 5. जन्याविध सर्वदापि जगती विखस्य दत्ते फलं ॥ ३ [॥] वंशस्यास्य यशःप्रकाशनविधी निर्मृत्वसुक्तामितः । चोणीपालिकरीटकस्थितपदः त्रीमुलरा-
  - की ऽभवत्।
     यो मूले किलदावदश्विनिखिलन्थायादुमीत्यादने।
     यो राजेव करै प्रकामिशिशिरै: प्रीतिं निनाय प्रजा: ॥ ४ [॥]<sup>7</sup>
     यश्वापोत्कटराजराज्यकमलां ख-
  - 7. कंदवंदीकतां विश्वशंधवविप्रवंदिशतकव्यूशोपभोग्यां व्यधात् यत्खशात्रयिणीं तदा त्रियमलं युश्स्फुरिक्कम-क्रोताः सर्वदिगंतरिश्चितिभुजां

<sup>\*</sup> Metre of verse 1, Sardulavikridita. Read : खरामये ; अव्यादिष्ं : सदा सफंटमा .

<sup>•</sup> Metre, Sragdhara. Read सध्यां ; ेमनुष्करकेव हती:.

<sup>\*</sup> Metre of verses 3-27, Sardulavikridita. Read दुधे विपन्नीप.

<sup>7</sup> Read मूलं; वायद्रभीत्यादने; करै:.

L. 8. सम्बाधिरं मेनिरे ॥ ५ [॥]

स्तुस्तस्य बभूव भूपितन्तक्यामुंडराजाङ्गयो यद्गंधिदानगंधपवनाम्नाणेन दूरादिप । विश्वस्यस्त्रांधभन्तक-

- 9. रिभि: श्रीसिन्धुराजस्तथा ।
  नष्टः चोषीपतिर्यथास्य यथसां गंधीपि निर्नाभित ॥ ६ [॥]<sup>8</sup>
  तस्मादसभराज इत्यभिधया स्मापालचुडामणि-
- 10. यश्चे साइसकर्मनिमितचमकारचमामंडली यक्कोपानलजूंभितं पिग्रनया तलंप्रयाणश्चित-श्वभ्यशालवभूपचक्रविकसन्त्रालि-
- 11. न्यधूमोहमः ॥ ७ [॥]° त्रीमहुभराजनामनृपतिर्भातास्य राज्यं दधे । त्रृंगारेपि निषिश्वधीः परवधूवर्गस्य यो दुर्श्वभः । यस्य क्रोधपराम्हबस्य किमपि

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- 12. सखी दर्शयति स लारवसुधाभंगस्वरूपं फलं ॥ ८ [॥] 10 भीमोपि दिवतां सदा प्रचिवां भीग्यलमासेदिवान् । खीचीमारमिटं बमा-
- 13. र तृपित[:] श्रीभीमदेवी तृप: । धारापंचकसाधनैकचतुरैस्तदाजिभि: साधिता । चिप्रं मासवचक्रवर्त्तिनगरी धारेति को विष्यय: ८ [॥] त-
- 14. साङ्क्रीमपतिर्बभूव वसुधाकर्णावतंसस्पुर-स्त्रीर्त्तप्रीशितविखकर्णविवरः त्रीकर्णदेवाह्नयः । येन स्वाप्रथितस्तरं सुतगरं धर्म पुर-
- 15. स्तुर्वता ।
  न्यायन्नेन न नेवनं रिपुगणः कालीपि विद्यः] कलिः ॥ १० [॥]"
  दृष्यमालवभूपबंधनविधित्रस्ताखिलस्त्रापतिभैक्त्याक्रष्टवितीर्णदर्भनिशव
- 16. [मू]त्तप[भ] वोदय: ।
  सद्य सिहरसानृषीक्षतजगद्गीतापमानस्थितजंद्मे त्रीजयसिंहदेवनृषंति: सिहाधिरजिस्ततः ॥ ११ [॥]"
  वस्या वस्म रसा-

<sup>·</sup> Read चीविपतेर्यया; निर्नातित:.

<sup>•</sup> Read वर्जन्म : "निर्मित"; पियनयन्येतस्प्रयाच".

<sup>»</sup> Read त्रीमहर्त्तभराज<sup>°</sup>; निषवप<sup>°</sup>; क्रीधपरायश्वसा; खाट<sup>°</sup>.

<sup>11</sup> Read बसुधावकावतम: .

<sup>&</sup>quot; Read 'बिबी मूर्न'; सदा:; 'जगद्रीतीपमान'; 'वपति:; सिंदाधिराजसत:. The bracketted letters are not very distinct.

तलं च विलसद्गीमि[त्वचं प्राविधन]। L. 17. - [सं]भोज्ञम ∸ ि - ∪ ∪ ∪ - च्रताशि रचांसि च ॥ यः चोणीधरयागिनीं च समहाभीगां सिषेवे चिरं हेला-सिंदरसाः स[दा] चितिभुज - - - - - र १२ [॥] 18. - - ातीतवितीर्सटाननिवहैः संपन्नपुर्खात्रयः । कीडाकांतदिगंतराल-[सकत] - - - - - [1] 19. \_\_\_\_\_\_\_\_\_ **--- ∪ ∪ - ∪ - ∪ ∪ - - − ∪ - [# १३ H]<sup>13</sup>** कुलभूप - 🔾 🔾 🗸 - - । वसंब 🔾 -20. कीडाकोड द्वोहधार वसुधां देवाधिदेवाच्या । देव: [सोय] कुमारपालतृपति: श्रीराज्यचडाम-21. — - र्गादवतीर्णवान हरिरिति चातः प्रभावाज्जनै: ॥ १४ [॥]<sup>14</sup> चर्सोराजनराधिराजद्वद्यो चि है विवासवजा-यातनो हिततर्प-22. शादमदयचंडी भजस्वायिनीं। हारालंबितमालवेखरियर: पद्मेन यशाहर-ब्रीलापंकअसंग्रहव्यसनिनीं चौलुकाराजान्व-यः ॥ १५ मि 15 23. गुडाचारनवावतारसर्णिः संधर्मकर्मक्रम-प्रादर्भावविशारदी नयपयप्रस्थानसार्थाधिप:। यः संप्रत्यवतारयन् क्र-24. तयुगं योगं 🔾 —े संधयन [म]न्ये संहरति सा भू[मि]वलयं कालव्यवस्थामपि ॥ १६ [॥]16

प्रत्यू - 🔾 🔾 संडितांगुलिद[नै]: पर्युब्रस्[त्यन्न]-

<sup>25.</sup>नष्टोदीचनराधिपोज्जितसितक्रवै: प्रसूनोज्बल: ।
क्रित्रपाचनरेंद्रमालिकमलै प्रौचत्फलद्योतित
क्राया दूरमवर्षयित्रज-

<sup>13</sup> Owing to the bad preservation of verses 12-13 I do not think it advisable to propose any emendations.

15 The lacuna in pada 4 has probably to be filled up by 3: 40°.

<sup>15</sup> Read "तज ; चंडी. The bracketted letters are not quite certain.

Resd सदर्भ°; कलेलंघयन्.

L. 26. कुले यस्य प्रतापद्रमः ॥ १७ [॥]17 पाचार: किल तस्य रचणविधिविधेग्रनिर्गामित-प्रत्यृहस्य फलावलीकिशकुनद्रानस्य मं[ब्रान्य]-**27**. य: । देवीमंडलखंडिताखिलरिपोर्य्डं विनोदासव: । त्रीसोमेखरदत्तराज्यविभवस्थाडंबरं वाहिनी ॥ १८ [॥]¹8 राज्ञानेन च भुच्य - 🔾 🔾 28. भगा विखंभरा विस्फर-द्रव्योतितवारिराग्रिरग्रनां शीतादिविध्यस्तनीं। एता भूषयदस्थिक्ंडलमिव श्रुत्यात्रयं एता विभ्रा[षा] 🔾

गराह्ययं दिजमहास्थानं सुवर्षीदयं ॥ १८ [॥]19 29. चाब्रह्मादि ऋषिप्रवर्त्तितमहायज्ञक्रमीत्तंभितै-र्युपैर्दत्तकरावलंबनतया पादव्यपेचा चुत:।

- 30. धर्मोत्रैव चतुर्युगेपि कलिनानंदः परिखंदते तेनानंदपुरिति यस्य विबुधैर्नामांतरं निर्मितं ॥ २० [॥]<sup>10</sup> भायातद्विजवर्गवेदतुमुलैर्बाधिर्यमारापि-
- 31. ग्रखदोमदुताग्रधूमपटलेरांध्यव्ययां लंभितः। नानादेवनिजेतनध्वजित्रसाघातैय खंजीकतो यस्त्रिक्य कलि खकालविद्वितीता-
- हापि नोत्सर्पति ॥ २१ [॥]21 32. सर्पेद्विप्रवधूजनस्य विविधालंकाररहांग्रभिः स्रोराः संततगीतमंगलरवैर्वाचालतां प्रापिताः । चस्तांतीत्सवलच्यमाण-
- विभात्मप्रकाशस्थिती 33. मार्गा एव वदंति यव ऋपते: सीराज्यसंपहुणं ॥ २२ [॥]" श्रक्षित्रावराचमापहिजजनस्राणं वरीत्यध्वरै रसां गांतिकपौष्टिके वितन्ते
- भूपस्य राष्ट्रस्य च । 34. मा भत्तस्य तथापि तीव्रतपसी बाधिति भक्त्या ऋषी ।

n It looks as if in the first illegible word there were a syllable in excess. Read "पीज्यित"; "मीविकमने:; प्रवत् or इवत ; द्योतित स्वायां

10 Read "विधिवि"; "शानं तु; विनीदीत्सव:.

<sup>10</sup> Read सुज्यमानसभगा; "रजना; "सनी; एवा; तिहति; नगराज्ञयं-

Bead कविता .

n Read अवान"; चारीपित:; ब्रिकामातैव; कवि:; 'लाडीपि

<sup>&</sup>quot; Bead "विभवीत्वर्ष".

वप्र विप्रपुराभिरच[च]क्कते निर्मापयामास सः ॥ २३ [॥]<sup>23</sup> पश्चिम्बप्रग्रेशन तोय-

- L. 35. निलयाः प्रीणंति लोकं जलै:
  कामं चेत्रभुवोपि वप्रकलितास्तन्वंति धान्यश्चियं ।
  एवं चेतसि संप्रधाय सकलब्रद्धीपकारिक्या ।
  चक्रे वप्रविभूषितं
  - 36. पुरिमदं चीलुक्यचूडामिणः ॥ २४ [॥] पादाक्रांतरसातलो गिरिरिव साघा महाभीगतः श्रंगारीव तरंगिषीपतिरिव स्कारोदयहारभूः । ज-
  - 37. सर्पत्किपिशोर्षकी जय दव क्रव्यादनायिद्यां नारीवर्ग रावेष्टकांत[र]चिरः सालोयमालोक्यते ॥ २५ [॥]<sup>25</sup> भोगाभोगमनोद्दरः पत्रश्रतेवृत्तंग-
  - 38. गतां धारयन् यातः कुंडलितां च यन्नपुरुषस्थान्नावभेनागतः। रबस्वर्णमज्ञानिधिं पुरिमव बातुं स भेष स्थितः प्राकारः सुधया सितोप-
  - 39. विश्वाराः संवस्थते वृत्वान् ॥ २६ [॥]<sup>26</sup> कामं कामसम्बद्धिपूरकरमारामाभिरामाः सदा । स्वकंदस्वपततत्परैर्द्धिजकुलैरत्यंतवाचालिताः ।
  - 40. उत्सर्पद्गणशालिवप्रवलयप्रीतै: प्रसन्ना जनै: । रत्नातास बिह्य संप्रति भव: श्रीभाद्गतं विश्वति: ॥ २७ [॥]<sup>n</sup> लक्ष्मीकुलं चीणिभुजो दधान: प्री-
  - 41. ढोदयाधिष्टितविग्रहोयं। विश्वाकते नागरकाम्यदृष्टि वप्रय चौतुकानराधिप्य ॥ २८ [॥]" यावत्पृष्टी पृथ्विरचिताशेषभूश्वविगा।
  - 42. यावत्कीर्त्तः सगरतृपतेर्विद्यते सागरोयं । तावबंद्याद्विजवरमङ्ख्यानरचानिदान श्रीचौलुक्यचितिपतियग्रःकीर्त्तनं वप्र एष ॥
  - 43. ॥२८ [॥]<sup>29</sup>
    एकाइनि[ष्य] ब्रमहाप्र घः श्रीसद्दराजप्रतिपद्मबंधुः ।
    श्रीपालनामा कविचक्रवर्त्ती प्रश्नास्तिमेतामकरोत्रश्रक्तां ॥ ३० [॥]<sup>30</sup>

<sup>23</sup> Read चित्रागरवंद्रजदिज<sup>2</sup>; °पौष्टिकेर्विं°; वर्ग.

<sup>24</sup> Read संप्रधार्य सकतां.

<sup>36</sup> Read इवेष्टकात्रविर:

अ Read प्रवासीयम्गताः; पुरिनदः; जेषः; इसवान्-

W Read सन्दर:सन or 'सर'; प्रतात्य बहिय ; विसति.

<sup>🏁</sup> Metre, Indravajrā. Read 'धिष्ठित : , ॰वृष्टिर्वप्रश्व.

<sup>29</sup> Metre, Mandakranta Read निदान : एव:

<sup>30</sup> Metre, Upajati. Read सङ्ग्रापन्त्र; .

- L. 44. संवत १२०८ वर्षे चाम्निन ग्रहि [भू] गुरी तिखितं नागरवाम्मवपंडितवासचेन ॥ ग्रीखुका[नामा भ्र] धिपेन कारिता प्रतीलिका या-
  - 45. [र्जु]न[वा]रिकोपनत् । पुनर्नवोना सतफहा त वेगमिर्जाने ः नेम स्पेष कारिता ॥ १ [॥]\*\* पैक्षमास ग्रन्ने पद्मे प्रतिपहुद्वासरे । नंदास्त्रपे
  - 46. १६८८ वर्षे प्रयस्ति विश्विता पुनः ॥ २ [॥]<sup>33</sup> नानरङ्गाञ्चवजोशीवेचीसृतन विश्वजोकेन विश्विता प्रयस्ति ॥<sup>34</sup> युमं भवतु ॥ छ ॥

#### TRANSLATION.

Om! Om! Adoration to Siva!

- (Verse 1.) I praise that will-power of the lord of the (three) worlds, the store-house of the Vedas, on whom the silent seekers after salvation meditate as on the non-dualistic Brahman,—(that power) which, playing with new mundane eggs, as with jewelled balls—producing and destroying them at their time—ever amuses itself according to its desire.
- (2.) Humbly asked by the gods for a protector against the insults of the sons of Danu, the Creator, though about to perform the twilight-worship, produced forthwith in his pot (chuluka) filled with the holy water of Ganga, that here named Chulukya who sauctified these three worlds with the floods of his fame. Of a necessity the glory of the cause produces its result."
- (3.) From him sprang a race, the sole sporting-ground of many marvels, in which even kings without number daily appear, which, even in its decay, possessed a tustre, great on account of its famed valour, and which ever bestows blessings on the whole world down to common men.
- (4.) Illustrious Mûlarâja, who stepped on the diadems of princes, was a priceless pearl to enhance the splendour of the fame of his family,—he who became the root of the tree of justice that had been burnt by the forest-fire of the Kali (age) and, as (tecomes) a (true) king, by exceedingly light taxes gained the affection of his subjects.
- (5) He made the Fortuna of the kingdom of the Chapotkata princes, whom he took captive at his will, an object of enjoyment for the multitude of the learned, of his relatives, of Brahmans, bards and servants. Won by his valour that mightily blazed forth in battle, the guardian goddesses of the kings of all the other regions then clave for a long time to the Fortuna residing in his sword.

38 Metre, Upajāti of Vamsasthā and Indravamsā. Read ourfeuluar.

34 Read सुतेन ; प्रश्रक्त:

श्र Read संबत्. The bracketted figure is not certain, and may have been 2 or 3.

Metre, Anushtubh. The first foot of the second line is deficient by one syllable. Read unfuffeffunt.

<sup>\*\*</sup> Regarding the creation of Chulukya compare also Vitramdakadevacharita, i, 36, 39ff. The cause is, of course Brahman's pot, from which, owing to its sacredness, only a very famous, holy here could proceed.

<sup>\*</sup> Karais prakamatitirais means, of course, also 'by exceedingly cool rays.' 'As (secomes) a (true) king,' i.e., one whose behaviour agrees with the etymological meaning of rajan, which the Hindus connect with ranjayati, 'be gladdens.'

- (P. 6.) His son was that front-ornament among kings, called Châmuṇḍarāja. Inhaling even from afar the breeze perfumed with the ichor of his (Châmuṇḍa's) excellent elephants, the illustrious Sindhu-king fled together with his own elephants that were cowed by the smell of (their opponent's) rut, and vanished in such wise that even all trace of the fame of that prince was lost.
- (7.) From him was born a crest-jewel among princes named Vallabharaja, who astonished the circle of the earth by his bold deeds. Densely dark smoke, rising from the empire of the Malava king, who quaked on hearing of his marching, indicated the spread of the fire of his anger.
- (8.) (After him) ruled his brother, called the illustrious king Durlabharaja, who, though his heart was bent on love, was not easily accessible (durlabha) to the wives of others." When, filled with anger, he somewhat contracted his arched eyebrows, that forthwith indicated its result, the destruction of the Lata country.
- (9.) (Next) illustrious king Bhimadeva, who, though terrible (bhima) to his foest ever granted enjoyments to his friends, as ruler, carried this load of the earth. What wonder was there that his horses, supremely skilled in accomplishing the five paces (called 'dhdrá'), quickly gained Dhara, the capital of the emperor of Malava?
- (10.) From him sprang a king, called illustrious Karna, an ornament of the ear (karna) of the earth, who gladdened the auditory passages of the universe with (the tales of) his brilliant fame. That righteous one, placing the sacred law before (him as his shield), smote with the loud twanging of the sinew (of his bow) and with flights of arrows not only the crowd of his foes, but also the Kali age.\*\*
- (11.) From him was born the illustrions king Jayasimhadeva-Siddhadhiraja, who frightened all rulers of the earth by the manner in which he fettered the proud king of Malava, who was propitious in the aspect that he showed to those drawn towards him by devotion, who was an incarnation of the development of majesty, who was ever celebrated by the people, freed by him from debt with the help of the philosopher's tincture, as the standard of comparisons.
- (14.) . . . . . . . . . . . . . . . He who, like (*Vishnu*) disguised as a boar, uplifted the earth at the command of the God of gods, was his majesty King Kumārapāla, the crest-jewel of the reign of Śri, and on account of his majestic power he was considered by the people as Hari who had descended from heaven.
- (15.) This scion of the race of the Chaulukya kings shot one flight of arrows into the heart of the supreme king of men, Arnoraja, and made (the goddess) Chandt, who was seated on his arm, drunk by satisfying her with the gushing blood, and he charmed her when she was desirous of taking a toy-lotus, with the lotus-head of the Malava lord, that was suspended at his gate.
  - " See also Ueber das Sukritasamkirtana, p. 11.
  - \* Bidra, used here as a neuter, is regularly a masculine. Perhaps we ought to write bidram imam.
- The poet means to say that Karna made only lawful conquests (dharmys vijoys), and by his adherence to the sacred law injured wicked Kali.
- The poets did not say 'Jayasimha is as brave as a lion,' but 'the lion is as brave as Jayasimha.' Bhaktyûkrishtedyddi may possibly also be translated 'to whom Siva, attracted by his devotion, personally appeared.' Vv. 12 and 13 are too fragmentary to be translated.
  - 4 Le. probably Siva.
  - \* Le. the best among those kings whose reign was prosperous.
- 43 The goddess Chandl always must be propitiated by blood, especially by human blood. She is said to be scated on the king's arm, because he possesses chandaprataps, 'fierce provess.'

- (V. 16.) He who is the path for a new descent of pure virtuous conduct, who is expert in causing the appearance of numerous works of true piety, and who is the leader of the caravan travelling on the road of righteousness, subjects to himself, methinks, (not only) the circle of the earth, (but) also the arrangement of time, since he now makes the Krita age appear and disregards the suitability of the (time of) Kali.
- (17.) The tree of his prowess, which bears glittering sprouts in the guise of slender fingers, cut off . . . . ., resplendent flowers in the shape of white umbrellas left behind by the flying king of the North, and as a shining, moist (?) fruit, the severed lotus-head of the ruler of the East, gave wide-spreading shade to his own race.
- (18.) The rule of conduct for that (prince), for whom Vighnesa (Ganapati) removed all obstacles, was to protect (his subjects); the aim of his councils was the knowledge of omens (known) to those who look for results; the battle was the festive amusement of him, whose foes were all destroyed by the multitude of his (tutelary) Devis; his army was (mere) show for him to whom glorious Somesvara had given regal splendour.
- (19.) This earth, that is blessed in being enjoyed by that king (Kumárapála), that is surrounded by the oceans as by a girdle resplendent with glittering jewels, whose breasts are the Snowy Mountain and the Vindhya, bears a sacred settlement of Brahmans, rich in men of a noble caste, called Nagara, which resembles an ornamental ivory-ring placed in its ear.
- (20.) Even here Dharma, who has suffered a fall with respect to his feet, if joyfully moves about during the whole four ages, since he finds a support for his hands in the sacrificial pillars erected for the series of great sacrifices which the sages continuously performed from the beginning of Brahman's (life). Hence the gods gave to this (town) its second name Anandapura.
- (21.) Even to-day Kali, though putting forth his energy in the period called after him, does not roam there, because the loud noise of the *Vedas* (recited) by crowds of untired Brahmans deafens him, because the smoke of the fires (blazing up) with uninterrupted oblations, afflicts him with blindness, because the blows from the tips of the flags (raised) on numerous temples of the gods, lame him.
- (22.) There even the streets, resplendent with the rays of the jewels in the various ornaments of the Brahmans' wives taking their walks, and made noisy by the auspicious sounds of uninterrupted songs, proclaim the excellence of the most beneficent reign of the king with respect to the splendour of the great wealth that is indicated by never-ending festivals.
- (23.) There the Bråhmans, descended from the Någara race, protect the king and the realm and guard them by sacrifices that ward off evil and cause prosperity. Lest, nevertheless, this Bråhman-town, though thus given up to difficult austerities, should suffer harm, the king, full of devotion, ordered a rampart to be built for its protection.

<sup>&</sup>quot;The Probandhas mention that Kumbraphla used to worship Kaptebrari and other Dovis in the mouth of Africa according to the custom of his family; see Uober das Loben des Juina Mönches Homachandra, p. 45 f.

Compare the expression in the land-grants, Umdpativeralabdhopraedda, which invariably stands before Kumāra-pāla's name.

<sup>&</sup>quot; Syntydfrayach, 'placed in its ear,' must probably also be taken with Nagara in the sense of 'a home of the Vedus."

<sup>7</sup> Dharms loses in each Yuga one foot, and is one-legged in the Kali age.

- (V. 24.) "In consequence of the excellence of the rampart the drinking-fountains" gladden people there with water, even the cultivated fields, enclosed by the rampart, bring at pleasure rich crops;" thinking thus in his heart the crest jewel of the Chaulukyas adorned this whole town with a rampart, desiring to benefit the Brahmans.
- (25.) This rampart resembles a mountain since its foundations go down to the lower world; (it resembles) a lover worthy to be praised on account of his great enjoyments (ildghyo mahd-bhogatah), since it is worthy of praise on account of its great extent (ildghyo mahd-bhogatah); (it resembles) the ocean, since it is a means of (obtaining) great prosperity; (it resembles) the victory of the foes of the lord of the Räkshasas, since monkeys' heads peep forth from it; (and it resembles) a company of women who are pleased with their dear husbands (ishta-kanta-ruchirah), since it is resplendent with a coping of bricks (ishtakd-anta-ruchirah).
- (26.) This circular rampart, whose stone-head is white with stucco, looks like (the serpent) Seshan who is charming through the size of his folds, who raises a hundred hoods on high, who has curled himself up in the shape of a ring, who has come (from the nether world) at the command of Yajñapurusha (Vishau) and stays (here) in order to protect this town, a storehouse of jewels, (vis.) of men of a noble caste.
- (27.) Inside and outside, the grounds here now wear a wonderful beauty, being always lovely, according to (one's heart's) desire, with women, beautiful as Lakshmi, who cause desire to increase, being made most noisy by crowds of Brahmans who are intent on singing their sacred texts, (and) being bright with men pleased with the lofty emcircling rampart that is endowed with excellent qualities.
- (28.) Resplendent is the Chaulukya king and this rampart that carries a house of Lakahmi (erected) by the king, that possesses a loftily rising body and profusely grants desired (booms) to the Nagaras.
- (29.) As long as the earth keeps all the mountains in their places assigned to them by Prithu, as long as the ocean, the glory of king Sagara, endures, so long may this rampart enjoy existence, (which is) the primary cause of the safety of the sacred settlement of Brahmans and a monument of the fame of the illustrious Chaulukya king.
- (30.) The emperor of poets, called Sripala, who finished this great composition in one days and had been adopted as a brother by the illustrious Siddharaja, made this excellent eulogy.

Written Samvat 1208, on the 5th (?) day of the bright half of the month of Aświna, a Thursday, by the Nâgara Brâhman, Pandit Vâlana.

" The ocean yields many raines, the rampart enhances the security and the presperity of the town.

\* The hoods are the small domes erected at intervals over the towers of the wall.

<sup>4</sup> I take toyenileyda as a synonym of prapila.

<sup>\*\*</sup> The level of the Rakshauss is, of course, Ravana, who was conquered by Rama with the help of the monkeys. The monkeys' heads peeping over the rampart of Vadnagar are the ornamental projections in its coping, which are conventionally called kepifireks.

<sup>41</sup> Sesha, too, is white.

se For brevity I omit the second translation of the first three pddas, merely noting that—referred to the ground outside the town—randrands has to be taken with the sense of 'lovely gardens,' dvija as 'birds,' and tddi as 'rice.'

<sup>&</sup>lt;sup>14</sup> I take this to mean that a temple of Lakshmi adjoined and partly rested on the wall. The epithets applied to the rampart fit the king likewise. But I intentionally omit the second translation.

as Prithu, finding the earth thickly covered with mountains, pushed them asunder with his bow.

<sup>44</sup> Compare with this Prabhévakacharitra, xxii, 206, quoted above.

- (1.) The causeway leading to the Arjuna-Bârikâ, built by the Chaulukya king, has been rebuilt by the prince....
- (2.) In the month of Chaitra, during the bright half, on the first day, a Thursday, in the year (marked) by the Nandas, the eight and the kings, 1689, the eulogy was written again.

The eulogy was written by the Nagara Brahman, Joshi Vishnujika, son of Veni. May it be well.

# XXXV.—DEOPARA STONE INSCRIPTION OF VIJAYASENA.

By Professor F. Kielhorn, Ph.D., C.I.E., Göttingen.

The stone, a piece of basalt carefully polished on the upper surface, which bears this inscription, was discovered about twenty-five years ago by Mr. C. T. Metcalfe, amidst a number of large blocks of stone, in a dense jungle near the village of 'Deopara,' in the Rājshāhi District of the Province of Bengal, and it is now in the India Museum at Calcutta.

The inscription contains 32 lines. The slab measures 3' 2" by 1' 9\$, and the writing covers a space of 2 72 broad by 1' 54' high, and is throughout in a state of perfect preservation. The size of the letters is about \( \frac{1}{3} \). The characters belong to the northern class of alphabets, and may be described as a Bengali variety of the northern alphabet of the eleventh or twelfth century. Among the letters which differ from the ordinary Nagari of the period, I may especially point out the initial i and e, the single consonants kh, j, t, n, t, ph, bh, r and l, and the conjuncts ksh, jh, and km. Besides, it may be noted that the letter r. which before another consonant is ordinarily denoted by the superscript sign, is written on the line in the conjuncts rgg, run, and rth, e.g., in -vargge, line 6, -6kir nua-Kurnnáta-, line 8, and -tirtha- and pratyarthi-, line 12; and that the sign of the avagraha is employed four times, to indicate the elision of the vowel a, e.g., in dadhe "russidam, line 13. The language of the inscription is Sanskrit, and, with the exception of the introductory of on name Siráya, the whole is in verse. As regards orthography. the only points calling for remark are, that b is throughout denoted by the sign for v: that the (dental) n is employed instead of anustára in mánsa, line 8; and that a final n has been left unchanged before an initial j in dhiman jaghana, line 17.

The inscription has been carefully and beautifully engraved by Salapani, styled ranka and described as 'the crest-jewel of the guild of Varendra' artists,' a son of Brihaspati, grandson of Manadasa, and great-grandson of Dharma (verse 36); and it was composed by the poet Umapatidhara (verse 35). In my opinion, there can be no doubt that this is the very poet of whom Jayadeva is speaking in his Guagovinda, i, 4, when he says vachan pallavayaty-Umapatidharan, 'Umapatidhara makes the words sprout, i.e., his diction is verbose;' for this short characteristic well fits the poem

<sup>&</sup>lt;sup>1</sup> The inscription has been published before, with a translation which fairly gives the general sense of the original, by Mr. C. T. Metcalfe, and introductory remarks on the Sena kiugs of Bengal, by Dr. Rajendralal Mitrs, in the Journal As. Soc. Beng., vol. XXXIV, part I, pp. 128-154. I now re-edit it from an excellent impression taken by Dr. Burgess. [The village of Deophra is in the Godagari than in the west of the Rampur parganal. Godagari is on the Gauges, Lat. 24° 28° N., Long. 88° 23′ E.; and on sheet 120 of the Indian Atlas, there is a 'Daopoor' north-north-east of Godagari, but no Deophra is marked near the place; there is another 'Deopoor,' 12 miles east from Godagari in Lat. 24° 27', Long. 88° 34½' R.—J. B.?

<sup>&</sup>lt;sup>2</sup> Vărendri is identified with that part of Bengal which is now called Răjshâhî (or Râjasâhî). See, e.g., Lassen's Indische Alterthumekunde, vol. III, p. 748.

which we have here before us. Besides, tradition' makes both poets live under the king Lakshmanasena; and if Umapatidhara was an older contemporary of Jayadeva, he may well have witnessed the reign of Lakshmanasena's grandfather Vijayasena, and in that case nothing is more likely than that he should have composed this eulogy on the earlier members of the Sena family.

The proper object of the inscription is to record (in verses 26—31) that the king Vijayasena built a magnificent temple of the god Siva, under the name of Pradyumnesvara; and by way of introduction the inscription furnishes the following short account of the king and his ancestors:—

In the lunar race (verse 3) were certain rulers of the south (ddkshindtya), Virasena and others (verse 4), in whose family, called the Sena family, there was born Sāmantasena, who, after he had been engaged in wars in the south, more especially in Karnāṭa, towards the end of his days retired to the sacred hermitages on the banks of the Ganges (verses 5-9). His son was Hemantasena (verses 10-13), whose wife, the mahārājāt Yašodevi (verse 14), bore to him the prince Vijayasena (verse 15). Vijayasena is eulogised as having defeated and imprisoned, besides others, the Kings Nānya and Vira, and assailed or conquered the kings of Gauḍa, Kāmarūpa and Kalinga (verse 20); and it is intimated (verse 22) that his fleet on an expedition of conquest had once been sailing up the Ganges.—Of the warriors or princes here mentioned, Virasena clearly is a mythical being, comparable, e.g., to the Arjuna in the genealogy of the Kalachuri rulers of Chedi; and the Sena family really began with Sāmantasena, whose name would show him to have been originally a tributary chief or dependent of some other sovereign. On Nānya see my note on verse 20, below.

Our inscription is not dated, but it may be assigned with confidence to the end of the eleventh century A.D. According to the Tarpan-dight copper-plate inscription, Vija-yasena was succeeded by his son Ballalasena, and Ballalasena by his son Lakshmanasena was the founder of an era, which undoubtedly dates from the beginning of his reign, and which, as I have tried to show elsewhere, commenced in

- <sup>3</sup> See the extract from a commentary on Gliagovinda, i, 4, in Lassen's edition, p. 72, 'Lakehmonassasys sâmâjikâs carnayati;' the first note on Govardhana's Âryasaptateti, in the Kâvyamâlâ; Professor Peterson's edition of Vallabhadeva's Subhâshitâvall, Introduction, p. 38; Merutunga's Prabandhachintâmeni, p. 289; and Professor Aufrecht in Zeitschrij'l D. M. G., vol. XL, p. 142.
  - 4 Journal As. Soc. Beng., vol. XLIV, part I, p 11.
- <sup>4</sup> According to Dr. Rajendraldi Mitra, Notices of Sanskrit MSR, vol. I, p. 151, Ballalasena in the Danasdgara calls himself the son of Vijayasena, and grandson of Hemantasena; and according to the same authority, the Danasdgara was composed in A.D. 1097. These statements I am unable to verify.
  - \* See Indian Antiquary, vol. XIX, p. 6. My proofs are shortly the following :-
- (') According to Abul-Faul (Jour. As. Sec. Beng., vol. LVII, part I, p. 2) the difference between a year of the Laksh-manasena era and the corresponding Saka year is 1041 years.
- (\*) According to Dr. Rajendralal Mitra's Notices of Sansarit MSS., vol. VI, p. 13, a MS. of the Surjititatedurits is dated "La-sam 505 Saké 1546 ||."
- (\*) Taking the Lakshmanasens year to be a southern year and the era to have commenced on the 7th October, A. D. 1119, the following six dates from an inscription and MSS, work out satisfactorily, thus:--
  - Ia. sais 74 (expired), Vaithkha-vadi 13 Guran = Thursday, 19th May, A. D. 1194.
  - La. ann 317 (expired), Chaitra-sudi 1 Gurau = Thursda y, 7th March, A.D. 1437.
  - Le. min 376 (expired), Pausha-vadi 13 Budhe = Wednesday, 13th January, A. D. 1496.
  - La. zam 390 (expired), Vaisakha-vadi 4 Chandre = Monday, 18th April, A. D. 1519.
  - La. sem 434 (expired), Pausha-endi 10 Sukre = Friday, 4th January, A.D. 1544.
  - La. sain 483 (current), Karttika-vadi 7 Sukre = Friday, 20th November, A. D. 1551.
- In his Kasmir Ropers, p. 64, Professor Bühler is speaking of a Gaya inscription of Lakahmanasens, dated Vikrama 1178 or A. D. 1116, and this statement is repeated by Professor Peterson in his edition of Vallabhadeva's Subhashidwali, Introduction, p. 84. I am not aware of the existence of any Sens inscription dated in the Vikrama era.

A.D. 1119. Vijayasena's reign therefore may reasonably be supposed to have begun about the beginning of the last quarter of the eleventh century; and this would agree with the tradition according to which the composer of our inscription, Umapatidhara, was (still) living under Lakshmanasena, as an older contemporary, as I take it, of the poet Javadeva.

#### TEXT.

ची "[a"] ची नम: प्रवाय a L. 1. वचीयवादरवसाध्यस्त्रप्टमीसिमात्रप्टटाइतरतास्वयटीयभासः। देखास्त्रपामक्रसितं मस्तिन्द्रभाभिर्वोत्त्राननानि इसितानि वयन्ति यसी: " --[1]. अच्छीवज्ञभ-

**बैसजा**टयितयो रहेतसी साम्द्रशं 2. प्रव्यवेद्यरम्य(र्)लाञ्चनमधिष्ठानं नमस्वग्रंह । यबालिक नभक्कातरत[या]10 खिलान्तर कानायी-हेवीभ्यां कथमप्यभिवतत्तताथिस्ये उन्तरायः कतः । 11-[2]. यतिंद्वासनसीखर-

- स्व कनकप्रायं जटासक्तनं 3. मकाशीकरमञ्जरीपरिकरैर्धशामरप्रक्रिया । मोतोत्पन्नप्रचाचलः यिवयिरःसन्दानदासीरग-न्हर्सं यस वयत्यसावचरमी राजा संधादीधिति: # -[3]. वंग्रे तस्वामरखीवि-
- ततरतवसासाचित्रो टाचित्रास-4. चोचीन्द्रैर्व्वरिसनप्रसतिभरभितः कीर्त्तिमद्रिर्वं(र्व)भूवे । यचारितानचिन्तापरिचयमचयः सतिमाध्वीकधाराः पारामर्थेच विश्वनवस्परिसरप्रीयनाय प्रचीताः ॥ "-[4]. तिखान से-
- नान्ववाये प्रतिस्मरयतीसादनव(व)स्वादी 5. स व(ब) चाचाचायामाजनि कुलियरीटाम सामन्तिनः। एडीयनी यदीया: स्वसद्दधिवलीकोसयीतेषु सेती: कच्छान्तेष्यसरोभिईमरवतनयसर्थया बुदगावा-

: 1 - [5]. 6. यस्मिन् सङ्गरचलरे पटुरटत्तृवीपञ्चतदिष-इमें येन खपारकासभुजनः खेबायितः पारिना । हैधीमृतविपचक्कचरघटाविश्विष्टकुचल्छी-

सुज्ञास्त्रसपराटिकापरिवरेन्द्रा-

<sup>&</sup>quot; From an impression by the Editor.

Expressed by a symbol.
 Metre, Vasantatilakå.

<sup>&</sup>quot; This akskars originally was "t, but the sign of anx-

<sup>11</sup> Metre, Sårdûlavikridita ; and of the next verse.

Metre, Sragdhara; and of the next verse.

EPIGRAPHIA INDICA. L. 7. मं तद्याप्यभृत ॥ 13-[6]. यशाहरम्पागतं व्रजति पत्तनं पत्तना-इनाइनमनुद्रतं धमति पादपं पादपात् । किर्रार्भारमधियतसर्ति तीयधिसीयधे-र्यटीयमरिसन्दरीसरकपृष्ठसम्बं यम: # 14-[7]. दुर्बतानामयमरि-कुलाकीर्श्वकर्शाटलक्यी-8. सुण्टाकानां कदनमतनीत्तादगैकाकृवीर: । यसाददाप्यविष्ठतवसामासमेदःसभिक्षां ' **इबत्पीरस्वजति न दिग्रं दिवलां** प्रे[त]भर्ता ॥ ¹७—[8]. उद्रश्लीन्यान्यधूमैर्मुग्यिश्ररसिताखित-Ω. वैचानसस्ती-स्तन्यचीराणि कीरप्रकरपरिचितव्र(व्र)च्यपारायचानि । येनासेव्यन्त ग्रेषे वयसि भवभयास्कन्दिभिर्मास्करीन्दैः प्रकांतकानि गङ्गाप्तिनपरिसरारसपुर्श्वात्रभाणि ॥ "-[9]. चल्चसपरमासचानभी-10. पादम्याविजभुजभदमत्तारातिमाराङ्गीरः । भभवदनवसानोडिसनिविक्षेत्रतत्तह् वनिवक्षमहिन्दां वेश्म हेमल्सेन: ॥ 18-[10]. मुर्दम्यर्डेन्दुच्डामणिचरणरजः सत्यवाक्रफित्ती भारतं जीवेरि-वंशा: पदमुवि भुजयो: क्रमीर्व्वीकिनाइ: । 11. नेपणं यस लच्चे सततमियदिदं रक्षपृव्याचि हारा-

स्ताडकं न्प्रसक्तनकवसयमध्यस्य सत्याकुनानाम् ॥ 19-[11].

यहीर्व्वविवासलय(स)गतिभिः मसौर्व्वदीरवीरसा

वीराणां रच[ती]र्यवैभववगाहित्यं वपुर्व्वि(र्ब्बि)भ्रताम । 12. संसन्नामरकामिनीस्तनतटीकास्मीरपन्नाङ्कितं वचः प्रागिव मृत्यसिद्यमिष्ठनैः सातद्वमासीवितम् । भ-[12]. प्रत्यर्थिव्ययकेलिकमीचि पुरः भीरं सुखं वि(वि)भ्रती-

तस्यैतदसेच की शलमभूहाने हयो रहतम्। 13. श्रवीः कीपि दर्ध विमादमपरः संख्युः प्रसादं व्यधा-र्दकी डारमुपाजकार सुद्धदामन्यः प्रज्ञारं दिवाम् ॥ --[13]. महाराज्ञी यस स्वपर्गनिखसान्तःपुरवधू-

यिरोरबयेणीकिरणमर्शिक्षेरचरणा निधि: कान्ते[:]" साध्वीव्रतविततनित्वीकवसयगा

<sup>15</sup> Michie, Sardulavikridita.

<sup>1</sup> Metre, Penkel

<sup>&</sup>quot; Read "wie"

W Metre, Mandakranta.

<sup>17</sup> Metre, Stagelasta.

<sup>1</sup> Metre, Sragdhara.

<sup>30</sup> Metre, Sårdûlavikridita; and of the next verse-

<sup>21</sup> This sign of visarga was originally omitted, and has been added afterwards.

23 नगः शिवाया। विकाय कार्य प्रावित्र महिष्य विश्व विश् পৌলজাব্যিভ্যোব্রি হলীলাগুভ্যন্তার সম্প্রান্ত নুমান্ত্র সমান্ত্র নুমান্ত্র নুমান্ত নুমান্ত্র নুমান্ত নুমান্ত নুমান্ত নুমান্ত নুমান্ত্র নুমান্ত্র নুমান্ত্র নুমান্ত নুমান্ত নুমান্ত নুমান্ शुक्नकयायेङ्गाराञ्चनगङ्गावित्राञ्चनीयिकविव्याययिकया। धित्राक्नकणाञ्चनः शिव्शितः भवानयाता नग्धन्यश्च स्वराशान्य स्वराणाना स्वराणाणाना स्वराणाना स्वराणाना स्वराणाणाना स्वराणाना स्वराणाना स्वराणाना स्वराणाना स्वराणाणाना नाब्वाय्यात्र प्रवर्शितात्नवराः वादी प्रवराः क्षियाणा यहनिक ताग्रियाया प्राप्ति व्यवस्था विश्वास्था विश्वस्था विश्वस्य विश्वस्था विश्वस्य विश्वस्था विश्वस्य विश्वस्य विश्वस्य विश्वस्था विश्वस्था विश्वस्य विश्वस्था विश्वस्य विश्वस्य विश्वस्था विश्वस्य विश्वस्य विश्वस्य विश्वस्य विश्वस्य विश्वस्य विश्वस्य विश्वस्य वि हायित्रित्रम्यविव्ययः यद्याया युक्त विद्यविष्य नक्षाण्कात वुक् गहुण्नायि वह याण्ना (विवीत्र विवयक कथ नय याण्विभिष्क अभ्वी भका भन्न नयारिकायिक विश्वी खंडरशाश्रात्र हागु शुङ् अयागृ इंवर विष्ठ वैयव नाइ नाइ नग व र इंचय दिया द या नाति । ति विष्ठ विषठ विष्ठ शाद्यशाबिङ वुङ्गद्गवाग्राञ्गा सङ्गिवद्नवमाला द्विनिष्ठिक विक्षाद्य दिश्व विकार क्षाः ययवव्यस्याः कर्यो ब्राकिण्डः। त्य्थं यययक्ष मञ्ज्यमिद्दं यत् ययाणि हा त्याया वर्षे स्वयं यक् नक् वन्य यया या वर्षा विवित्ता मन वर्षि विविद्या विचालाचल जी याति ज वच्च विच्छ न्क या निक्रियः। विङ्कृतिवृश्यनावन्यमीयविध्यभूगविध्युक्षमायाविक्यानिव्युथ्यायिक्षार्रियानिव्युक्षमार्थियानिव्युक्षित्रानिव्युक्षित्रानिव्युक्षमार्थियानिविव्युक्षमार्थियानिव्युक्षमार्थियानिव्युक्षमार्थियानिव्युक्षमार्थियानिविव्युक्षमार्थियानिव्युक्षमार्थियानिविव्युक्षमार्युक्षमार्थियानिविव्युक्षमार्थियानिविव्युक्षमार्युक्षमार्थियानिविव्युक्षमार्थियानिविव्युक्षमार्युक्षमार्येयानिविव्युक्षमार्युक्षमार्युक्षमार्येयानिविव्युक्षमार्युक्षमार्युक्षमार्युक्षमार्युक्षमार्येयानिविव्युक्षमार्येयानिविव्युक्षमार्येयानिविव्युक्षमार्येयानिविव्युक्षमार्येयानिविव्युक्षमार्येयानिविव्युक्षमार्येयानिविव्युक्षमार्येयानिविव्युक्षमार्येयानिविव्युक्षमार्येयानिविव्युक्षमार्येयानिविव्युक्षमार्येयानिविव्युक्यमार्येयानिविव्युक्षमार्येयानिविव्युक्षमार्येयानिविव्यु हित्रुणविश्वास्त्रिक्य स्वारित्रवृशिक वर्गि सश्च हार्मु आ इति चारित्र चारित्र चारित्र वारित्य विश्वास्त्र वारित्य विश्वास्त्र विश्वास्त वि (स्विन्धियन इयम् विक् व रार्के क नम् एक् क् नम् एक् क् नम् एक् क् नम् एक् क् मान्य व स्वित्व व स्वित्व स्व स्व বিষ্ত্ৰবেন্ব্ৰাঃ যুক্ত হোৰ্লিব্ৰেত্ৰৰ ঘৰিষ্টি ইত্তৰ মন্ত্ৰিয় বিৰাজি নিজনি হিমান মন্যাগেৰ্থ বিষ্কৃত্ৰ লগেৰ হুক্ত মন্ত্ৰিয় বিল্লি বিশ্বৰ মন্ত্ৰিয় বিশ্বৰ মন্ত্ৰীয় বিশ্বৰ মন্ত্ৰিয় বিশ্বৰ মন্ত্ৰীয় মন্ত্ৰীয় বিশ্বৰ মন্ত্ৰীয় বিশ্বৰ মন্ত্ৰীয় বিশ্বৰ মন্ত্ৰীয় বিশ্বৰ মন্ত্ৰীয় বিশ্বৰ মন্ত্ৰীয় মন্ত্ৰ ह्यांवहनम्बन्य विवासनामाणियस्य में विवासनामाणि विकासना हिल्या विकासना है विवासना विवास क्षिन्क स्वाह का अने नाग बीनिहाग सा यह यमा यह कविने वह या विया पामा जा विवाण है यह युयम सावनी विश्व विषय विवाध के स्वाह के यह विवाध विवाध के स्वाह न्यसङ्गानामायिकतायिन्। दिगःकागाचन्त्रायन्। अग्रायन् विष्ण्यभ्वति विद्यामायविष्ण्यायविष्णायविष्ण्यायविष्णा वैचाउँ । इया यह । जा विचेष विकेष प्रशाहित हो । वित्राय विता मिन्यूक हे (काहिन वो इन में किन्यू में विवेष विवेष विकेष विवेष विवेष विकेष विवेष विकेष विवेष विकेष व महस्त्रम्बानयश्चित्रिवामम्बिर्यस्ववेकाम्बिर्यशावाह्यः कितिनिरिरिविर्विवेचिरित्रेवेचे बालन्न्यूर्णिषिकिमिष्टितिवानिरिवस्ति विष्युषिरिण्डयम्बर्यादाशिर्वयो वि यर्वनीवर्चवः वृध्यनी त्यावहार्यकिन्यिक्ता विभवादां विद्यादां विधायां विष्य विश्वाप्त विषय विश्वाप्त विश्वाप्त विश्वाप्त विश्वापति विश्वा थनम्बान्यवानिस् विमानात्वस्य विवादिन त्रावद्वति । गामिन्ति । माने वेस्यादिसायिमान्यान सा बह्य (३६ मन् विमायपिन विवादिक पिनिवादिक पिनिवाद

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यशोदेवी नाम विभुवनमनोन्नाक्तिरभूत्॥ "—[14].
ततस्त्रिजगदीखरात्मजनिष्ट देव्यास्ततो-
ध्यरातिव(ब)लभातनोड्ज-
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L. 15. वजुमारकेविक्रम: ।

चतुर्ज्जलिभेखलावलयसीमविश्वश्वरा-

विशिष्टजयसान्वयो विजयसेनपृष्टीपति: ॥ 3-[15].

गण्यतु गण्यः को भूपतींस्ताननेन प्रतिदिनरणभाजा ये जिता वा इता वा । इड जगति विषे-

16. इं सस्य वंगस्य पूर्व: पुरुष शति सुधांभी केवलं राजमन्द(न्द): ॥ "—[16]. संस्थातीतकपीन्द्रसैन्यविभुना तस्यारिजेतुसुलां

स्थातातपायान्द्रचन्यायनुमा तस्यारपातुसुसा किं रामेल वदाम पान्हवचम्नाधेन पार्धेन वा ।

हिती: खडुन्ततावतंसितभुजामात्रस्य येनार्ज्यितं

सप्ता-

17. भोधितटीपिन इवसुधा चक्रीक राज्यं फलम् ॥ अ-[17].

एकेकिन गुचेन यै: परिचतं तेषां विवेकादृते

कविवस्थपरव रचति सजलान्यव कत्वं जगत्।

देवीयं तु गुणै: क्रती व(व) दुतियैदींमान् वधान दिषी

इसस्यानपुषश्वकार च

18. रिपूच्छेदेन दिव्या: प्रजा: ॥ ─[18].

दचा दिष्यभुवः प्रतिचितिसतामुर्वीमुरीकुर्वता

वीरास्विष्विष्विञ्चिती ऽसिरमुना प्रागेव पत्तीकृतः।

मेखं चेत् क्यमन्यथा" वसुमती भोगे विवादोसुखी

तवाक्रष्टकपाणधारिणि गता भ-

19. कुं दिवां सन्ति: ॥ --[19].

खं नान्यवीरविजयीति गिरः कवीनां युता उन्धयामनन्द्रुतिगृदरोषः । मौडेन्द्रमद्रवद्याक्षत कामक्पभूपं कलिङ्गमिप यस्तरसा जिनाय ॥ अ—[20].

शूरंमन्ध इवासि नान्य किमिष्ठ सं राधव साधसे

W-

20. र्डी वर्डन मुख वीर विरती नाखापि दर्भस्तवं।

इत्यन्धीन्यमङ्जिंगप्रविधिः कीसाङ्खैः चाभुजां

यत्काराग्रह्यामिकैर्वियमिती निद्रापनीदक्कम: ॥ "-[21].

पाचात्यचक्रजयकेलिव यस्य यावहक्राप्रवाचमनुधावति

21. नौविताने । भर्मस्य मौसिसरिदश्रसि भस्मपञ्चलकोल्भितेव तरिरिन्दुकला चकास्ति ॥  $^{90}$ —[22].

22 Metre, Bikharint.

<sup>28</sup> Metre, PrithvL

<sup>24</sup> Metre, Malint.

Metre, Sardalavikridita; and of the two next verses.

अ Read • माश्रधान.

म Originally कवनंत्रया, but the sign of anussara is struck

Metre, Vasantatilakā.

B Metre, Sardalavikridita.

m Metre, Vasantatilaka.

मुक्काः कर्णासवीजैद्यारकतम्बन्धं माकपचैरलावू (बू)पुष्पे कथाणि रक्षं परिचतिभिदुरैः कुचिभिर्दाडिमानाम् ।
कुचान्कीवक्षरीणां वि-

L. 22. कसितकुसुमै: काचनं नागरीभि:

शिक्षन्ते यत्प्रसादाइ(इ) इतिभवज्ञथां योषितः श्रोतियाणाम् ॥ 31—[23]. अश्रान्तित्याणितयज्ञयूपस्तभावलीं द्रागवलम्ब(म्ब)मानः । यस्थानुभावाङ्गवि सञ्चचार कालक्रमादेकपदोपि धर्मः ॥ 32—[24]. मेरोरा-

23. इतवैरिसकुलतटादाइय यव्वामरान् व्यत्यासं पुरवासिनामझत यः खर्मस्य मर्त्वस्य च । उत्तुकै: सुरसद्मभिय विततैस्तक्षेत्र शेषीक्षतं चक्रे येन परस्परस्य च समं द्यावाप्रथियोर्ब्यु: ॥ 33—[25]. दिक्यास्वामूलकार्ण्डं गगनतलम-

24. इामोधिमध्यान्तरीयं

भानी: प्राक्यत्वगद्भितिमिनदुद्यास्तस्य मध्याक्रयैनम् । चानम्ब(म्ब)स्तश्वमेकं विभुवनभवनस्वैक्येषं गिरीणां स प्रबुक्तेश्वरस्य व्यधित वसुमतीवासवः सीर्धमुद्धैः ॥ "—[26]. प्रासादेन तवासुनैव इरितामध्या

25. निबदो सधा

भानोद्यापि कतोस्ति देखिषदिशः कोषान्तवासी सुनिः । अन्यासुष्कपयोयस्यकतु दिशं विन्योप्यसी वर्दतां यावष्कक्ति तथापि नास्य पदवीं सीधस्य गाष्ट्रियते ॥ 35—[27]. सष्टा यदि स्रकाति भूमिचके सुमेरसत्पिकविव-

र्त्तनाभि:।

26. तदा घट: खादुपमानमिमन् सुवर्षकुश्वस्थ तदिर्धितस्य ॥ \*-[28]. वि(वि) लेशयविनासिनी मुकुटकोटिर बाहुर-स्पुरत्किरणमञ्चरी खुरितवारिपूरं पुर: । चक्कान पुरवैरिन: स जलमन्न-

27. पीराङ्गा-

स्तनेषमदसीरभोषास्तितचत्रदीवं सरः ॥ "—[29]. उचित्राचि दिगम्य(म्ब)रस्य वसनान्यर्बाङ्गनास्तामिनी रक्ताबंक्ततिभिर्व्विधितवपुःश्रीमाः यतं सुश्रुवः । पौराक्याब पुरीः स्वाधानवसतेभिष्वास्-

28. वोखाचयां सच्चीं स व्यतनोइरिट्रभरचे सन्त्री कि सेनान्वयः ॥ अ—[30].

n Metre, Sragdharâ.

<sup>Metre, Indravajrå.
Metre, Šårdůlavikrídita.</sup> 

<sup>34</sup> Metre, Sragdhara.

<sup>36</sup> Metre, Sårdûlavikridita.

Metre, Upajāti.

Metre, Prithvi.

Metre, Sårdûlavikridita.

चिवचौमेभचमा इदयविनिहितस्बनहारीरगेन्द्रः

श्रीखख्डचोदभक्षा करमिलितमहानीलरबाचमाल: । वेषस्तेनास्य तेने गुरुक्षमण्डलतागीन-

L. 29.

सः कान्तमृता-

नेपव्यनुस्थिरिच्छाससुचितरचनः कत्यकापालिकस्य ॥ अ—[31]. वा(बा) हो: केलिभिरदितीयकनकच्छचं धरिब्रीतसं कुर्व्वाचेन न पर्यशेषि किमपि खेनैव तेनेहितम् । किन्तस्यै दिशतु प्रसन्नवरदोप्यर्थेन्द्रमीतिः

30.

परं

स्तं सामुज्यमसावपश्चिमदगाग्रेषे पुनर्दास्यति ॥ "—[32]. प्रस्तोतुमस्य परितयरितं चमः स्थात् प्राचेतसो यदि पराग्यरनन्दनी वा । तत्कीर्त्तिपूरसरसिन्धृविगाङ्गेन वाचः पविवयितुमव तु नः प्रयक्षः ॥ "—[33]. यावदास्तीस्पति-

31. पुरधुनी भूर्भुवःखः पुनीते
यावश्चान्द्री कलयित कली संसतां भूतभर्त्तुः ।
यावश्चेती गमयित सतां खेतिमानं विवेदी
तावसासां रचयतु सखी तस्तदेवास्य कीर्तिः ॥ 42—[34].
निविर्णक्षसेनकुलभूपितमीक्षिकानामग्रव्यस्य-

**3**2.

वनपन्त्रासस्त्रविहः।

एका कवे: पदपदार्थविचारग्रहतु(बु)हेदमापतिधरस्य कृति: प्रशस्तः ॥ <sup>43</sup>—[35]. ध[र्मा] अप्रसा सनदासनप्ता ह(बृ)इस्रते: स्तृरिमां प्रशस्ति [1\*] चस्रान वारेन्द्रकाशिस्यगोष्ठी बृडामची राचकगूसपाचि: ॥ ॥ <sup>45</sup>—[36].

TRANSLATION.

Om!

Om! Adoration to Siva!

- (Verse 1.) Triumphant are the faces of Sambhu, which smile, when by the rays of the moon they see the shame-contracted countenance of Devi, who, frightened at the withdrawal of her breast-cloth, pulls down the wreath on her head and extinguishes with it the lights of the hymeneal chamber.
- (2.) We adore the (deity) designated Pradyumnesvara, that home of the playful joining together of the beloved of Lakshmi and the husband of the daughter of the mountain, where the two goddesses, stepping between their lovers for fear lest they
  - 30 Metre, Sragdhara.
  - 40 Metre, Sardilavikifdita.
  - 41 Metre, Vasantatilakå.
  - 43 Metre, Mandakranta.
  - 43 Metre, Vasantatilaka.
- 44 This akshara originally was चाँ, but it seems to have been altered to फं. The (lingual) च of प्रचल्ला is quite clear in the impression.
- 4 Metre, Upajati.
- " I. e. Siva, 'the five-faced' (Panchanana).
- <sup>47</sup> Pradyumnesvara is here clearly a name of the god usually called Hari-Hara (Vishņu-Šiva), who represents the union of the two divine personalities in one. See M. Monler-Williams, Brāhmanism and Hinduism, page 65.

should no longer be embraced by them, managed to obstruct the complete union of their bodies.

- (V. 3.) Triumphant is that primeval king, the nectar-rayed moon, whose throne is the golden coil of matted hair of İśvara; who, sovereign as he is, is fanned by the abundant spray of the water of the Ganges; (and) who has the serpent which encircles the head of Śiva, covered with its bright expanded hoods, for his umbrella.
- (4.) In the race of that witness of the continuous amorous pastime of the nymphs of heaven, there were born the southern rulers, Vîrasena and the rest, famous on both (their parents') sides; the record of whose deeds has purified the streams of honied verewhich the son<sup>48</sup> of Parásara has made to flow to please the ears of all mankind.
- (5.) In that Sena family was born that head-garland of the clans of Brahmans and Kshatriyas, Samantasena, a very magician in exterminating hundreds of opposing champions; whose wars, in rivalry of the son<sup>40</sup> of Dasaratha carried on near the border of the dam<sup>50</sup> which is cooled by the surging waves of the ocean, are celebrated in song by the nymphs of heaven.
- (6.) The battle-fields, crowded with adversaries challenged by his shrill-sounding drums, on which he made his hand playfully wield the serpent-like sword, are still covered all over with multitudes of pearls, resembling large cowries, from the cleft frontal globes of the arrays of opponents' elephants, scattered (by him).
- (7.) His fame, following in the wake of the caravans of the wives of his enemies, proceeded from house to house, wandered from town to town, ran from wood to wood, roamed from tree to tree, ascended mountain after mountain, (and) crossed sea after sea.
- (8.) This hero, singly, slaughtered the wicked robbers of the wealth of Karnata, overrun by hostile tribes, to such an extent, that the rulers of goblins, whose citizens are delighted, does not even now leave the southern quarter where the ample store of marrow, flesh and fat is not yet exhausted.
- (9.) In his old age he frequented the sacred hermitages in the woods by the sandy banks of the Ganges, full of religious devotees doing battle against the terrors of life,—(hermitages) which were fragrant with the smoke of sacrificial butter; where the young deer relished the milk of the breasts of kindly hermits' wives; (and) where crowds of parrots knew by rote the texts of the Vedas.
- (10.) From him, who inspired awe by his unrivalled knowledge of the supreme spirit, was born Hemantasens, a hero who destroyed adversaries proud in the strength of their arms, (and) a home of great multitudes of all kinds of spotless qualities which manifested themselves unceasingly.
- (11.) On his head he had the dust of the feet of the half-moon-crested (god), in his throat true speech, in his ear sacred precepts, at his feet the hairs of enemies, on his arms the marks of the scars made by the hard bow-string. These always were his sole

<sup>&</sup>quot; I. a. the post Vyasa.

<sup>&</sup>quot; I. s. BAma.

<sup>30</sup> L s. the ridge of rocks extending from the south of the Coromandel coast towards the island of Ceylon-

<sup>&</sup>quot;I am not sure that this is the exact meaning of the word ekdage of the original; but ekdage efra looks as if it were intentionally employed in opposition to ekasurange-bala, an entire or complete army, comprising elephants, chariots, cavalry and infantry."

<sup>&</sup>quot; I. s. Yams, the regent of the southern quarter.

sa The original has mdrdskaviras, 'a here whose characteristic it was to destroy' (?).

decoration, while diamond-flowers, pearl-strings, ear-rings, anklets, garlands and golden bracelets were all left to the wives of his servants.

- (V. 12.) When heroes, with their chests pierced by the spears discharged by the play of his long arms, through the efficacy of battle, resembling a holy bathing-place, became possessed of divine bodies, their breasts, marked with the saffron lines of the breasts of the damsels of heaven who clung to them, were, as before, viewed with terror by the timid Siddha couples.<sup>54</sup>
- (13.) He and his sword, showing a bright face in their playful dealings with opponents and suppliants, 55 both possessed a wonderful skill in bestowing their gifts. The one brought affliction to enemies, the other favours to friends; the one gave pearl-strings to allies, the other blows to opponents.
- (14.) His royal consort was (the lady) named Yasodevi, whose feet were brightened by a series of rays of the lines of crest-jewels of the wives of princes both friendly and hostile. A store of loveliness, she acquired eternal bright fame by her devotion to her husband, while her beautiful form charmed the three worlds.
- (15.) And from that royal lady there was born to that ruler of the three worlds (a son), who made illustrious the course of his youthful amusements by destroying hosts of enemies; king Vijayasena, properly so named because he completely conquered the whole earth, encircled by the girdle of the four oceans.
- (16.) Who could count the crowds of kings that were either conquered or slain by him, every day engaged in battle? In this whole world, he suffered only the moon to retain his title of king, because the moon was the progenitor of his own family.
- (17.) How could we say that Râma, the lord of the countless hosts of the monkey-chief, or Prithâ's son, the leader of the Pândava army, were equal to that conqueror of enemies,—to him who by his mere arm, decorated by the sword-blade, gained for himself the sole sovereignty over the orb of the earth, up to the borders of the seven seas?
- (18.) Of (the gods) who have attained to perfection each in a single quality, the one without discrimination destroys, another preserves, and the third creates the whole world; but this (king), transformed into a divine being by (his) manifold excellent qualities, in his wisdom has destroyed the enemies, has preserved those who abide by their duties, and by annihilating the adversaries has created celestial beings.
- (19.) He surely had already before made his sword, written on with the blood of heroes, the deed (to prove) that he had given places in heaven to opposing princes and in return accepted (from them) the earth. Had it not been so, how would the earth, when there arose disputes as to its ownership, have gone to him, presenting his drawn sword, and how would the line of his opponents have met with defeat?
  - (20.) Hearing the words of the poets "thou hast defeated Nanya and Vira," and

<sup>#</sup> I. a. because the breasts of the slain heroes, covered with red paint which was transferred to them from the breasts of their divine mistresses, looked as if they were still covered with blood.

In the original, pratyarthi-vyaya-keli-karmani has a double meaning. It means both 'in playfully bringing about the destruction of opponents,' and also 'in playfully expending (wealth, etc.) on every suppliant.'

Because the heroes slain in battle are transferred to heaven.

The next verse shows that Nanya and Nira must be taken here as proper names. Nanya we find again (as was first pointed out to me by Dr. Burgess) in Nanyadera, the founder of the Karpataka dynasty of Nepål (Indian Antiquary, vol. IX. p. 188; vol. XIII, p. 418; Bendall's Cutalogue, Introduction, p. xv), who is placed in Saka 1019-A.D. 1097 (Pischel, Katalog der Bibl. d. D. M. G., vol. II, p. 8), close enough to the time when our inscription was composed to suggest the idea that he may possibly be the very king here spoken of.

mistaking them (to mean that he had not defeated another hero), filled with hidden rage, he imperuously assailed the lord of Gauda, put down the prince of Kâmarûpa, and defeated the Kalinga.

- (V. 21.) "You seem to consider yourself a hero, Nanya." "Why do you boast of yourself, here, Raghava?" "Give up your rivalry, Vardhana!" "Has your pride not yet come to an end, Vira?"—Such mutual bickering, which went on day and night among the kings (imprisoned by him), lightened to the watchmen of his prison-houses the weary task of keeping off sleep.
- (22.) The moon's crescent shines (on Siva's head) as if it were a boat, stuck fast in the mud formed by the ashes in the water of the river on Bharga's crest and abandoned there, when (the king's) fleet in its playful conquest of the western regions was sailing up the whole course of the Ganges.
- (23.) Through his favour the Brâhmans versed in the Vedas enjoy so much wealth that their wives are taught by the wives of the towns-people (the knowledge of) pearls with cotton-seed, (of) emeralds with grass-leaves, (of) silver-pieces with gourd-flowers, (of) jewels with the ripened contents of pomegranates, (and of) gold with the blooming flowers of kushmandi creepers. 59
- (24.) His doing it was that Virtue, though in the course of time she had become one-legged,<sup>50</sup> was walking about on earth, by nimbly leaning on the rows of posts of the sacrifices which he never was tired of offering.
- (25.) Engaged in sacrifices, he called down the immortals from Meru, the slopes of which were crowded with the enemies slain by him, and thus made the inhabitants of heaven and earth to change places; and building lofty temples and digging extensive lakes, he made what there was left of heaven and what remained of the earth<sup>61</sup> to appear the one like the other.
- (26.) That ruler of the earth built a high temple of Pradyumnesvara, the ground-part of which takes up the several quarters, while its middle is clad by the great sea of heaven; (a temple which is) the midday mountain of the sun who at his rising and setting touches the eastern and western mountains, (which is) the one column of support of the house of the three worlds, (and) the unique representative of all mountains.
- (27.) Since the path of thy horses is obstructed already by this edifice, it is useless, O sun, to keep the sage (Agastya) still an inhabitant of a corner of the southern quarter. Let him give up his compact and proceed to other quarters, and let the Vindhya rise as much as it may! It never will cross the path of this temple.
- (28.) When the creator shall fashion a jar, using the earth as a wheel and turning on it, like a lump of clay, the Sumeru, then the result will be something to which one may compare the golden cupola, placed by the (king) on this (temple).
  - M I. c. Siva's.
- 39 I understand this verse to mean that the wives of the Scotriyan, suddenly become rich in pearls, emeralds, etc., of which they had no knowledge before, had to be told by the wives of the townspeeple, that the things looking like cotton-seeds were pearls, etc.
  - \* As she is represented to be in the Kali-age. Compare Journal Amer. Or. Soc., vol. VII, p. 26, verse 10.
- "Earth and heaven had their size reduced, the one by extensive lakes, and the other by the tops of temples which reached to and filled as it were part of the sky.
- Fig. the compact by which the Vindbys mountain, which had prostrated itself before Agastys, was to remain in that position, so long as the eage should stay in the south. See e.g. S. P. Pandit's note on Raghusamis, vi, 61.

- (V. 29.) Before (the temple of) Pura's enemy<sup>63</sup> he dug a lake, the sheets of water of which are streaked by the flashing clusters of rays of the jewels on the points of the diadems of the serpent damsels of the lower regions, (and) to which the bees are attracted by the fragrance of the musk from the breasts of the citizens' wives who bathe in it.
- (30.) He provided bright-coloured dresses for the naked; a hundred lovely female (attendants), whose bodily charms were heightened by jewel-ornaments, for the husband of only half a wife; towns filled with citizens for him whose abode is the burial-ground; and endless wealth for him who subsisted on alms. For well knows the Sen's family how to support the poor.
- (31.) Replacing (the god's) elephant-hide by variegated silken clothes, to putting round his breast a large pearl-string instead of the huge serpent, applying (to his skin) sandal-powder instead of ashes, putting in his hands a string of sapphires in place of the beads, providing long emeralds in place of the snakes, and instead of men's bones a decoration formed of lovely pearls, he furnished an attire for him, the arrangement of which will suit the wishes of the wearer of skulls at the destruction of the universe.
- (32.) Since he has brought it about by the play of his arm that the surface of the earth holds no other golden umbrella (besides his), he has left himself nothing to wish for. What else then could the half-moon-crested god, even when pleased to grant a boon, bestow on him? Yet this (we pray),—when the end of his days has come, may he grant to him final union with himself!
- (33.) Fully to eulogise his doings would be a task suitable for the offspring of Prachetas or the son of Parâśara. We make this attempt, to purify our speech by bathing it in the divine river of his boundless fame.
- (34.) So long as the river<sup>57</sup> of the city of Indra purifies the three worlds; so long as the moon's crescent continues to ornament the lord of evil beings;<sup>68</sup> so long as the triad of the *Vedas* illumines the minds of the good;—so long may his fame, a friend of all three, share in their several occupations!
- (35.) This eulogy, a smooth string without knots of the spotless pearls of the princes of the Sena family, is the work of the poet Umapatidhara, whose understanding is purified by the study of words and their meanings.
- (36.) The Ranaka Sulapani, the son of Brihaspati, grandson of Manadasa, (and) great-grandson of Dharma, the crest-jewel of the guild of Varendra artists, has engraved this eulogy.
  - # I. o. Siva

\* Digambara 'having only the sky or atmosphere for raiment, naked,' is an epithet of Siva; Ardhangandsvamin = Ardhandrifa, a name of Siva represented as half male and half female.

- \* Of course, chitrakshaum-ebhacharmud and the following words in the original qualify weshas; 'an attire in which the elephant's hide was replaced by variegated silken clothes,' etc.
  - . J. o. Vâlmîki and Vyasa.
  - W I. e. the Ganges.
  - 4 I. e. Siva.

#### XXXVI.—SUNAK GRANT OF THE CHAULUKYA KING KARNA I.

BY E. HULTZSCH, PH. D.

The following inscription is edited from two excellent impressions, kindly forwarded by Mr. H. Cousens. It is engraved on the inner sides of two copperplates, which were found at Sûnak, a village about fifteen miles east-south-east from Pattan, North Gujarât, and about five miles west of Uñjhâ² railway station. They are now in the possession of Mr. Nârâyan Bhâratî, a resident of Pattan. When Mr. Cousens copied the plates, they were held together by one ring, which had been cut, but not recently. The second ring, which probably bore the seal, was missing. To judge from the impressions, the preservation of the plates seems to be perfect.

The language of the inscription is Sanskrit prose. The date of the grant was the day of an eclipse of the moon (somagrahana), which took place on Monday, the 15th day of the bright half of Vaisakha, in Vikrama-Samvat 1148. Mr. Fleet has favoured me with the following calculation of this date:—" The corresponding European date is Monday, 5th May, A.D. 1091. On this date there was an eclipse of the moon, on the full-moon tithi of Vaisakha of northern Vikrama-Samvat 1148 expired, or southern Vikrama-Samvat 1147 current. The tithi ended at about 50 ghatis, 53 palas, after mean sunrise (for Bombay); and so the eclipse should be visible in India. There was an eclipse on the same tithi in southern Vikrama-Samvat 1148 expired, on the 24th April, A.D. 1092. But here the week-day was Saturday. In northern Vikrama-Samvat 1148 current there was no eclipse on the given tithi."

The donor was the mahârâjâdhirâja Karnadeva, surnamed Trailokyamalla. This is the Chaulukya king Karna I., who, according to Dr. Būhler, reigned from Vikrama-Samvat 1120 to 1150. The king issued the order, which contains the grant, from Anahilapâṭaka, and addressed it to the inhabitants of a division of one hundred and twenty-six villages, the chief place of which was Ânandapura. The grant consisted of a piece of land at Laghu-Pàbhì, i.e., Little Pâbhî, from the proceeds of which a tank (vápî) at Sûnaka was to be maintained. The land granted in Laghu-Pâbhì was bounded on the north-west by the village of Saṇḍera.

Anahilapāṭaka is, of course, Anhilvad, the capital of the Chaulukyas, and Ânandapura, the modern Vadnagar. Sûnaka is identical with the modern village of Sûnak, where the plates were discovered. To Mr. Cousens I am indebted for the following information about the remaining localities, which are mentioned in the grant:—"The names you give are still the names of villages in the vicinity of Sûnak, and they are placed thus:—Dâbhî is about one mile south-west of Sûnak, and Sandera, a village considerably larger than either, is about three miles south-west by west of Dâbhî

<sup>&</sup>lt;sup>1</sup> [The accompanying facsimile reproduction of the impressions is of the size of the originals.--J. B.]

<sup>&</sup>lt;sup>2</sup> This place is mentioned in a later Chaulukya grant; Ind. Ant., vol. VI, p. 210, and vol. XVIII, p. 178. [It is a considerable town, 7½ miles south of Siddhapur, and the head-quarters, and probably the original seat in Gujarât of the Kadavâ Kulambis or Kunbis.— Burgess, Notes of a Visit to Gujarât in 1869, pages 53—61.]

<sup>&</sup>lt;sup>2</sup> [It appears from Oppolzer's Canon der Finsternisse, that the lunar eclipse of May 1091 occurred at 3h. 14m. a.m. (Bombay time), on Tuesduy, 6th May; but being before sunrise it would be reckoned as belonging to the 5th. The moon was in the meridian 50° west of Bombay, and the eclipse was a partial one of 0.4 digits. That of 24th April 1092 was total and the time of the middle of it was 8h. 3m. p.m., at Bombay.—J. B.]

<sup>4</sup> Ind. Ant., vol. VI, p. 213.

<sup>4</sup> Ante, p. 154 and p. 295.

or Laghu-Pabhî, as it is still sometimes called. To tally with the geography of the place, Sandera should be placed in the south-west; but it may be that the land granted was an outlying piece considerably to the south of Laghu-Pabhî and thus lying, in respect to Sandera, in a south-easterly direction. The tank alluded to is, no doubt, the large tank on the north-west corner of the village of Sûnak. It is now ruined, but during the greater part of the year holds a supply of water. The banks around the south, west, and north sides now consist of mounds of old brickwork, the bricks themselves being of the very large old type. I have no doubt the tank was surrounded with stone steps at one time, but, like the great Sahasralinga talâo at Pattan, the stone lining has been carried off for other purposes, leaving nought but the under brickwork."

The inscription ends with the names of the writer and of the dútaka, and with the signature of the king. The writer, Kekkaka, was the son of the Kâyastha Vaţeśvara, who seems to be identical with Vaṭeśvara, the son of the Kâyastha Kâñchana, the writer of a grant of Bhîma I., dated Vikrama-Samvat 1086.

It may be noted in passing that a grant of Bhîmadeva, which was lately published by Mr. Fleet, seems to belong to Bhîma I., and not to Bhîma II., as it was written by the same Vaţeśvara, the son of the Kâyastha Kâñchana, and as the dâtaka of both grants was the mahásâmdhivigrahika Śrî-Chaṇḍaśarman. Consequently, the date of Mr. Fleet's inscription, Samvat 93, cannot refer to the Simha era, but is probably, as Dr. Bühler took it to be, an abbreviation for Vikrama-Samvat 1093.

As in the grants of the later Chaulukya king Bhîma II., the second syllable of the particle *iti*, which marks the end of this grant, is written in current-hand with a flourish attached. The king's signature also shews current-hand characters, which are different from, and larger than, the letters in the body of the inscription, and is clearly intended for a facsimile copy of the actual sign-manual of Karnadeva.

#### TEXT.

#### PLATE I.

1. भी विकासस्वत् ११४८ वैशाख ग्रदि १५ सीमे । अदोह श्रीमदण-समस्तराजावलीविराजितमहाराजाधिराजशीम-2. डिलपाटके 3. चैलोकामक[:]<sup>10</sup> त्रीकर्ण्यदेव: स्वभुज्यमानत्रीमदानंदपुरप्रतिवहत्व-4. डिंगलिकवामयतांत:पातिन: समस्तराजपुरुषान शोत्तरांस्तिवासिजनपदांच वीधयत्यस्त वः मंविदितं यथा । सोमग्रहणपर्वणि चराचरगुरुं भगवंतं भ्यर्च संसारासारतां विचित्व ऐहिकसाम्बिकं च फलसंगीक्ष-पुर्खयशोभिवृद्यये रसोवि-सुनक्यामे त्य पित्रीरात्मनय **लघुडाभी**यामे क्टं॰ ज-कारितवाप्यै कठकरमहादेवेन मपाल । लाला । वकुलस्वामिनां सत्कनामोपलचितभूमि[:\*] पा-ग्रामनेनोट-इला १२ वहंति" इल श्रस्या श्र भूमे: पूर्वस्थां 12. कपूर्वमस्माभिः पदत्ता

## PLATE II.

13. दिशि भट्टारिकाचेर्च । तथा ब्राह्मण्डद् । नेहा । ला-14. लाचेर्च च । दक्षिण्यां महिषरामवेर्च । पश्चिमायां संडेरपा-

<sup>&</sup>lt;sup>6</sup> Ind. Ant., vol. VI, p. 194. Ibid., vol. XVIII, p. 108. Ibid., vol. VI, p. 185 and p. 213.

<sup>&</sup>lt;sup>9</sup> See the facsimile, Ind. Ant., vol. XI, p. 73. and the drawing, vol. VI, p. 195, note.

<sup>10</sup> Read • मैखीका**नह**ः

n Read aven.

- 15. मसीमा । उत्तरखामेव संडेरपामसीमा । इति चतुराघाटी-
- 16. प्रजितां भूमिमेनामवगम्य तिवासिजनपदैर्यथादी-
- 17. यमानभागभीगकरिंदरस्थादि सर्वमान्नात्रवस्विधेयै-
- 18. भूता उस्यै वाप्यै समुपनेतव्यं सामान्यं चैतत्पुस्थफनं मला
- 19. परिपंचना केनापि न कार्या। उत्तं च भगवता व्यासेन। षष्टि-
- 20. वैर्षसङ्क्षाशि खर्मे तिष्ठति भूमिदः । पाच्छेप्ता चानुमंता च
- 21. तान्धेव नरकं वसेत्॥ लिखितमिदं शासनं कायस्ववटेम्ब-
- 22. रस्त भाचपटलिककेककेन । दूतको उत्र महासांधिव-
- 23. यहिकश्रीचाहिल इति [॥\*] श्रीकर्ण्यदेवस्य ॥

### TRANSLATION.

Om. Vikrama-Samvat 1148, Vaisakha Sudi 15, on Monday. To-day, here, in the prosperous Anahilapataka, the illustrious Trailokyamalla, (alias) the illustrious Karnadeva, the maharajadhiraja, who is adorned with a continuous line of kings (his ancestors), informs all royal officers connected with the one hundred and twenty-six villages belonging to (the division of) the prosperous Anandapura which is in his (the king's) possession, and the Brahmanas and other people who inhabit this (division):—

"Be it known to you that, to-day, at the festival of an eclipse of the moon, having worshipped the lord of the world, the blessed husband of Bhavani (i.e., Siva), having considered the vanity of the world, and believing in the rewards (of charity) in this world and in the next, we gave, in order to increase the merit and fame of our parents and of ourselves, by an edict, with a libation of water, to the tank which the Rasovika (?) Thakkura Mahadeva caused to be constructed in the village of Sûnaka,-hala 4, i.e., (in words) four ploughs of land, carrying (i.e., requiring as seed corn) 12 páilám (or 48 sers), 16 belonging to the householders (kutumbin) Jasapala (i.e., Yasahpala), Lala, and Bakulasvámin, and designated by (their) names, in the village of Laghu-Dabhi. On the east of this land is the field of Bhattarika, and the fields of the Brahmanas Rudra. Nehå, and Lålå; on the south, the field of Mahisharama; on the west, the boundary of the village of Sandera; on the north, likewise, the boundary of the village of Sandera. Knowing this land, thus defined by its four boundaries, (and) being obedient to (this) order on hearing (it), the people inhabiting this (land) shall deliver for that tank. as they are being levied at present, all shares, enjoyments, taxes, gold, &c. And, remembering that the reward of this meritorious gift is common (to all), nobody shall cause obstruction (to its owner). And the holy Vyasa has said:- 'He who gives land remains in heaven for sixty thousand years; both he who takes (it) away and he who assents (to its being taken away) shall stay as long in hell.' This edict (sasana) is written by the keeper of records (ákshapaṭalika) Kekkaka, the son of the Kâyastha Vateśvara. The messenger (dútaka) for this (grant) is the great minister of peace and war (mahásámdhivigrahika) Śri-Chahila."

(The signature) of the illustrious Karnadeva.

<sup>12</sup> Read वर्ष्ट वर्षसङ्खाचि.

<sup>13</sup> Read either चाचेशा or चाचेता.

<sup>14</sup> Read नरवे.

is I owe this explanation of the words पास्त्र १२ वर्षीय to Dr. Bühler, who remarks on them:—"The translation is merely tentative. Phildm seems to be the Gujarati plural of philum, which latter I take to be identical with the modern physil, 'a measure of four sers' (or 4.8 pounds)." See Shapurji Edalji's Gujarati and English Dictionary, 2nd edition, s. v. पास्त्री.

## XXXVII.—PRASASTI OF THE TEMPLE OF VADIPURA-1'ARSVANATHA AT PATTANA.

By G. Bühler, Ph. D., LL.D., C.I.E.

The subjoined edition of the *Praéasti* of the temple of Pârśvanâtha of Vådipura at Anhilvåd-Pattana has been prepared according to an excellent paper-impression taken by Mr. H. Cousens and made over to me by the editor.

The inscription is incised on a stone-slab measuring about 28 inches by 16½, and contains 52 lines of ordinary Jaina Nâgarî letters. At the top there are rude representations of two lotuses in the left and right-hand corners, and in the middle a figure, somewhat like a Nandávarta, in the centre of which stands the syllable hra. The execution is good, and the preservation almost perfect. The language is incorrect Sanskrit mixed with Gujarâtî, and a few Persian and Arabic words. Prâkriticisms and Gujarâticisms are:—1. 2—likhana for lekhana, arham for arhantam, 1. 16—bhandárí for bhándágárika, 1. 33—milana, 1. 45—bahini for bhaginí, báí, 'lady,' 1. 47—paushadhaśálá, as well as a good many Gujârâtî names like 1. 15—Uśavála, 1. 40—Osavála, ibidem Súhavade for Subhagadeví and so forth. Persian and Arabic words are 11. 3, 26, 33, 39—pátisáhi, i. e. Pádisháh, 11. 14, 37—píra, 'a Muhammadan saint,' 1. 35—phuramána, 'firmân,' 1. 48,—allái, 'the Ilâhî era'. The case terminations are mostly omitted, and the rules of euphony are frequently disregarded even in compound words. Of some interest, too, is the inflected form samvati from samvat, which occurs twice, 1. 4 and 1. 36. The whole inscription is in prose, with the exception of the Mangala.

The latter consists of a slightly corrupt Arya verse, which invokes a blessing on the pious founder of the temple:—

"Hail! May the glorious Jina Parśva of Vadipura, who resides in Pattana, ever grant wealth, prosperity and eternal happiness to him who built the temple of the community (saṃgha)."

The next lines, 2-4, give a summary of the contents of the inscription and a date which probably refers to the beginning of the building operations:—

"In the temple of glorious Parsvanatha of Vadapura, is written the eulogy (of the founder), preceded by an account of the succession of the venerable pontiffs of the famous Brihat Kharatara-(gachchha,) after bowing to the Arhat. In the reign of the Paushah, the illustrious Akabbara, in the year 1651 after the time of the illustrious king Vikrama, on the pinth (lunar day) of the bright half of Margasirsha, on the civil day (called) Monday (i. e., according to Dr. Schram, on November 16, 1594), under the constellation Púrvabhadra during a lucky planetary hour (took place) the first beginning."

The Pattavali, 11. 4-40, enumerates the following spiritual chiefs of the Kharatara school:—

- 1. Uddyotanasûri (Klatt, No. 38), who, descending in an unbroken line from the ruler of the faith, the glorious lord Mahâvîra, made vihâras resplendent.
- 2. Vardhamanasuri (Klatt, No. 39), who consecrated the temple (vasati) built on Mount Arbuda (Abû) by the dandanayaka Vimala, and worshipped the surimantra that had been corrected by the glorious lord Simandhara.
  - 1 Regarding the temple and inscription see Burgess's Notes of a Visit to Gujarat in 1869, pp. 105, 115 ff.
- <sup>2</sup> Indian Antiquary, vol. XI, p. 248 ff. A complete edition of Kshamakalyana's Kharatara-Pattavali will appear in the forthcoming volume of Professor Weber's Catalog der Sanskrit und Prakrit-Handschriften, p. 1030 ff. I have had the privilege of seeing the sheets.

- 3. Jineśvarasûri I (Klatt, No. 40), who in (Vikrama Samvat) 1080 obtained the title Kharatara after overthrowing the Chaityavásins in the Darbâr of Durlabharâja, king of Anhilvâd.<sup>3</sup>
  - 4. Jinachandrasûri I (Klatt, No. 41).
- 5. Abhayadevasûri (Klatt, No. 42), who, in consequence of a revelation from the guardian deity of the faith, made known the image of Pârsvanâtha of Stambhanâ (Thàsrâ?) and thereby was freed from his loathsome leprosy, who obtained fame by composing the *Novângî* and other works.
- 6. Jinavallabhasûri (Klatt, No. 43), who awakened 10,000 Śrâvakas of the Vâgada country (i. e., either eastern Kachch or Dungarpur) by sending a letter consisting of ten kulakas, and exalted the Jaina faith by composing excellently written good poems and various Śāstras, such as the Pindaviśuddhi.<sup>4</sup>
- 7. Jinadattasûri (Klatt, No. 44), who by his power subdued the company of the 64 Yoyinis, 52 Viras, (and?) Piras of Sindh, who obtained the rank of Yuga-pradhâna by reading the golden letters written by Ambada's hand, and by magic walked across the five rivers of the Panjâb. 6
- 8. Jinachandrasûri II (Klatt, No. 45), who awakened the illustrious Mahatî-yâṇa, chief (pradhána) of the Usavâlas (Osvâls) and other clans in Śrîmâla (Bhinmâl), and had the naramani in his forehead.
- 9. Jinapatti (thus all the inscriptions, but Jinapatisûri, Klatt, No. 46), who accomplished the vidhipaksha through the shattrimśadváda in the shape of the Prabodhodaya and other works which were examined by Bhandari Nemichandra (??).
- 10. Jineśvarasûri II (Klatt, No. 47), who consecrated the Sántivîravidhichaitya in Lâthaula-Vîjâpura.
  - 11. Jinaprabodhasûri (Klatt, No. 48).
- 12. Ji nachandras ûri III (Klatt, No. 49), who was adorned with the title Raja-guchchha, because he converted four kings.
- 13. Jinakuśalasûri (Klatt, No. 50), who consecrated the Kharatara temple vasati), the ornament of famous Śatrumjaya.
  - 14. Jinapadmasûri (Klatt, No. 51).
  - 15. Jinalabdhisûri (Klatt, No. 52).
  - 16. Jinachandrasûri IV (Klatt, No. 53).
- 17. Jinodayasûri (Klatt, No. 54), who granted happiness, viz., the dignity of samplupati and so forth, by throwing his dress (over people) at the decanganávasara(?).
  - 18. Jinarajasûri (Klatt, No. 55).
- 19. Jinabhadrasûri (Klatt, No. 56), who founded excellent libraries in various sacred places.
  - 20. Jinachandrasûri V (Klatt, No. 57).
  - 21. Jinasamudrasûri (Klatt, No. 58), who by magic subdued five Yakshas.
- <sup>3</sup> See also Dr. Bhândârkar's Report of 1882-83, p. 46, where the story is told more fully according to Sumatiganin's Lives of the Yngapradhânas.
  - See also Bhandarkar, loc. cit., p. 47, where the list of Jinavallabha's works is given.
  - Regarding the 64 Joginis, see Cunningham's Archaeol. Sur. Rep , vol. IX, p. 63 ff.
- None of these marvellous feats are mentioned by his pupil Sumatiganin, who speaks only of an exorcism; Bhandar-kar, loc. cit. In explanation of the last, the Pattarali says: Jalubhramopars kambalasturanadiprakarena panckanadisahakah.
- 7 One of these libraries is, according to the present tradition, the Brihat-Jüänakosha at Jesalmir, which is kept in the temple of Pārēvanātha consecrated by Jinabhadra.

- 22. Jinahamsasûri (Klatt, No. 59), whom the illustrious pádisháh Sikandar (i.e., Sikandar bin Bahlol who ruled A. D. 1489—1510), being astonished at his austerities and meditation, honoured by releasing 500 prisoners.
- 23. Jinamanikyasûri (Klatt, No. 60), who by magic crossed the five rivers of the Panjab, and prevented (or warded off) a violent attack of the Yavanas (Muhammadans) through the power of his exceeding meditation.
- 24. Jinachandrasûri VI (Klatt, No. 61), the ruling spiritual head, who conquered many opponents in disputations. He was called by the lord Jalâluddîn, the glorious Pâdishâh Akabbara, who was desirous of seeing him, having heard of his immeasurable greatness that unfolded itself in consequence of his stay at Stambhatîrtha (or Cambay) during the rains of (Vikrama) Samvat 1648. He met the emperor, pleased him by the multitude of his virtues, and obtained one edict (phuramána) forbidding the slaughter of animals during eight days in Áshádha, and a second protecting the fish in the Gulf of Cambay (Stambhatîrthasamudra), as well as the title "the most virtuous, glorious pontiff of the age" (sattamaśriyugapradhána). Further, at the command of the emperor, he crossed by magic the five rivers of the Panjàb on the twelfth lunar day of the bright half of Mâgha, (Vikrama) Samvat 1652, and made five Pîras appear, by which feats he obtained the distinction of paramavara, and so forth, and exalted the Samgha. He was attended by Áchárya Jinasimha, on whom he had conferred the dignity of áchárya in the presence of the emperor Akbar. It was by his advice that the temple of Vâdîpura-Pârśvanâtha was built.

This list of names fully agrees with the much later one, from which Dr. Klatt made his extracts, and it shows that Dharmasagara's violent diatribe against the Kharatara Pattávalí in his Kupakshakauśikaditya contains some gross misstatements or mistakes. First, Dharmasagara says that he wrote in Vikrama Samvat 1629, and that the head of the Kharataras was in his time Jinahamsa. That is utterly irreconcileable with the statements of our inscription which asserts that his second successor Jinachandra VI was Yugapradhana in Vikrama Sanivat 1648 and 1652, and that Jinahamsa himself was honoured by Sultân Sikandar, who ruled until A.D. 1517 or Vikrama Samvat 1573. This latter assertion, on the other hand, agrees with the dates of Dr. Klatt's Pattávali. where it is said that Jinahamsa died in Vikrama Samvat 1582. Secondly, Dharmasagara erroneously omits in his Khurataru-Pattávali the name of Jinasamudra between Jinachandra V and Jinahamsa. Thirdly, he puts Jinavardhana in Jinabhadra's place, though an incidental remark of his regarding a Kharatara-Pattávali, incised in Vikrama Samvat 1505 in the temple at Jesahnir, shows that he was aware of Jinabhadra's position. Dr. Klatt's Pat! avuli states that Jinavardhana indeed was first made Yugapradhâna, but deposed for misbehaviour, and that Jinabhadra was put into his place. Since Dharmasagara, as would appear, intentionally omits the latter and names the sinner, it looks as if he had wished to taunt his opponents with this misfortune. I may add that the date of the Jesalmir Pattávali, given by Dharmasagara, is wrong. According to the notes which I took at Jesalmir in 1873, Jinabhadra is named, on the large slab in the temple of Pârsvanâtha, as pattadhârin in Vikrama Samvat 1473. This date differs also by two years from that in Dr. Klatt's extracts, according to which Jinabhadra was installed as spiritual head of the Kharataras in Vikrama Samvat 1475.

<sup>\*</sup> This is no doubt his successor, No. 62 of Klatt's list.

<sup>&</sup>lt;sup>9</sup> See Dr. Bhandarkar's Report of 1883-84, p. 148 ff.

These facts, I think, show that Dharmasagara's statements regarding other schools can only be used with great caution.

The events from the lives of the various Yugapradhanas reported in the inscription are for the greater part well-known, and those which are new, are mostly not particularly interesting. The account of the last Jinachandra's relation to the emperor Akbar, forms, however, an exception. The later Pattávalí, from which Dr. Klatt made his extracts, boldly asserts that this worthy converted the emperor Akbar to Jainism. The statements of our inscription are much more moderate and much more credible. They show, too, how the later fable arose. The Muhammadan historians admit,10 regarding Akbar, that "Samanis and Brahmanas managed to get frequent private interviews with His Majesty," and that "they brought proofs, based on reason and testimony, for the truth of their own and the fallacies of other religions, and inculcated their doctrines so firmly, and so skilfully represented things as quite self-evident which require consideration, that no man, by expressing his doubts, could now raise a doubt in his Majesty." As the term " Samanis" means ascetics, and includes the Jaina monks, there is no reason for doubting the assertion that Jinachandra, the head of the great Kharatara community, was granted admission to Akbar's religious discussions. Nor is it incredible that the emperor granted him the two firmans and the title mentioned in the inscription. More doubtful is the statement that Jinachandra pretended to perform miracles before Akbar, and that his pupil received the dignity of Acharya in the emperor's presence. With respect to the first point it must however be borne in mind that the Jaina Suris, even in the present day, claim to possess supernatural powers, and that, according to all accounts, they formerly often tried to impose on credulous kings by what can only be called jugglery. It seems to me, therefore, not absolutely impossible that Jinachandra may have attempted some trick in order to gain Akbar's confidence. In favour of the second point a note in Dr. Klatt's Pattávali may be brought forward, according to which Jinasimha received the acharyapada in the winter of Vikrama Samvat 1649 at Lahore, which, according to the Muhammadan writers, at the time was the imperial residence. Nevertheless it is difficult to believe that Akbar should have gone to the Jaina temple where the ceremony must have taken place. The difficulty would disappear if we might take érîpátisáhisamaksham to mean that Jinasimha accompanied his teacher into the imperial presence and was introduced as one worthy of the acharyapada.

The remainder of the inscription, lines 40-52, contain the *Praéasti*. The pedigree of the founder of the temple, who belonged to the Osvål clan and the line of Mantrin Bhima, is given as follows:—

Mantrin Châmpâ married to Sûhavade.

Mantrin Mahipati married to Amarî.

Mantrin Vastupâla married to Siriyâde.

Mantrin Tejapâla married to Mânû.

Sâha Amaradatta" (the ornament of the Kukeśa-race) married to Ratanade.

Ratnakumyarajî married to Sobhagade.

<sup>10</sup> Eliiot's History of India, vol. V, 1. 528.

He seems to have been an adopted son.

Moreover, a sister, probably of Ratnakumyarajî, named Bái Vàch hì, and a daughter, Bái Jìvaṇi, are mentioned as co-founders of the temple. The image of the temple was consecrated in (Vikrama) Samvat 1652, in the Allái, i. e., Ilâhi year 41, on the twelfth lunar day of the dark half of Vaiśâkha, a Monday, under the constellation Revatî. The Ilâhî year 41 began on the 10—11th March of 1596. The Vikrama year must be, as the preceding date (l. 36) Samvat 1652, Mâgha sudi 12, shews—the southern one, which began on Kârttika sudi 1 in A.D. 1595. The date corresponds according to Dr. Schram's calculation with Thursday, May 13, A. D. 1596.

#### TEXT.

# L. 1. ॥ श्री ॥ स्वस्ति श्रीवाडीपुरपार्श्वजिनसंघचैत्वकाराय । सम्ब्रीमुद्यं श्रेयः । प-

- 2. त्तनसंखः करोतु सदा ॥ १ [॥]<sup>13</sup> त्रीवाडीपरपार्श्वनाथवैत्ये । त्रीवृष्टत खरतरगुरुपदावली-
- 3. बिखनपूर्व प्रमस्तिर्विख्यते । मर्ड नत्वा । पातिसाडियीमकब्बरराज्ये । यीविक्रमन्पसम-14
- 4. यासंवति १६५१ मार्गभीर्षसितनवमीदिने सीमवारे । पूर्वभद्रपदनचत्रे । श्रुभवेला-15
- 5. यां चादिपारंभ: । शासनाधीशत्रीमहावीरस्नामिपद्याविच्चित्रपरंपरया उद्यत् विहाराद्यी-16
- 6. तित्रीउद्योतनसूरि । तत्पद्दप्रभाकरप्रवरविमलदंडनायककारितार्बदाचलवस्तिप्रतिष्ठापक ।"
- 7. त्रीसीमंधरखामिशोधितस्रिमंत्राराधकत्रीवर्धमानस्रि । तत्पष्ट । प्रशक्तिपत्तनाधी । 18
- 8. ग्रदुर्जभराजमंसचैत्यवासिपचविचेपागीत्यधिकदग्रगतसंवत्तरपाप्तखरतरिब-
- 9. क्ट्योजिनेखरस्रि । तत्पद्द० । योजिनचंद्रस्रि । तत्पद्द० । शासनादेखुपदेशप्रकटित-
- 10. दुष्टकुष्टप्रमायद्वेतुस्तंभनपार्श्वनाय । नवांगीहस्त्राद्यनेकशास्त्रकरणप्राप्तप्रतिष्ठत्री-10
- 11. प्रभयदेवस्रि । पत्पद्द० । लेखक्पदण्युलकप्रेषणप्रतिबोधितवागडदेशीयदशसङ-
- 12. स्रत्रावक । सुविचित्रक्तिकवितिक्रियाकर्णपिंडविग्रह्मादिप्रकरणप्रकृपणिजनभासन-
- 13. प्रभावकत्रीजिनवक्कभसूरि । तत्पदृ । स्वयक्तिवयीक्ततचतुःषष्टियोगिनीचक्रिद्विपंचा-
- 14. भद्दीरसिंधुदेशीयपीर । भंबडत्रावककरलिखितखर्णाचरवाचनाविर्भूतयुगप्रधा-
- 15. नपदवीसमसंक्रतपंचनदीसाधकत्रीजिनदत्तसूरि । तत्पद्द० । त्रीमासउपवासादिप्रधान-
- 16. त्रीमहतीयाणप्रतिबीधक । नरमिणमंडितभालस्थलत्रीजिनचंद्रसूरि । तत्पद्द । भंडारीने-
- 17. मिचंद्रपरीचितप्रवीधोदयादिग्रंयरूपषट्तिंगव्यादसाधितविधिपचत्रीजिनपत्तिसूरि<sup>11</sup>
- 18. तत्पद्दः । बाठउबवीजापुरप्रतिष्ठितभांतिवीरविधिचैत्वत्रीजिनेश्वरसूरि । तत्पद्द-
- 19. । त्रीजिनप्रबीधसूरि । तत्पटः । राजचतुष्टयप्रतिबोधोषुदराजगच्छमं चाशोभित ।
- 20. त्रीजिनचंद्रस्रि । तत्पद्दः । त्रीयतुंजयमंडनखरतरवसिप्रतिष्ठापकविच्याता-
- 21. तिमयलचत्रीजिनकुमलस्रि । तत्पष्ट॰ त्रीजिनपद्मस्रि । तत्पष्ट॰ । त्रीजिनलिसस्-
- 22. रि । तत्पद्द० । श्रीजिनचंद्रसूरि । तत्पद्द० । देवांगनावसरवासप्रचेपोदितसंघपतिपदा-"

<sup>13</sup> Elliot's History of India, vol. V, page 247, note.

<sup>13</sup> Metre Arys, with a metrical fault in the first line, which may be corrected by writing quasisme:

<sup>14</sup> Read सिश्चन<sup>0</sup>; पर्दनां.

<sup>15</sup> Read WHO.

<sup>™</sup> Bead चयावदारीद्वीति--चद्वीतन°.

<sup>17</sup> Dele stop at the end of the line.

<sup>&</sup>lt;sup>36</sup> Dele stop at the end of the line. तुल्ह<sup>0</sup> stands for तुल्हास्त्राह्म, as may be seen from l. 6.

<sup>&</sup>quot; Read बासनदेवी"; कुह°.

<sup>🎾</sup> Read ऋविता.

<sup>21</sup> Read पर्विश्वाद°.

Bead वास: मचेपी

- ${f L}$ .  ${f 23}$ . द्युदयत्रीजिनोदयस्ति । तत्पद्द ${f \cdot}$  । त्रीजिनराजस् ${f \{ f i \}}$  । तत्पद्द ${f \cdot}$  । स्थानस्थानस्थापित- ${f 23}$ 
  - 24. सारचानभांडागारश्रीजिनभद्रसूरि । तत्पष्ट० । श्रीजिनचंद्रसूरि । तत्पष्ट० । पंच-
  - 25. यचसाधकविधिष्टक्रियत्रीजिनसमुद्रसूरि । तत्पदृ । तपीध्यानविधानचमत्तु-
  - 26. तत्रीसिकंदरपातिसाहिपंचयतबंदिमोचनसमानितत्रीजिनहंससूरि । तत्पृट
  - 27. पंचनदीसाधकाधिकध्यानबलग्रकलीक्वतयवनोपद्रवातिग्रयविराजमानची-
  - 28. जिनमाणिकासूरि । तत्पट्टालंकारसारदुर्व्वारवादिविजयलच्चीग्ररणपूर्वकि-
  - 29. यासमुद्ररणस्थानस्थानप्राप्तज्ञयप्रतिदिनवर्दमानीद्यसद्यसन्नयित्भवन-
  - 30. जनवश्रीकरणप्रवणप्रणवध्यानीपशोभितपवित्रस्रिमंत्रविहितलयट्र-
  - 31. रीक्ततसकलवादिसायनिजपादविचारपावितावनितल अनुक्रमेण संवत्
  - 32. १६४८ त्रीस्तंभतीर्थचतुर्मासकस्थानसमुद्गतामितमहिमयवणदर्थनीत्वं-
  - 33. ठित । जलालुदीनप्रभुपातिसाहित्रीमदकव्यरसमाकारणमिलनस्वगुणगण-
  - 34. तन्मनोनुरंजनसमासादितसकलभूतलाखिलजंतुसुखकारि त्राषाढाष्टान्दि-
  - 35. कामारिफ्रमाण्यीस्तंभतीर्धंसमुद्रमीनरचण्फ्रमाण्तखदत्तसत्तमत्रीयु-
  - 36. गप्रधानपद्धारक तद्वचनेन च । नयनग्रररसरसामितसंवति माघसितद्वा-
  - 37. दशीश्वभितयौ अपूर्वपूर्वगुर्वामायसाधितपंचनदीप्रकटीक्रतपंचपीरप्राप्तप-
  - 38. रमवरतदादिविशेषत्रीसंघोत्रतिकारकविजयमानगुरुयगप्रधानत्री १०८
  - 39. त्रीजिनचंद्रसूरिसूरीखराणां । त्रीपातिसाहिसमचस्रहस्तस्यापितश्राचार्थं-
  - 40. श्रीजनसिंइस्रिसपरिकराणामुपदेशेन । श्रोसवालज्ञातीयमंत्रिभीमसंताने
  - 41. मंं चांपा भार्या स्इवदे । तत्पुत्र मं महिपति तद्वार्या अमरी तत्पुत्र मं वस्तुपास
  - 42. तद्वार्या सिरियारे । तत्पुत मं तेजपाल तद्वार्या या मानू । तत्कु चिसरोमराल प-
  - 43. र्थिजनमनीभिमतपूरणदेवसालदेवगुरुपरमभक्तविशेषती जिनधर्मानुरक्तस्वां-
  - 44. तकुकेशवंशमंडन साइ श्रमरदत्त भार्या रतनादे । तत्पुत्र रत्नकुंयरजी । तद्वार्ख्या ॥
  - 45. सोभागदे । बहिनि बाई वाक्री । प्रती बाई जीवणी । प्रमुखपुत्रपौत्रादिसारपरिवारयुतेन
  - 46. तेन । श्रीश्रणिङ्क्षपुरपत्तनशृंगारसारसुरनरमनोतुरंजनसुरगिरिसमानचतुर्भुख-
  - 47. विराजमानप्रधानविधिचैत्यं कारितं ॥ श्रीपौषधणालापाटकमध्ये । तदनु कर-
  - 48. करणकायकुप्रमितसंवत् प्रज्ञाई ४१ वर्षे । वैशाष वदि द्वादशीवासरे गुरू-24
  - 49. वारे रैवतीनच्चते । ग्रुभवेलायां महामहः पूर्वे । प्रतिमा श्रीवाडीपार्श्वनायस्य स्था-
  - 50. पिता । एतत् सर्वे देवगृ[क्]गोत्रजदेवीप्रसादेन वंद्यमानं । पूज्यमानं समस्तश्रीसं-
  - 51. चसच्तिन चिरं जीयात् । कस्याणमस्तु । एषा पिटका पं० उदयसारगणिना लिपी-
  - 52. कता। पं॰ सम्बीप्रमीदमुनि त्रादरेण ॥ कारिता गजधरगन्नाकेन । ग्रुभं भवतु नित्यं [#]

<sup>ः</sup> Read त्रीजिनीदयमुरि.

<sup>24</sup> Read वैशास.

#### XXXVIII.—TWO CHANDELLA INSCRIPTIONS FROM AJAYGADH.

BY PROFESSOR F. KIELHORN, PH.D., C.I.E., GÖTTINGEN.

Ι.

#### ROCK INSCRIPTION OF VÎRAVARMAN; OF THE VIKRAMA YEAR 1317.

According to Sir A. Cunningham, this inscription is at Ajaygadh, a hill-feet about 16 miles in a straight line south-west of Kâlañjar, Long, 80° 20' E., Lar, 24° 54' N., Indian Atlas, quarter-sheet 70, N.E. It is engraved on a rock, with a crack dividing it into two portions, and contains altogether fifteen lines, of which the first seven lines are on the proper right and the following eight on the proper left side of the crack. The writing of the right-hand portion covers a space of about 2' 41" broad by 11" high, that of the left-hand portion a space of about 3' broad by 6\frac{1}{2}" high. It is on the whole fairly well preserved, and everything of historical importance may be read with certainty throughout. But, towards the end, the rubbings at my disposal (owing, probably, to the condition of the rock) are not at all distinct, and in consequence the exact wording of one or two passages in the concluding lines, of minor importance, remains doubtful, and about a dozen aksharas are altogether illegible. The size of the letters is about § . The characters are Nagari of the 13th century. The language is Sanskrit and, with the exception of the introductory om om siddhih and the date at the end, the inscription is in verse. It was composed by Ratnapala, a son of the poet Haripala and grandeou of the poet Vatsarâja (verse 21), and engraved by the artisan Râma (verse 22). As regards orthography, b is denoted by the sign for v in valo, line 5, annually, line 6, valor line 13, and pudhah, line 14, but not in babhara, lines 8 and 10; the dental shifter is used for the palatal in vamsah and vamse, lines 2 and 8, yarasvini, line 13, sudhá neve line 14. and visuddhâtmâ, line 15; and the palatal for the deutal in suto, line S, since line 9, and -káśá[ram], line 13; and sh is employed for kh in Vaiśásha-, line 15.

The proper object of the inscription is, to record (in verses 18-20) that Kalyaa devî, the wife of the (Chandella) king Vîra or Vîravarman, built a well, colled the Nirjara-well, and in connection with it a hall, within the fort of Ajaygadh, which is other inscriptions is called Jayapura, but is here apparently denominated Nandapa. And by way of introduction the inscription in verses 2-9 treats of the ancest is of the king, and in verses 10-13 gives an account of Kalyanadevî's own descent. From the latter we learn that in the race of Dadhîchi there was one [Châ]dala, whose so a wes Śrîpâla, whose son again was Maheśvara, 'to be revered even by crowned hands.' Maheśvara married Vesaladevî (?), a daughter of the prince Govindarage feed their daughter was Kalyanadevî, who became the chief queen of the king Vira. Nothing is known to me of the queen's ancestors from other inscriptions.

<sup>1</sup> See Sir A. Cunningham's Archaeological Survey of India, vol XXI, p. 51. The inscription has not been placed by edited, but a photo-lithograph of it will be found ib., plate xiii. And an abstract of the contests of the contest of the contests of the con

As regards the king's own descent was to be here the following line of sovereigns prompted to us, who (in verse I) are sell to be been born in a family which derived its out an iron. he moon, and which from e. . wees we know to be the Chandrella, or Claudelle, or Coandalt, eya family a -

- (7) Kirtivarman, who defeated Kernar d evidently, by doing so, restored the independence of the (C) mieth) king lom (v. 3).
- (2) Sallakshana, who is sold to have taken away the fortune of the Målavas and Chedis is. 1'.
- (3.) Jaravarmadeva (v. 4).
- (4.) Prithvivorman (v. 5..
- (5.) Madena (c. 5)
- (C) Paramardia 's
- vi.) Trailokyavacya a second of the or try from the dominion of the Turushkas 't. 7).
- (S.) Vira (cv. S and 9), or, as he is called in line 15, Vîravarman.

The Kerns, mentioned in the above where defeat by Kirtivarman is related also in line 15 of the fragmentary his alpha tom Mahoba, edited by Dr. Hultzsch in Zeitschrift D. Morg. Ces., vol. XL, p. 49 (Arch vological Survey of India, vol. XXI, plate xxi), and approperly is an inscription from Kâlanjar (ib., p. 39, verse 8), is the famous Chedi king of that norm who we challeng the middle of the 11th century A. D., and whose define by What there is not be by Kirtivarman's friend and general? Gopale, is referred to in the control of the play Prabodhachandrodaya. And the Turu-lika me and a second allokyavarman are the Muhammadan evodes which is the second of the Paramardin and to have taken Kamping la A.D. 1999

20 6 to 6 2 10 6 some or provide in the convil . Mr 7": 1. 1 . . S. March J. W. St. C.

words and figures, in the Vikrama  $\sim$  (3), and the moon (1), i.e., in the oright half of Vaisakha, while the the reign of Vîravarman. The 13, would be:—

1259: A ... Ion the same be ght half seed a consider name store

y, 25th April, A. D. 1260; A. D. 1261, when the 18th tithi of the

The crue date accorded by a theoryday, 14th April, A. D. 1261, and the Vikrama year month od in the money's an east be taken to be the southern expired year.

Fig. 1 rowe bare the date (7) y, vol. XVII, p. 215); for Kirtivarman the 1=1 1 1 5 0m 1 5 1 ed by Bhîmadeva I. of Anhilwad, A.D. 1021-The same of the . Malava, for whom we have the certain date . :

War Callago rodaya. Judging from the wording of the Section 1 Francisco (Martin) identify him with any prince known to me. months the conse Laket, Post as composed during the second half of the 12 1 4 1 15 aids the end of the 12th century. Compare now Section 18 Section . cription, mentioned above, has been recdited .- J.B.] to Bearing

5.00

#### TEXT.5

- L. 1. श्रीं श्रीं सिद्धिः॥
  श्रद्धेमीशतनोर्दृष्टा शिलोचयसुताहृतं।
  द्रीर्थि]येव क्षशा शीर्षं पातु वो ऽमरवाहिनी॥
  सारैकिमित्रं नयनप्रमी-
  - 2. दी जीयाक्टि(च्छि)रोभूष के विशेष के विशेष कर्म क्षेप्रेस क्षेप्रयोधियांने प्रजिखरो नृतनराज्यस्था कित्रा तिता कित्रा कि
  - 3. स विद्याधरगीतकीर्त्तिः स्रीकीर्त्तिवर्माचितिपः अवतः सम्मच्चो मालवचेदिलच्मोलुं[टा]कखड्गः चितिपद्य तलाल । जयैकधामा जय-
  - 4. वर्मादेव[स्तसा]च राज्यं प्रश्रशास [धी]
    पृष्वीवर्मा अभवत्तसाद[य] राजा पृथ्वपमः ।
    ततोषि मदनः स्नाश्रद्राज्ये अभूद्रिपुमन्मयः ॥ ५ ॥ १० अथाभविक्तो -
  - 5. [प]रमर्दिराजी वा(वा)लीपि नेता रिपुर्व रक्तः [साम्रा]ज्य[ल]च्मीर्यमिचानुरक्ता पतिवरेवाशु समाजगाम के द त्रैलीक्यवर्माचितिपी श्रथ राज्यं [ग]-
  - 6. [शास दु] में प्रविधानवेधा: :
    तुरुष्तकुत्यांवु(वु)धिमम्बधा[त्री]समुद्दृतिं विश्वारित प्रतन्वन् ॥ ७ ॥
    रणाजिरे क्रत्तरिपुप्रवीरिप्रयाप्तिसंमीदितनाकक[न्य]: ।
    तस्यात्मजी वीर[मही]-
  - 7. महियो जयत्यसी निर्मालवीरधर्माः ॥ ८ ॥
    तार्चे(स्थे)ण वल्गन्विहरन्वेण दुष्टप्रहन्ता रिपुरा[िश्व]भेता ।
    िकं विश्वारीशः किम वेति दृष्टी जयत्यसी विश्वजनेर्वमस्यः ॥ ८ ॥
    ८ स्थितिसंग्रेणि द्वसम्याभागा स्थिति। दिलोधे स्थानन्त्रसंग्राः
  - 8. दधीचिवंसे(श्रे) ऽङ्गतसत्य[धा]मा त्री[चा]दलो। अभू हुजजन्मवंदाः । प्राह्मा स्थास श्र(स्)तो वरिष्ठः ॥ अभू होभिषिकौरिष वंदनीयो महेखरस्तत्तनयो वभू-
  - 9. व ।
    यं राजमानं वृष[ली]लयैव यथार्थनामानमुदाहरन्ति ॥ ११ ॥
    गोविंदराजचितिपालपुत्नी तेनीपयेमे सुचरित्नश्री(सी)मा ।
    लीकोत्तरैयां चरितै: प्रपूच्या शिवेव नित्यं पतिदेवतानां ॥ १२ ॥
    नाम्ना [विस ?]-

<sup>5</sup> From the rubbing.

<sup>·</sup> Expressed by a symbol.

<sup>7</sup> Originally वी ; altered to वी.

Metre, Śloka (Anushtubh).

Metre of verses 2-4, Upajâti.

<sup>10</sup> Metre, Śloka (Anushtubh).

n Metre of verses 6-12, Upajati.

<sup>12</sup> The akshara in brackets may possibly be

<sup>13</sup> This correction may have been made alr original.

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L. 10.
                        लदेवीति सींदर्यगणशालिनी।
         कल्याण्देवीति सुता तस्या अय यमस्विनी ॥ १३ ॥14
         सेयं सदा श्रीरिव केंटभार्राः] श्रोवीर[राज्ञी] महिषीलमाप्ता [i*]
         मनोच्चरि: खंचिरितेरुदारैबेभृव पुर्ण्यः परिकीर्त्तनीया ॥ १८ । (॥) 15
         कि व खित चार्चरिक्र मी मा विश्वकीत्ति-
   11.
                                                    प्रथिता जगत्यां।
         या सत्यवाचा भुवनप्रसिद्धं धर्मप्रभिते तं सहसा जिगाय ॥ १५ ॥
         तेषां वं दातीमा विशिष्ठद्यिता स्थाणीः श्रीराईकं
           भाजियां गिरिजां नमन्ति किल ते गंगापि तै: मंस्तता ।
         तं [काम]प्रमदास्तुतिव्यवसिता येषां न दगोचरा
            सिखा?]-
                      [बै:] प्रियता गुणै: गुचितनु: कच्याण्देवी [गि]रा ॥ १६ ॥ १
   12.
         [बाय]:बीवयसां स्थितिं कमलिनी[प]वोत्तसदारिण-
            सुत्यां प[स्य]नत[भ्वो ?] निपति[ता] भोद्यांधकारे धने ।
         [एकां] कीर्त्तिलतां विलोका सुचिरं स्थासं तदत्यत्तये
           सत्वौदार्यगुणा 🗸 – 🔾 मचिरात्वत्वा[ण]-
   13.
                                                    देवी [गिरा] ॥ १७ ॥
         [खली ?] मधेयं व(ब)लिश[स्त्र ?]गु[प्तां] निश्चित्य चक्रे क्रपया परीता ।
         जीवातवे पूर्णि[त]नं पयोभि: सुधोपमैर्निर्जरकूपमेनं ॥ १८ ॥<sup>17</sup>
         मा पार्वो ' प्रदरावि को । निर्द्धारस यस(प्र) स्विनी ।
         पुरावि मि तेत्रप(पा)याय मंडपं रुचिरं व्यधात् ॥ १८ ॥<sup>21</sup>
         सागरीपमकाशा(सा)[रं?]
                                  [महाशे ?] खर[मं]दिरं ।
   11.
        निं]दीपर चिकारामी यशोधवलितावनि: ॥ २० ॥
        वनाराजकवे: पाँबी इरिपालकवे: [स्र]त:
        रत्नपाल दमां गुढां प्रयस्तिमकरोद्(इ)धः ॥ २१ ॥
        सगरें इग्निस्धांस्(श्)मिते22
   15.
                               विक्रमवसरे।
        उचकार विम्(ग्र)बात्मा विदग्धी राम[नाम]क: ॥ २२ ॥
        संवत् १३१० रा श्रीजे[त]नव्यापारे ॥ श्रीमदीरवर्माराज्ये ॥ वैद्याष(ख) ग्रुदि १३
                                                             11 M. tre, S. ka (Annshrub).
 " Metican voices 11 a.d 15, Undah. [In pada 3 of verse 14, the metre requires भैकरिते".]
 at regit . ... 16 and 17, Saidúlavikrídita.
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<sup>1.</sup> The at the achets appears to be a, altered to a.

<sup>1</sup> Of this akshara only the sign of the anusvara is doubtful.

भ Th's alshara appears to be मै, altered to मे.

<sup>- &#</sup>x27;I to of verse, 19-22, Sloka (Anushtubh),

<sup>ू. 🕛 🕾</sup> ब्मुधामुधामुनिते.

in the rubbing a blessing), which are illegible in the rubbing

#### TRANSLATION.

## Om! Om! (May) success (attend)!

- (Verse 1.) May the divine Ganga on Siva's head protect you, (she who is) attenuated as it were with jealousy, at seeing half his body appropriated by the daughter of the mountain!
- (2.) Glory be to that one friend of the god of love, who gladdens the eyes (and is) the head-ornament of the moon-crested (Siva),—the moon, from whom here on earth there has sprung a race which has freed Fortune from the blemish of fickleness!
- (3.) In that (race) there was a ruler over the earth whose fame is sung by the Vidyâdharas, (who was) the pitcher-born (Agastya<sup>24</sup>) in swallowing that ocean—Karṇa, (and) the lord of creatures in creating anew the kingdom,<sup>25</sup>—the illustrious Kîrtívarman.
- (4.) From him (sprang) the prince Sallakshana whose sword took away the fortune of the Malavas and Chedis; and after him the valiant Jayavarmadeva ruled the kingdom, whose one glory was victory.
- (5.) After him Prithvivarman was king, similar to Prithu; and then Madana ruled over the kingdom, a god of love 26 to opponents.
- (6.) Then came the illustrious king Paramardin, who, as a leader, even in his youth, struck down opposing heroes, (and) to whom the fortune of universal sovereignty quickly came, like an enamoured damsel choosing him of her own free will.
- (7.) Then the prince Trailokyavarman ruled the kingdom, a very creator in providing strong places. Like Vishnu he was, in lifting up the earth, immerged in the ocean formed by the streams of Turushkas.
- (8.) Victorious is his son Vîra, that ruler of the earth of spotless bravery who has delighted the damsels of heaven by sending them, as lovers, the hostile heroes whom he cut down on the field of battle.
- (9.) Victorious (and) to be worshipped by all men is he whom, when he strikes down the wicked (and) disperses crowds of opponents, people gaze at—wondering whether he be Vishnu riding on Garuda or Siva reaming about on his bull.—
- (10.) In the race of Dadhichi there was the illustrious [Cha]dala, endowed with marvellous true glory, an object of reverence for the Kshatriyas; and he had a most excellent son, named Śripala, who was bravery, as it were, incarnate.
- (11.) His son, to be revered even by crowned heads, was Maheśvara, whom people declare to be properly so named, when he disports himself, valiant like a bull.
- (12 and 13.) He married the prince Govindaraja's daughter, unsurpassed for virtuous conduct, who, for her extraordinary deeds, like Siva's wife, must always be honoured by faithful wives,—the lady Vesaladevi (?), endowed with both beauty and excellent qualities. Her daughter, now, is Kalyanadevi, of great renown.
- (14.) When she became the chief queen of the illustrious king Vira, like unto  $\hat{S}_{r\hat{i}}$  (when she became the wife) of the enemy<sup>27</sup> of Kaiṭabha, this lady by her pleasing, noble and holy deeds became famous for ever.

<sup>24</sup> The sage Agastya is fabled to have swallowed the ocean.

<sup>&</sup>quot; Or, perhaps, 'in creating new kingdoms.'

<sup>&</sup>lt;sup>26</sup> In the original the passage is quite clear, and admits of no other interpretation than the one given above. The world malana itself is one of the synonyms of manmatha.

<sup>·</sup> i. c., Vishnu.

- (V. 15.) What need is there to describe her, unsurpassed for pleasing conduct (and) well-known the earth over for her pure fame,—her, who by truthful speech has at once surpassed that world-renowned lord of justice (Yudhishthira)?
- (16.) To some Vasishtha's wife 29 is an object of reverence; others indeed adore the splendid daughter of the mountain who is the half of Siva's body; some again have glorified Gangâ, (and) others take pains to praise the beloved of Kâma. They all cannot have set eyes on the unblemished Kalyânadevî, who for truth and other excellent qualities is famed in song.
- (17.) Having perceived that life, fortune, and the charms of youth stay no longer than the water which glitters on a lotus-leaf, that widely praised beautiful women(?) have fallen into the gross darkness of delusion, (and) that the creeper of good fame alone is everlasting, Kalyâṇadevî, to make that (creeper of fame) grow, . . . . . . the qualities of truth and generosity.
- (18.) Then, having ascertained that (this) spot is guarded by the arms of strong men (?), she, full of compassion, made this Nirjara 20 well, filled with nectar-like water, to sustain life.
- (19.) She, of great renown, gave for the Nirjara (well) one drinking cup (?) and she built this pure, bright hall for the supply of water (?).
- (20.) She, who has brightened the earth with her fame, has made at Nândîpura a tank which resembles the ocean, (and) a hall with a lofty top (?).—
- (21.) The intelligent Ratnapâla, a son of the poet Haripâla and grandson of the poet Vatsarâja, has composed this pure eulogy.
- (22.) In the Vikrama year measured by the seas (7), the moon (1), the fires (3), and the moon (1), has the pure-minded, skilful Râma engraved it.

In the year 1317, during the office of the Rauta, the illustrious Jetana (?), in the reign of the illustrious Vîravarman, on Thursday, the 13th of the bright half of Vaisakha.

II.

## ROCK INSCRIPTION OF THE TIME OF BHOJAVARMAN.

This inscription is on a rock near the "Tarhaoni" or "Tirhawan" gate of the fort of Ajaygadh. It contains sixteen lines of writing which cover a space of about 6'  $10\frac{1}{3}$ " broad by 2'3" high. The first fifteen lines extend over the whole breadth of the inscribed surface; the last line measures only 1'4" in length, and is engraved in very small characters close below the beginning of line 15. With the exception of about ten aksharas at the commencement of line 15 which either have gone altogether or are greatly damaged, and the whole of the short line 16 which is illegible in the rubbing, the writing is well preserved. The size of the letters in lines 1-15 is about  $1\frac{1}{3}$ ." The characters are the peculiar kind of Någarî which we find also in several Mahobâ and Kâlañjar inscriptions of the 12th and 13th centuries, and the special features of which

<sup>28</sup> i. e., Arundhatî.

<sup>29</sup> i. e., 'not growing old, never failing.'

<sup>&</sup>lt;sup>1</sup> See Sir A. Cunningham's Archeological Survey of India, vol. XXI, pp. 47, 53, and 88. The inscription has not been previously edited, but a photo-lithograph of it was published by Sir A. Cunningham, th., plate xv. I edif it from Sir A. Cunningham's own rubbing, kindly placed at my disposal by Mr. Fleet.

may be seen in the photo-lithographs, published in Archaeological Survey of India, vol. XXI, plates xv and xxi-xxiii. Here I need only state that in the present inscription it is somewhat difficult to distinguish between the signs for ch and v, those for chch, vv, and gh, and those for p and b; and that a sign representing both the jihvámúlíya and the upudhmáníya, which does not differ at all from the ordinary sign for sh, has been employed before the words karanas and  $padma^{\circ}$ , in line 2.

The language of the inscription is Sanskrit, and, with the exception of the introductory om namah Kedáráya, the whole is in verse. The language is fluent, but not always correct. Thus, to mention some of the most striking mistakes, in line 1 we have shattrimsutih or shuttrimsutah for shuttrimsut; in line 4 nisiputi for nisaputi 'the moon;' in line 13 vánmin for vágmin; in line 15 the form kríyatám, derived from the root kri 'to make;' and the verses 19 and 20 do not admit of a proper construction. A term, which I have not met with elsewhere, is viśisha, in lines 4 and 8, probably denoting the superintendent or commander of a fort. As regards orthography, the consonant b is generally denoted by the sign for v, when it is preceded and followed by a vowel (e.g., in vivudha, line 1, Savarân, line 10, etc.), and by its own proper sign, when combined with another consonant (e.g., in garbbha and avilambitam, in line 3); but we have twice babhava, even after a vowel, in lines 6 and 7. The dental sibilant is nine times used for the palatal (e.g., in sasi-, line 1, asu and saila-, line 4), and the palatal for the dental in prasúnair, line 6, and rilasa., line 13. Besides it may be noted that, instead of uv. we have the conjunct jy, in viganajya, lines 8 and 10, and, instead of khy, ksh, in Jayákshe, line 8 (but not in line 11), and praksháta, line 14; and that ujjvala, as usual, is spelt ujvala, in line 9.

The immediate object of the inscription would appear to be, to record (in verses 28-31) the construction of a temple by Subhaṭa, the superintendent of the treasury of the king Bhoja or Bhoja varman. But in reality the inscription furnishes an account of the clan to which Subhaṭa belonged, or of the more prominent members of that clan, the Vâstavya race of Kâyasthas, some of whom held positions of importance under the Chandella kings Gaṇḍa, Kîrtivarman, Paramardin, Trailokyavarman, and Bhojavarman.

The Kâyastha clan of the Vâstavyas derived its origin from Vâstu, who resided at Takkârikâ, one of a group of thirty-six' towns which were 'purified by the fact that men of the writer caste dwelt in them' (vv. 2-4). In this clan was born the Thakkura Jâjûka, who held a position of trust under king Gaṇḍa, and was honoured by him with the grant of the village of Dugauḍa (vv. 5-7). From him was descended Mâheśvara, who by Kîrtivarman was appointed Viśisha of Kâlañjara and endowed with the grant (of the village) of Pipalâhikâ (vv. 8-9). The next member of the family mentioned is Gadâdhara, counsellor and chamberlain of king Paramardin (v. 10), who with his younger brother Jauṇadhara fought at Kâlañjara (v. 11), and who had another brother, Mâlâdhara, also distinguished as a warrior (v. 12). After them came Âlhû, his son Sobhana, and his son Vîdana (vv. 13-15). Vîdana's son was Vâśe or Vâśeka, who by king Trailokyavarman was appointed Viśisha of the fort of Jaya or Jayapura (the present Ajaygadh), and endowed with the grant of the village of Varbhavarî. He

<sup>&</sup>lt;sup>2</sup> Compare also Journal As. Soc. Beng., vol. VI, p. 665, and plate xxxii.

This expression would lead one to look for some territorial name, such as Chhattispur, but I find only Ciliattisgad!.

defeated one Bhojûka, who had either risen in rebellion against Trailokyavarman or conquered part of his territory, and he generally pacified the kingdom and rendered it secure against foreign enemies. He also built a temple and a tank at Jayapura (vv. 16-20). His younger brother was Ânanda who, as governor of the fort, subdued the wild tribes of Bhillas, Śabaras, and Pulindas (vv. 21-22). Ânanda's son was Ruchira (vv. 23-25), who had three sons, Gopati (v. 26), Mahipâla (v. 27), and Subhaṭa, of whom the last, as stated above, was superintendent of the treasury of king Bhojavarman (vv. 28-30). After verse 31, the inscription has two more verses, the second of which is illegible, and the first of which relates that Mahipâla again had three sons, one of whom was named Kîrtipâla.

The Vastavya family is mentioned also in other Chandella inscriptions. Thus, the two inscriptions from Mahoba, of which we have photo-lithographs in Archaeological Survey of India, vol. XXI, plates xxii and xxiii, and one of which is dated in Vikrama 1240, record that in the illustrious great Vastavya family there was one Sûhila, the son of Hallana (?). An inscription from Ajaygadh, referred to ib., p. 53, mentions, according to Sir A. Cunningham, the Thakkura, the illustrious Vidana, who no doubt is the Vidana spoken of in the present inscription. And the inscription from Ajaygadh, edited in the Journal As. Soc. Beng., vol. VI, pp. 882-884, in its concluding lines, contains the name of another member of the Vastavya family of Kayasthas, who is described as pratolikânvita-Jayapuradurgg-idhipa, 'governor of the fort of Jayapura with the street (pratolikâ) belonging to it.'

The five Chandella kings mentioned in this inscription are all well known from other inscriptions. But attention may be drawn to the circumstance that Kirtivarman (in verse 9) is here described as the crest-jewel of the princes in the Pitaśaila or Yellow-Mountain districts, a territorial name which, so far as I know, has not been met with elsewhere. The name of Bhojûka, the opponent of Trailokyavarman (whose latest known inscriptional date<sup>5</sup> at present is Vikrama 1298), occurs perhaps in an inscription at Ajaygadh<sup>6</sup> of the Vikrama year 1325, which mentions one Abhayadeva, apparently described as the son of Bhojûka.

The town of Takkarika, and the villages of Dugauda, Pipalahika, and Varbhavari, which are mentioned in the inscription, I am unable to identify.

The inscription closes rather abruptly, and it neither contains the names of the composer, writer, and engraver, nor is it dated. But, since for the king Bhojavarman we have the date' Vikrama 1345, it may be assigned to about the end of the 13th century A.D.

<sup>&</sup>lt;sup>4</sup> A Vāstanya-vanka is mentioned also in line 27 of the Malhar inscription of the Chedryear 919 = A.D. 1167-08. Inte, p. 42, a Vāstanya-kula in line 5 of the Set-Malhet inscription of the Vikrama year 1276 == A.D. 1219-20, Indian Antiquary, vol. XVI, p. 62; and a Vāstanya-kdyasthe in an inscription at Garhwa of the Vikrama year 1199, Cunning am's Archaelogical Survey of Inlia, vol. III, plate xx. 1.

See Indean Astrophys., v l. XVII, p 234.

<sup>&</sup>quot; See Archester Care to And total XXI But and T.

<sup>7</sup> Some at range size Vagolog, Dominion, and Khagaler, I = (a/2)a' + a/p, with XVII, p. 235.

In the institution of Notice of the ster of they was a control of the Jorgan At. Str. Birt, vol. M. Ep \$52-854. Notice is one of the first and to accompany the street implications in seconds.

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लग्दिमचनगतसुतिभृतसमन्विते संवक्षरे).

#### TEXT.

L. 1. भी ग्रा बेटाराय ।

> मङ्गतरङ्गतरसीक्षतसर्पराजवे शिय चार्यसि(मि)सस्विम्बराय । कन्टर्पटर्पग्रमनाय सुरार्चिताय केटाररूपवि[धृ]ताय" नम: श्रिवाय ॥ १ ॥ 13 षटविंगतिः" करवक्षंनिवासपता चासन्परः परमसौच्यगुवातिरिकाः । तबाध्यमा विव्(व)धलोकमता वरिष्ठा टकारिका समवनि खप्तवीयकचा ॥ २ ॥ सर्वो[प]कारकरहै-

- 2. वनिधेः खबीयवंशस पावसमनस दिवानयस । कस्यावसानसमयस्थितये प्रशिः यां वास्तः खयं समिधनन्य समाससाट ॥ ३ ॥ तस्तां त्रतेश्विनटसङ्गिनादितायां वास्तव्यवंग्रभविनदृरवास्त चासन् । चायाः समस्तभुवनानि यदीयकीर्त्वा पृत्कीनि इंसधवसानि वियेवयन्ता ॥ ४ ॥ विद्याबतर्देश क्ला: सक्ला: समीव्ध्यक्राभिरा-
- समिव वहसमावताचः । 3. यं गर्क्ससंख्याविसस्वितमहितीयं दृःखं वियोगवमसंहतमुहदृन्यः ॥ ५ ॥ तहंगतः स उदपादि नरम्बरेच नकाम्रवेन" वृधि दुर्व्ववतां नतेन । वाजकसंत्र इति ठकर[घ]र्सवृत्तः सर्व्याधिकारकरचेषु सदा निवृत्तः ॥ ६ ॥ चाराध्य' तं त्रुपतिमञ्चलमञ्जनेकं देवं नदाधरमिवाञ्चतवासमाद्यम् ।
- 🛦 कायस्ववंग्रनसिनीमचतादिनेशी चामं दनीडमपि तासक्सास् (इ) सेने ॥ ७ ॥ तस्रक्तती सक्रवाङमयपारद्(द)मा" भूमूचयं निविपतिरिव कान्तिभक्ती । मीडासकारकडरेव निपातडर्का माडेसर समभवसुक्रताभिसर्का ॥ ८ यः पीतसै(ग्रे)सविषयेत महीपतीनां चुडामचि समनु[स]व्य समार्क्यय । श्रीकोर्भिवर्धावपतिं वि-
- शिवाभिधानं कालकरस्य पिपलास्थिया समेतम "। ८ ॥ 5. तिकान्त्रसे सङ्ति सळनसोवजुष्टे नङ्गाधरः समुदमुखचि[वो]मिरासः । ननं विचार्य परमर्हिनरेम्बरेच बुक्तः स [कचकि]तया<sup>10</sup> परवा तु धीरः ॥ १० ॥ जीवाधरस्तदनुवः सहवर्षाधारी सदा रतः समरवर्षाचि मीचवारी । ती वीरमार्जमनुख्य निरी नरिष्ठे
- वासपरि बुद्धतुर्विशिवा[ड]सेन" । ११ । तहैव मासाधरनामधेयसास हितीयो जिन वीरमस्य:। सरे: सटा करातव्यया(स्) नैरम्यवितो यः समरेषु रेमे ॥ १२ ॥ क्रमेच तिकाम्प्रवभूव घीर चाल्ड् प्रतीसीविचराधिकारः [।\*]

<sup>&#</sup>x27; From the rubbing.

<sup>&</sup>lt;sup>10</sup> Expressed by a symbol.

<sup>11</sup> Of the akskers in brackets only the vowel is indistinct.

<sup>12</sup> Metre of varses 1-11, Vasantatilaka.

<sup>13</sup> Probably altered, in the original, to बद्धिवत:. The plural of the numeral is of course grammatically incorrect.

<sup>4</sup> Of this advisors only the sign of anserdre is doubtful. might possibly be read W. The spelling of this word is quite clear and distinct in the rubbing.

M Originally WITH, altered to WITHE.

<sup>17</sup> Originally समावाक्शवन ; but the superfluous न appears to have been struck out.

<sup>&</sup>quot; Originally अभैवान, but altered to अभैवन,

B Originally पुविषयका, but clearly altered to संबुक्तित्या.

n The akshars in brackets is somewhat doubtful, and

<sup>&</sup>quot; Metre of verses 12-14, Upsiati.

वेनावक्षे वातुचे व्येष सदैव रेमे रमसेन दुर्ने ॥ १३ ॥ त्राक्षक्षकापि वं(व)भव रम्बः च(ब)मान्वितः सो(मी)[म]न-

- 1. 7. गमिवः । विश्वेषितः केषुमां मुखानि विषयमास सु(इ) चिनु वि । १४ ॥ १४ ॥ विद्यानिधानं तैनयव तस्त विद्याधरैक् स्व (क) ततुर्वमृत । यिख्य पृतो वीदननामधेवी विव्यक्ष राज्यं सुमना [: '] सदैव ॥ १५ ॥ '' वर्षे पुराम्वेति जनस्त चि [क्तं] वैद्योक्षवर्षे चितिपस्त [चा]त । इतीय वाग्रेरिवतामिधानो वसूव पुतो ऽस्त मुचैष्टारः ॥ १६ ॥ '' वार्षेक्षमसं वि-
  - 8. नवज(स) राज्या(जा) दुर्जे जवाचे(स्वे) विशिवाधिकारे ।
    नियोज्य तस्त्रे जातरविश्वं चामं सदा व[क्षी]वरीति नाच्या ॥ १७ ॥
    तिवाय तेष्मचर्य वर्षा वाणीं वास्त्रव्यवंश्वतिस्वः स्वतां च रम्याम् ।
    विश्वाय देषमचिरं चिरतां सिस्ट्यः प्राचीकरत्तदनुवा(ण) विश्वसेवरेच ॥ १८ ॥
    तिवायं परिपत्निपार्विवचमूक्षेषु दावानसी
    हैरास्त्रं सत्न-
  - 9. वत्त(क्त)ममित्रतं झला झतान्तातिषिम् ।
    मोनूबं दुषि दुषदुर्वदिनिधं वादि(त्रे)क्षणामा दुषीमूबी वेण मण्डोववंत्रतिकक्केबीक्षवक्तां छतः ॥ [१८ ॥\*]
    क्कीतं राज्यमकंटवं गुषिनचाक्राम्तातिसर्वाक्तदं
    दानेनीक्ष(क्व)सपष्टिचाय विधिवस्त्रीमाः समस्ता चिष ।
    तेनाक्षण मण्डोधरे ववपुरे वैसासवासीपमे
    वासी वासववात-
  - 10. दर्यद्वनी रत्यप्रतीवीव्रते ॥ २० ॥
    चकानुकः पुष्पयमा उदार चानन्दनामा प्रवितः प्रविव्यान् ।
    सदैव कीवं मदयन्तमाराचं सत्य(त्व)नामानसुदाप्ररन्ति ॥ २१ ॥
    भिवासभूमिं विनवन्य(य) चैनं दुर्वाधिकारे नृपतिः प्रचक्के ।
    "चान्नाकरान्य[क्व]निवासिनीयं चकार भिक्वान्यवरान्युकिन्दान्" ॥ २२ ॥
    तस्यानवीभवद-
  - 11. [सी?] विचरित्रभागी विद्यात तात सकतात त्र(श्र)वि: कतात । वो सीसवैव विचरस्त्रमराष्ट्रचेतु तीवानरातिनिवज्ञानुष्तितामनेवीत् ॥ २३ ॥ उत्तर्भ सवास्त्रोप्तिमिक्षंत्रनी स्तीवपरंपराभि: [1\*] दुर्वी स्वयंत्र सदैव मत्त्रा सतांवित्[:\*] पुस्ततमात्तु(सु)पाद्यो ॥ २४ ॥ अत्वद्यारः सकतेवचारः पा-
- " The absters in brackets may be read \$1 or \$1.
- s Bond अगायोपे. This correction may have been made already in the original.
  - " Metre, Indravajra
  - ≈ Originally पार्थ, but altered to पर्ध.
  - 26 Metre of verses 16 and 17, UpajAti.
- # The rubbing looks as if this atokars W were engraved
  - 18 Metre, VacantatilakA.

- " Motre of verses 19 and 20, Sårdålavikridita.
- 30 Metre of verses 31 and 22, Upajāti.
- " Originally WHI., but altered to WINI.
- Bead formers.
- 3 Motre, Vacantafilaki.
- <sup>34</sup> Read वरवास्पीयीर्जाशास्त्री. The rabbing looks as if the changes from पींच to पीरे, and from च to चि, had been made already in the original.
  - 35 Metre of verses 24-27, Upajāti.

L. 12.

## पापश्चारः सजनैकसारः।

[मा] अलाखविद्यानिएयः प्रवीषः कसास रेजे स सदा वससी ॥ २५ ॥ तस्यामजो नोपतिनामधेयो विद्यावदातो कृपतिप्रपृज्यः। वियां निरां चाप्यविरोधवासी वंदा: सतां साध्यनेवसिय्[:"] ॥ २६ ॥ तस्वानुजना महिपाननामा सौंटर्यसी(श्री)र्यप्रवरी रराज । सं वीका

सञ्जावस(न)तो मनीभु: सदैव चित्तेष तिरीव(व)भुव ॥ २०॥ 13. वयति तदनुबसा चीविसाग्रे(से)धसीधः

सक्तिजनवरिष्ठी वास्ति(मित)नामच्चीय। व्यतिसमितिदचः चाघनीयसभावः

सभट रति च गाचा बीर्र्मगीयस्वरूपः ॥ २८ ॥ परीपकारप्रतिव(व)विवाधिः प्रारम्बकार्याधिमतार्धसिक्तः।

श्रीभोजवर्धा-

14. चितिपस सीमुलीसा(मा)विवाराहि(वि?)पति: सटैव । २८ ॥ सर्वाभारधरंधरोपि समटी विकासविद्यास्ति:

त्रीमद्रीजमद्रीमद्रेन्द्रसचिवः प्रचा(च्या)तकीर्श्तिर्भवैः ।

निर्वार्यादपरीपकारनिरतः सीक्रमसहानिधि-

भीकानारपतिविरं विवयते घर्षेवा (व) विभूयम् ॥ ३० ॥

सोव: श्रीव-

15. U - U - U U U - [ह:सवयो :]मंदिरं

दीसा[न्दो]सनपंत्रसं धनमिदं सन्तावि(य)पी मानुषा:।

धर्य: बेवस एव देइविरडे देडान्त[रं] मध्यती

गन्ता [स्वा?] विविधेरसंभवतया देवासय[:] श्रीयताम ॥ ३१ ॥

तती चाता अराप्राचा अरिपाससतास्य: [1\*]

बोर्त्तिपाची ह(व)इस्बोर्त्तिः कुमारी मारस्विभः ॥ ३२ ॥

TRANSLATION.

Om! Adoration to Kedara!

(Verse 1.) Adoration to Siva, who manifests himself as Kedåra; " who is encircled by the serpent-king, made to move to and fro by the waves of the Ganges, (and)

- " The abelians in brackets was originally W, but it looks as if it had been altered to ML
- Metre, Malint.
- Do Of the akedore in brackets only the sign of the assessore is indistinct.
- " Motes of verses 30 and 31, Shedulavikridita.
- "I am very doubtful about the abshave in these brackets. In the rubbing it looks more like WI or WI or WI, then
- " Here the inscription would seem to have ended originally. The verse 33, which follows, appears to be less enrefully engraved than the preceding. It is followed, in line 16, by another Anushtubh versa, engraved in very small letters (as may be seen from Sir A. Cunningham's lithograph), which most probably gave the names of the two other sens of Mahipalis. but which, with the exception of one or two aksheres, is illegible in the rubbing.
  - " Metre, floks (Asushtubh).
- " Kedåreråpa-vidkrita I take in the sense of vidkrita-Kedåreråpa, and sompare compounds like deka-badåka which by Indian grammarians would be placed in the gaps agraphit-fidi.

is gracefully decorated with a portion of the moon; who humbled the pride of the god of love (and) is revered by the gods!

- (V. 2.) There were thirty-six towns, purified by the fact that men of the writer caste 45 dwelt in them (and) more (than other towns) endowed with great comfort. Among them the most excellent, thought of as the abode of the gods, was Takkarika, an object of envy.46
- (3.) This town Vastu himself took for his residence, that his race, an unique treasure in bestowing all kind of benefits, blessed with worthy people (and) a resort of the twice-born, might stay there to the end of the universe.
- (4.) (And) in this (town) which by crowds (of students) was made to resound with the chants of the Vedas, there were born in the Vastavya race those Kayasthas whose fame has filled (and rendered) white like swans all the worlds, illumining the quarters.
- (5 and 6.) From that race sprang a matchless (personage) to whom, even while he was in his mother's womb, quickly sped the fourteen sciences 47 and all the arts together, as long-eved damsels hasten to a lover graced with beauty, openly betraying their grief at having (so long) been kept from him; (a personage) named Jajûka, who, endowed with the title 48 of a Thakkura, was, by king Ganda, the invincible in battle, appointed to superintend at all times all the affairs (of the state).
- (7.) And having pleased the king, that unique ornament of the circle of princes, the primeval Gadadhara, as it were, whose abode is imperishable, (Jajūka)-who was to the Kâyastha race what the sun is to the multitude of lotus-groups-soon also obtained the village of Dugauda, as a grant."
- (8.) In his lineage was born, an ornament of the earth, Mahesvara, thoroughly familiar with every branch of letters (and) endowed with beauty like the moon; preventing (others) from falling into the pit of darkness of delusion (and himself) going after good deeds.
- (9.) Having served the illustrious prince Kirtivarman, the crest-jewel of the princes in the Yellow-Mountain districts, he received the title of Visiska of Kalanjara, accompanied by (the grant of) Pipalahika.
- (10.) In that great family, beloved by good men, was born Gadadhara, a favourite counsellor. That wise man was by king Paramardin, after due consideration, entrusted with the high office of chamberlain.
- (11.) His younger brother, sharing his work, was Jaunadhara, always delighting in deeds of war (and) striving after final liberation. Following the path of heroes, both fought on the excellent mountain Kalanjara with showers so of arrows (?).
- (13.) And he also had another (younger brother) named Maladhara, pre-eminent among heroes; who took delight in wars, always honoured by the gods with flowers of the tree of paradise.
  - (13.) In the course of time was born in that (family) the prudent Alhû, whose ad-
- " One of the meanings of karana being kdyastha-karman, 'the occupation of a Khyastha,' I take karana-karman to be a Bahuvrfhi-compound, equivalent to the word Kdyastha which occurs below.
  - " The suffix halps in sprikeniyakulpd appears to have been added merely to fill up the verse. " i.e., the four Vedas, the six Vedangae, the Mimamel, Nyaya, Dharmasastra, and the Purapas.
  - " Literally, endowed with the nature of a Thakkura."
- " Thurnks, properly the copper-plate on which a deed is engraved, here clearly denotes the object granted by such a
  - so Seeing no other way of explaining the above passage, I take the word dkula to be (wrongly) used as a substantive.

ministration of the street (pratoli) was pleasing; who, keeping down wickedness, full of energy, always dwelt happily in the fort.

- (V. 14.) His charming son again was Sobhana, endowed with good fortune, who, resplendent with many excellent qualities, adorned the quarters with his wondrous exploits.
- (15.) And his son, a store of knowledge (and) in appearance like the Vidyadharas, was Vidana. Having entrusted the realm to him, the king indeed enjoyed lasting comfort.
- (16.) He had a son, distinguished for excellent qualities, who, one may say, was called Vase, because the minds of the people as well as that of king Trailokyavarman were about to prove submissive to him.
- (17.) Esteeming him competent for the work, the king appointed him to the office of Visisha over the fort, named Jaya; and gave him the well-known village of Varbhavari, to be his for ever.
- (18.) There that ornament of the Våstavya race, being aware that life is brief and desirous of securing eternal life, made his transient body <sup>51</sup> build a beautiful temple and a charming tank, full of good water.
- (19.) (And) there the wise Våseka, being to the armies of opposing chiefs what a forest-fire is to the brush-wood, sent the irresistible Bhojûka, who, seized with the frenzy of war, was rending the kingdom in two, in battle to the abode of death, and thus made Trailokyavarman again the ornament of princely families.
- (20.) Having rendered the kingdom free from thorns and prosperous, so that every place was inhabited by crowds of virtuous people, and having made it resplendent with his generosity and properly secured all frontiers, he took his abode, humbling the pride of Indra's home, on the mountain Jayapura, which, turned into a pleasant street (pratoli), was like Kailasa as a place of residence.
- (21.) His younger brother, of pure fame (and) famous the earth over, was the eminent Ânanda, whom men declare to have been rightly so named "because he always gladdened people, (even) from afar.
- (22.) Esteeming him a man who knew no fear, the king made him governor of the fort; (and as such) he reduced to submission the wild tribes of Bhillas, Sabaras, and Pulindas.
- (23.) His son was that Ruchira, resplendent with all the sciences and arts, who, when he roamed about on the battle-fields, with ease crippled the fierce crowds of opponents.
- (24.) In the fort of Jaya he reverently worshipped with folded hands the holy Durga, glorifying in strains of praise the fierce destructress of powerful demons.
- (25.) Distinguished for excellent qualities only engaged in good deeds, destroying wickedness (and) setting store only on good men, versed in sciences and in the knowledge of arms, (and) proficient in arts, he always shone, endowed with good fame.

<sup>24</sup> Literally, 'the body which has not the attribute of (sternity).'

ss In the original the construction is altogether ungrammatical, but there can be no doubt about the meaning of the rere.

so Here, again, the first half of the verse does not admit of a proper construction, and I can do no more than give the general sense which I think to have been intended by the writer.

<sup>&</sup>quot; Ananda means 'joy.'

- (F. 26.) His son was Gopati, purified by knowledge (and) deserving adoration from princes; a man in whom fortune and eloquence harmoniously dwelt together, praiseworthy (and) an unique object of veneration for good men.
- (27.) His younger brother was Mahipala, who shone, eminent for both beauty and bravery. When the god of love saw how he had taken possession of all hearts, he vanished, bowed down with shame.
- (28.) Glorious is his younger brother, the in-every-way-famous 8u bhata, who is the one mansion of the play of fortune, the most excellent of the virtuous, the leader of the eloquent, fit for the assemblies of princes, praiseworthy for his character.
- (29.) Ragerly striving to benefit others (and) accomplishing his objects by what he engaged in, he became permanently chief superintendent of the treasury of the illustrious king Bhojavarman.
- (30.) Long and greatly may Subhata, the lord of the treasury, whose only thought is of what is right, prosper! He who, though at the head of all weighty affairs, is both trustworthy and full of knowledge, who, as the counsellor of the illustrious ruler Bhoja, is widely famed for his excellent qualities, who delights in bestowing on others benefits without end (and) is a very store of benevolence!
- (32.) Then there were born three most intelligent sons of Mahipala: Kirtipala, of great fame, a youth who resembled the god of love;

# XXXIX.—PATNA INSCRIPTION OF THE TIME OF THE YADAVA SINGHANA AND HIS FEUDATORIES SOIDEVA AND HEMADIDEVA.

By Professor F. Kielhorn, Ph.D., C.I.R., Göttingen.

This inscription was discovered by the late Dr. Bhau Dajt on a stone-tablet in the ruined temple of the goddess Bhavani at Paṭṇā, a deserted village about ten miles south-west of Chalisgaon in Khāndes,¹ and edited by him in the Journal Roy. As. Sec., N.S., vol. I, pages 414-418. It consists of 26 lines which cover a space of about 2 6' broad by 1' 6' high. The writing is on the whole well preserved, but at the top a small portion of the surface of the stone has peeled off, causing the nearly complete loss of about a dozen akskaras in the middle of the first line; and a few akskaras are illegible in the concluding lines. The average size of the letters is §'. The characters are Någari of about the 13th century. Up to the beginning of line 22 the inscription is in Sanskrit; the language of the remainder is a kind of old Marāṭhī, corresponding,

<sup>46</sup> The original has the word diddre, which I have not met with elsewhere.

<sup>46</sup> Here, again, a proper construction of the actual words of the verse appears impossible.

<sup>1</sup> See the Bembay Guesticer, vol. XII, p. 463; Burgess and Float, P&II, Sanskrit and Old Concress Inscriptions. No. 284. Not to mostion miner mietakes, Dr. Bhim Dhil rend the name of one of the chiefs, mentioned in the inscription, persistently Senhadova, while it is really everywhere clearly Seidova. I re-edit the inscription from two good impressions supplied by the Editor.

according to Dr. Bhau Dajt, to the Khandest. Of the Sanskrit portion, lines 1-20, excepting the introductory on name Ganadhipatays and the words atha bhrity-dassys, sarupanam in line 7, are in verse; the rest of the inscription is in proce.

As regards the grammar and orthography of the Sanskrit portion, there are few points that need here be noted. In Láforusts, line 4, the sandsénie suffix às has been wrongly added, for the word is a Tatpurusha compound; in karaft-kunfhirese, line 13, the final vowel of the first member of the compound has been lengthened simply for metrical purposes; and the word vidhinits is used in an unusual sense, in line 9. The conjunct ddk has been wrongly employed instead of the simple dk in absaudhka, line 3, sinddhor, line 11, and sensuiddhou, line 21; and dk has been doubled in a wrong way in sibadhdha, line 19. Besides, we find the conjunct tokk instead of chekk in -kritekhet-, line 5, and yatchkishysik, line 16, and the vowel-ri instead of ri in krité, line 17.

The main object of the metrical portion of the inscription (lines 1-20) is, to record (in verses 23-24) that the chief astrologer of the Yadava king Singhana, Changadeva, a grandson of the well-known astronomer Bhaskaracharya, founded a college for the study of the Siddhatasiremeniand other works of his grandfather and relatives,—a college which was endowed with land and other sources of income by the brothers Soideva and Hemadideva (verse 25), two members of the Nikumbha family, who, as feudatories of the Yadavas, ruled over 'the country of the sixteen-hundred villages.' And by way of introduction, after invoking the divine blessing (in verse 1, which appropriately brings in the seven planets) and doing honour to Bhaskaracharya (verses 2-4), the author furnishes a short account of the paramount lords of the country, the Yadavas of Devagiri (verses 5-8), of their feudatories of the Nikumbha family (verses 9-16), and of Changadeva's own ancestors (verses 17-22).

Regarding the Yadavas, we are told that there was a prince Bhillama who fought with the Garjaras, Latas, and Karpatas. He was succeeded by Jaitrapala who defeated the Andhras (verse 6). Jaitrapala's son was Simghana or Simha, who defeated the kings of Mathura and Banaras, and a dependent of whom even defeated the valorous Hammira, or Muhammadan invader (verse 7). All the three princes are well known to us from other sources, and it is only necessary to state here that Simghana ascended the throne in Saka 1131 (A.D. 1200-10).

The names of the earlier members of the Nikumbha family, which was considered to belong to the solar race, are given in the other inscription brought from Patpa by Dr. Burgess and published by Professor Bühler in Indian Antiquary, vol. VIII, page 39,

(1.) Krishparaja I.;

)

- (2) His son, Govans L;
- (&) Govindaraja, son of Govana I.;
- (4) Govana IL, son of Govinda; and
- (5.) Krishparaja II., son of Govana II.

The first prince mentioned in this inscription is Krishnaraja (verse 10), who is Krishnaraja II. of Professor Bahler's account. His son was Indraraja, and his son

<sup>\*</sup> See Journal Boy. As. See, vol. IV, p. 26; Journal Bt. Br. Z. As. Sec., vol. XII, p. 6; Archaelegical Survey of Western India, vol. III, p. 86; Floot's Dynastics of the Ensures: Districts, p. 72; Bhandacker's Early History of the Docum, p. 82.

again Govana (verses 11-12), who, to judge from Professor Bühler's inscription, began to rule shortly after Saka 1075 (A.D. 1153-4). Govana III. was succeeded by his son, Soïdeva (verses 13-14), by whom, as will appear below, a donation was made to Changadeva's college in Saka 1128 (wrongly for Saka 1129=A.D. 1207); and Soïdeva after his death was succeeded by his younger brother Hemadideva, who is described as a feudatory or general of Simghanadeva and ruler of 'the country of the sixteen-hundred villages' (verses 15-16).

Changadeva, the founder of the college, belonged to the Sandilya vanta, of which the inscription (in verses 17-24) enumerates the following members:—

(1.) The poet (kavichakravartin) Trivikrama.

- (2.) His son Bhaskarabhatta, who from king Bhoja received the title of Vi-dyapati.
- (3.) His son Govinda, or Govindasarvajña.
- (4.) His son Prabhakara.
- (5.) His son Manoratha.
- (6.) His son, the poet (karlévara) Maheévaracharya.
- (7.) His son Bhaskara (the astronomer).
- (8.) His son Lakshmidhara, who by king Jaitrapala was appointed chief Pandit.
- (9.) His son Changadeva, chief astrologer of king Simghana.

As regards these men, there can hardly be a doubt that the kavichakravartin Trivikrama, with whom the list opens, is the mahākavi Trivikramabhatta, the author of the Damayanti-kathā, who, in the introduction of his work, describes himself as the son of Nemāditya (or Devāditya) and grandson of Śrīdhara, of the Śāṇḍilya vamśa. Since his son Bhāskarabhatta lived under Bhojarāja, whom, with Dr. Bhāu Dājī, I take to be Bhoja of Dhārā whom we know to have ruled in A.D. 1021, Trivikrama must have flourished about the end of the 10th or the beginning of the 11th century A. D. Bhāskara, the astronomer, was born in Śaka 1036—A.D. 1104-5; and the epoch-year of his Karaṇa-kutūkala is Śaka 1105—A. D. 1183-84. His father, Maheśvara, who is described as jyotirvit-tilaka, lived at Vijjalapura, and composed a work called Vritta-śataka. Jaitrapāla, by whom Bhāskara's son, Lakshmidhara, was made chief Paṇḍit, ruled from Śaka 1113 to Śaka 1131—A.D. 1191-1209.

The metrical part of this inscription is followed by a prose passage which records a grant made by Soïdeva in favour of Changadeva's college in Saka 1128 (or rather 1129), on a date which will be specified below. This grant must of course have been made some time before the inscription itself was composed; for we know from the preceding that the inscription was put up during the reign of the king Simghana, who began to rule in Saka 1131, and at a time when the feudatory Soïdeva was dead, and had been succeeded by his younger brother Hemadideva. Our inscription itself therefore is not dated, but it may have been composed in the first quarter of the 13th century, some time after A.D. 1209-10.

Soïdeva's grant, spoken of in the preceding paragraph, is dated in the Saka year

<sup>2</sup> See Indian Antiquary, vol. VI, p. 53. The date of the inscription is Sunday, 24th December, A.D. 1021.

<sup>4</sup> See Journal Roy. As. Soc., N. S., vol. I, pp. 410, 412; or Siddhanta-Siromani, nili, 58; Professor Aufrecht's Catalogue, p. 327; Dr. Peterson's Second Report, p. 131.

1128, in the year Prabhava, on the full-moon day of the month Śrâvaṇa, at the time of an eclipse of the moon. The date itself shows that there must be some mistake in it; for Prabhava corresponds to Śaka 1129 expired, not to Śaka 1128 expired. And, besides, if the grant had been really made in Śaka 1128 expired, the date would fall in A.D. 1206, and in that year there was no lunar eclipse at all. The year of the grant therefore was clearly Śaka 1129 expired, which was the Jovian year Prabhava; and calculating for that year, I find that Śrâvaṇa-śudi 15 corresponds to the 9th August, A. D. 1207, when there was a lunar eclipse, at 12 hours 26 minutes Greenwich time, or, at Ujjain, 11 hours 29 minutes after mean sunrise. The eclipse, a partial one, lasted 2 hours 40 minutes and would, therefore, have been just visible in Khândeś.

#### TEXT.5

L. 1. भी विमाने गणिषपतये॥
सिदं दि[वा]करसुधाकरभूमिपु[ब]खेतांग्रपुत्रगुरुग्रक्रश्र[नि] ८ - ८।
- - ८ - ८ - स्व [भवोश]द्व[वास्थश]संरचणानि गगनेचरचारवो वः॥ -[1.]
उद्ग-

2. ट[ब] दिभों हे सांख्येसंख्यः खतं[ब] धीस्तं । वेदेनव[दा] विद्योनत्यः शिल्पादिषु कलासु ॥ १—[2.] स्वच्छंदी यञ्छंदिस शास्त्रे वैशेषिकं विशेषज्ञः ॥(।) यः श्रीप्रभाकरगरुः प्राभाकरदः

3. भेने किव: काव्ये ॥ 10—[3.]
[ब] इगुणगणितप्रसृतिस्कंद(भ) वितये विनेवसम: ।
विविधानिवंदितपदी जयित श्रीभास्कराचार्य: ॥ 🛞 ॥ 11—[4.]
श्रीमदादवंशाय सस्यस्तु समस्तवस्तुसिंद-

4. ताय ॥(।)
विखं यत्र त्रातुं जातो विष्णुः स्वयं त्रस्तं ॥ 12—[5.]
गर्ळांडूर्ळं रक्षुंजरोत्कटघटासंघहकंठीरवो
साटोरस्ककपाटपाटनपटुः क्ष्यं क्षयं त्रह्तंकटकः ।

श्रीमान्भिज्ञमभूपति: सम-

5. भवद्भपालचूडामिल-14 स्तवात्तीप्रपुरंप्रिकान्तसुखद्मञ्जूर्श(क्की)जैवपालोभवत् ॥15—[6.] लक्कीकांतलवः प्रतारि[त\*]भवः श्रीजैवपालोद्भवः संग्रामांगण[सं]चितातिविभवः

श्रास्ता भुवः सिंघणः ।
 श्रृष्ट्योशो मधुराधिपो रणसुद्धे काशोपितः पाति[तो]

Expressed by a symbol.

<sup>5</sup> From impressions supplied by the Editor.

<sup>7</sup> Originally सिंदि or सिंदि, but clearly altered to सिंदि in the original.

Metre, Vasantatilaka.

<sup>9</sup> Metre, Âryâ.

<sup>10</sup> Metre, Giti.

<sup>11</sup> Metre, Upagiti.

<sup>12</sup> Metre, Arya.

<sup>13</sup> In बाटोरक the suffix a has been improperly added.

14 This word was originally followed by the sign of

<sup>16</sup> Metre, Sårdûlavikridita; and of the next verse

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येनासाविष यस्य भत्यबद्रना हं[मी]रवीरो जित: ॥ -[7.]
अवततार पुरा पुरुषोत्तमो यदुकुले ज-
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L. 7. गतीहितहितवे॥(1)

> जयित सीयमिमां सक्तामिलामवित मा पतिसिंहमहीपित: ॥ -[8.] श्रय भृत्यान्वयवर्ग्गनं ॥

श्रीमज्ञास्करवंशाय भव्यं भ्रयास भूपतिः॥(।) निकंभी

यत संभूतो रा[मो] यस्थान्वयेभवत् ॥ 17-[9.] S. तवासीत्रपतिर्ज्जितिचितिपतिर्धातैकलच्छीपति-र्देवबाह्मणवंदने त[त]मितः श्रीक्षणराजाह्वयः ॥(।) शो[यो दार्यविवेक्तवि-

क्रमगुणैस्तुल्यो न येनापरः 9. प्राप्तं पांडवप्गवार्ज्जितपदं तहमीरार्जित यत् ॥ 18-[10.] त्रासांगप्रभवस्ततस्ततमतिः प्राप्तप्रतापोत्रति-वींरो वैरिवध्विधनितिश्ररा यः श्रीन्द्ररा-

10. जाह्नय: ॥(।) तस्यामीत्तनयः सतां सविनयः सामंतसीमंतिनी-वैधवावतसहरुग्रगुणः सत्युख्यपद्धापणः ॥ -[11.] चतुरस्तरगारूढी रवन्त इव गीवन: ॥(1) सोंटर्यंटप्पंकंट-

र्षो यं दृष्टानंगतां गत: ॥ 19-[12.] 11. त्रीगोवनासं<sup>30</sup>[स्तृत ?] [रत्न]संडो(धो)रुङ्गतमृत्तिस्तृतपुखकोत्ति: ॥(1) जितारिचक: चितिपालयक: श्रीसोक्ट्व: स्तुतवासुदेव: ॥ 4-[13.] श्वरणागतवच्चपंजरः

12. परनारीष सटा सङीटर: ॥(1) व्रतसत्यपथे युधिष्ठिरः सततं वैरिवधूभयन्वरः ॥ 22-[14.] स षोडम[म]तयामदेशं दुर्मपुरान्वितं ॥(।) सोद्देवे दिवं याते शास्ति तस्त्रानुसंभव: ॥ 2-[15.] त्यागे

स्यश्रतोपमोर्ज्जनसमः शौर्ये निकुंभान्वये 13. विख्यात: चितिपालभालतिलक: श्रीगीवनस्थात्मज: ॥(1) श्रीमत्तिंघणदेववैरिकरटीकंठीरवी यक्तरी नंद्याबंदस्नं-

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16 Metre, Drutavilambita.
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<sup>·</sup> Metre, Sloka (Anushtubh).

<sup>&</sup>quot; Metre, Sårdûlavikridita; and of the next verse.

<sup>19</sup> Metre, Śloka (Anushtubh).

of %.

<sup>21</sup> Metre, Upajati.

<sup>22</sup> Metre, Vaitaliya.

<sup>23</sup> Metre, Śloka (Anushtubh).

<sup>24</sup> By the rules of grammar we should expect कर्राटकंडीand am somewhat doubtful about the sign of anusvara ( ) but the final vowel of the first member of the compound has been lengthened for the sake of the metre.

र्न [तत]मितिर्हेमाडिदेविश्वरं ॥ ※ ॥ ॐ—[16.] गांडिन्यवंग्रे कविचक्रवर्त्ती विविक्रमीभूत्तनयोख जात: ॥(।) यो भीजराजन क्रताभिधानी विद्यापतिर्भाष्ठ्यभद्रना-

15. सा ॥ <sup>26</sup>—[17.]
तस्मान्नोविंदसर्वज्ञो जाती गीविंदसंनिभः ॥(।)
प्रभाकरः सुतस्तस्मात्मभाकर दवापरः ॥ <sup>27</sup>—[18.]
तस्मान्मनेरथो जातः सतां पूर्ण्यमनोरथः ॥(।)
श्रीमक्षकेष्ठराचार्य-

16. स्ततोजनि कवीखर: ॥ —[19.]
तत्मृतु: कविवृंदवंदितपद: महेदिवद्यालताकंद: कंमिरिपुप्रसादितपद: सर्वज्ञविद्यासद: ।
यश्कि(च्छि)थै: सह कोपि नो विवदितं

17. दची विवादी कविच्छीमान्भास्करकीविदः समभवत्मकीर्त्तपुर्श्चान्वतः ॥ 24—[20.]
लच्चीधराख्योखिलस्रिमुख्यो वेदार्थवित्तार्किकचक्रवर्त्ती ॥(।)
क्रतक्त(क्रि)याकांडविचार-

18. सारविशारदी भास्करनंदनीभृत् ॥ ॐ—[21.] सर्वशास्त्रार्थदचीयमिति मत्ना पुरादत: ॥(1) जैव्रपालेन यी नीत: क्वतच विबुधायणी: ॥ ॐ—[22.] तस्मात्मुत: सिंवणचक्रवर्त्ति-

19. दैवच्चवर्योजनि चंगदेव: ॥(।)
श्रीभास्त्रराचार्यनिवध्ध(ह)शास्त्रविस्तारहेतो: कुरुते मठं य: ॥ <sup>31</sup>—[23.]
भास्त्ररिचतग्रंथा: सिदांतिशिरीमणिप्रमुखा: ॥(।)
तदंश्यक्षताश्चान्ये व्या-

20). ब्लेया मनाठे नियमात् ॥ अ—[24.] श्रीसोइटेवेन मठाय दत्तं हेमाडिना किंचि(चि)दिहापरैख । भूम्यादि सर्वे प्रतिपालनीयं भविष्यभूपैर्वेहुपुष्यवृद्धेत ॥ 💥 ॥ 🥨 ॥ अ—[25.]

- 21. खस्ति त्रीशाने ११२८ प्रभवसंवतारे त्रावणमासे पौर्श्वमास्त्रां चंद्रग्रहणसमये त्रीमोइदेवेन सर्वजनसंनित्री(धी) इस्तीदकपूर्वकं निजगुरुरचितमठायायस्वानं
- 22 इत्तं ॥ तदाया ॥<sup>34</sup> इयां पाटणीं जें केवें उघटे तेहाचा प्रसि पाउंजी राउला होंता ग्राहका-पासीं तो मटा दीन्हला । ब्राह्मणां जें विक[ते] यापासीं ब्रह्मोत्तर तें ब्राह्मणीं दीन्हलें ॥ ग्राह-
- 23. कापासीं दामाचा वीसीवा धास्पाठी नग[रे] दीन्हला ॥ तलदा इया बैला सिड[वें] ॥ बाडीरिला धास्पाठी गिधवें बाडकापासीं ॥ पांच पीफली बाइकापासीं ॥ पहि-

<sup>&</sup>quot; Metre, Sårdûlavikrîdita.

<sup>&</sup>quot; Metre, Upajāti.

<sup>27</sup> Metre, Sloka (Anushtubh); and of the next verse.

<sup>3</sup> Metre, Sårdûlavikrîdita.

<sup>29</sup> Metre, Upajáti.

Metre, Sloka (Anushtubh).

<sup>&</sup>quot; Metre, Indiavajra.

<sup>32</sup> Metre, Upagiti.

Metre, Upajati.

The following passage has been carefully copied from the impressions, and all aksharas, the reading of which appeared to be doubtful, have been enclosed in brackets. As I do not understand the original, I may have made mistakes in dividing the words of the text.

- L. 24. वे बावाणे बादाणाची लोटि मठा दीन्हली ॥ जेती घाणे वांहित तेतीयां प्रति पत्नी पत्नी तेता ॥ एव जिं मिवजे तें मढीचेन मापें मवावें मापाड मढा बर्षे ॥ धर्षे
  - 25. मापहारी । [क]पार्चे मूंक । तथा भूमि: ॥ चतुराघाटविग्रह [भोडु?]गाम ॥ ग-बाले- कामतामध्यें च बं[टा] ॥ एकल [टा] ॥ पंडितां [चा?]कामतु ॥ [ची]ते पा-
  - 26. मीचा [ज ?]रा ॥ धामो[जी]ची[प]सोढि[प्रा] ॥

#### TRANSLATION.

Om! Adoration to the ruler 35 of the Ganas!

(Verse 1.) Accomplished.... may, charming like the planets, .... the Sun, the Moon, Mars, Mercury, Jupiter, Venus and Saturn, ... ever preserve you from the darkness arising from this mundane existence!

- (2-4.) Triumphant is the illustrious Bhāskarāchārya whose feet<sup>37</sup> are revered by the wise,<sup>38</sup>—(he who was) eminently learned in Bhaṭṭa's<sup>30</sup> doctrine, unique in the Sāṁkhya, an independent thinker in the Tantra, possessed of unblemished knowledge of the Veda, (and) great in mechanics and other arts; who laid down the law in metrics, was deeply versed in the Vaiśeshika system, might have instructed the illustrious Prabhākara in his own doctrine, was in poetics (himself) a poet, (and) like unto the three-eyed (god Śiva) in the three branches (of the Jyotisha), the multifarious Gaṇita and the rest.
- (5.) May blessings rest on the illustrious race of Yadu with everything pertaining to it, (a race) in which Vishnu himself was born, to protect the trembling universe!
- (6.) (In this race) was born the illustrious prince Bhillama, a lion to the furious combined arrays of the roaring Gûrjara elephants, skilful in cleaving the broad breasts of the Lâṭas, (and) a thorn in the hearts of the Karnaṭas. (And) here there was the crest-jewel of princes, the illustrious Jaitrapâla, who put an end to the pleasures of the beloved ones of the distressed ladies of Andhra.
- (7.) From the illustrious Jaitrapâla sprang, (in truth) a part of the beloved of Lakshmî, Simghana, who escaped (the ills of) this mundane existence (?); a ruler of the earth who acquired great might on the battle-fields, who in the van of the fight struck down the prince ruling over Mathurà (and) the lord of Kàśi, (and) by whose young dependent even that valorous Hammìra was defeated.
- (8.) In former days Purushottama became incarnate for the good of the world in Yadu's family. He it is who here is conquering the whole earth (and) who protects me,—the ruler of the earth, the lord Simha.

Now for the description of the family of the dependents:-

- (9.) May fortune attend the illustrious solar race in which the prince Nikumbha born, whose descendant was Râma!
- (10.) In this (race) was the illustrious prince, named Krishnaraja, who defeated

<sup>35</sup> I.e. either Siva or Ganesa.

<sup>&</sup>lt;sup>26</sup> The verse being incomplete, it is impossible to say whether the word siddham with which it opens should be construed with what follows or be taken separately. But it is clear that siddham is used at the beginning to make the inscription commence with a word of auspicious import.

at Or, possibly, 'words.'

so Or, 'the gods.'

<sup>35</sup> I.e. Kumarilabhatta's.

the rulers of the earth, meditated solely on the lord of Lakshmi, (and) bent his thoughts on revering gods and Brâhmans. Since in the qualities of bravery, generosity, discrimination and prowess none else was his equal, he obtained that title which had been gained by the foremost of the Pândavas,—(the title of) Dharmarája.

- (Vv. 11 and 12.) From him sprang a son, the illustrious Indraraja, of far-reaching intelligence (and) endowed with eminent prowess; a hero, whose head was fanned by the wives of his enemics. And he had a son, gracious to the good, expert in teaching the wives of (hostile) feudatories the vow of widowhood, endowed with sterling qualities (and) a store-house of religious merit,—Govana, skilful as a rider of horses like Revanta, at whose sight the god of love, proud as he was of his beauty, left the body. 42
- (13.) From the illustrious Govana, an ocean, as it were, containing countless jewels, sprang, a very Indra among the rulers of the earth, the illustrious Soïdeva, who spread the fame of his religious merit, conquered the hosts of enemies, (and) adored Vâsudeva;
- (14.) A cage of adamant to (shelter) those who sought his protection, always a brother to others' wives, in keeping the vow of truth a very Yudhishthira, (and) ever a fever of terror to the enemies' wives.
- (15 and 16.) Since Soïdeva has gone to heaven, his younger brother rules here 'the country of the sixteen-hundred villages' with its forts and towns. May he, Hemāḍideva, the son of the illustrious Govana, whose thoughts are fixed on Nanda's son, son, long live happily,—he who in liberality resembles the son of the Sun, (ond) who in bravery is like Arjuna; that famous frontal ornament of the princes in Nikumbha's family, whose hand is a lion to the elephants of the enemies of the illustrious Simghanadeva!
- (17.) In the Sandilya race was the king of poets Trivikrama. To him was born a son, named Bhaskarabhatta, on whom king Bhoja conferred the title of Vidyapati.
- (18.) From him was born Govinda, the omniscient, like unto Govinda; (and) he had a son, a second Sun, as it were, Prabhâkara.
- (19.) From him was born Manoratha, who fulfilled the desires of the good; (and) from him, the illustrious Maheśvarâchârya, the chief of poets.
- (20.) His son was the illustrious Bhâskara, the learned, endowed with good fame and religious merit, the root (as it were) of the creeper—true knowledge of the Veda, (and) an omniscient seat of learning; whose feet were revered by crowds of poets, while his words were rendered perspicuous by the enemy<sup>48</sup> of Kamsa, (and) with whose disciples no disputant anywhere was able to compete.
- (21.) Bhâskara's son was Lakshmîdhara, the chief of all sages, who knew the meaning of the Veda, (and) who was the king of logicians (and) conversant with the essence of discussions on the subject of sacrificial rites.
- (22.) Judging him to be well acquainted with the contents of all the Sastras, Jaitrapala took him away from this town and made him chief of the learned.

<sup>&</sup>quot; I.e. 'king of justice,' an epithet of Yudhishthira.

<sup>41</sup> This is not the ordinary meaning of vidhumita, but I see no other way of translating the word.

<sup>\*</sup> The original has a play on the word Ananya, 'the bodiess one,' which is one of the names of the god of love.

<sup>43</sup> I.e. Vishnu.

<sup>4</sup> Le. Karna.

<sup>4</sup> Or, 'whose hand is to the enemies of the illustrious Simplanadern what the hon is to elephants'

<sup>\*</sup> I.e. Vishna-Krishna.

(Vv. 23 and 24.) To him was born a son, Changadeva, (who became) chief astrologer of king Simghana; who, to spread the doctrines promulgated by the illustrious Bhaskaracharya, has founded a college, (enjoining) that in (this) his college the Siddhantasiromani and other works composed by Bhaskara, as well as other works by members of his family, shall be necessarily expounded.

(25.) The land and whatever else has been given here to the college by the illustrious Soïdeva, by Hemâdi and by others, should be protected by future rulers for the great increase of (their) religious merit!

May it be well! In Śaka 1128, in the year Prabhava, on the full-moon day in the month Śrâvaṇa, at the time of an eclipse of the moon, the illustrious Soïdeva, in the presence of all the people, granted to the college founded by his preceptor, (confirming the gift) by (pouring out) water from his hand, sources of income, as follows:—18

## XL.—BEGUR STONE INSCRIPTION OF THE GANGA KING EREYAPPARASA.

By J. F. Fleet, Bo.C.S., M.R.A.S., C.I.E.

This inscription was originally brought to notice by Colonel Henry Dixon, H. M.'s 22nd Regiment, Madras Native Infantry, in his photographic collection, published in 1865, of inscriptions on stone and copper from various places in the Maisûr territory. A print from his negative has been published in my Páli, Sanskrit, and Old-Kanarcse Inscriptions, No. 247. And Mr. Rice has given a reading of the text, and a translation, in his Mysore Inscriptions, p. 209f., with a lithograph of the entire stone (id. Frontispiece). His reading, however, contains many inaccuracies; and his translation is but little in accordance with the real meaning of the original. I edit the inscription partly from the photograph, and partly from a very good inked estampage, for which I am indebted to the kindness of Dr. Hultzsch. The photograph is for the most part very clear and legible; but it fails to give the proper reading in line 1, and at the commencement of line 2. The estampage has made the text perfectly clear and intelligible here; and has also cleared up one or two minor points that were rather doubtful in the photograph.

Bêgûr is a village about six miles south by east from Bangalore (properly Bengalûr), the chief town of the Bangalore District in Maisûr. It is shewn in the map, Indian Atlas, Sheet No. 60, as 'Baigoor,' in Lat. 12° 53', Long. 77° 41'. It is mentioned in lines 5 and 6 of this record by the older name of Bempûr or Bempûru. The inscription is on a stone-tablet, measuring about 6' 6" broad by 6' 8" high, which was found at this village, and is now in the Museum at Bangalore.

The chief part of the writing is in six lines, covering a space of about 6' 6" broad by 1' 5" high, which run right across the upper part of the stone. And each of these six lines is separated from the next by a line cut in the stone from end to end; this is a peculiarity which I have not as yet met with in any other inscription. There are also six short lines running on in continuation down the proper right side; the same number on

<sup>47</sup> The original has the present tense 'he founds.'

<sup>48</sup> The following passage, which is not Sanskrit, I do not understand. Its general sense appears to be, that Soïdeva allowed the college to levy certain taxes from tradesmen and manufacturers, and also assigned to it the income from one or giver villages, the name or names of which may be contained in the concluding lines of the inscription.

the proper left side; and the name of a village (line 13) near the centre below line 6. Except in some places along the top of line 1, the inscription is very well preserved; and it is legible throughout without the slightest doubt. - The rest of the stone is occupied by sculptures. The principal division of them represents a battle-scene. The troops on the proper right side are led by a man on horseback, sword in hand, whose rank is indicated by his head-dress and by some umbrellas, one of which is apparently a triple one. Behind him, there are two followers on horseback. In front of him, there is a man on foot, blowing a horn; and beyond the latter there is another horseman. The troops on the proper left side are led by a man on an elephant, wielding a spear, whose rank again is indicated by his head-dress. He is attended by an archer in the howdah, and by a separate follower on horseback. Behind the elephant there seem to be two supernatural beings; one of them being possibly Bhairava, and the other Kali, as proposed by Mr. Rice. The centre and the foreground shew the fight between the two parties. Above this scene there is represented the king, seated on a low stool, with his feet resting either on a man kneeling on all fours or on a footstool carved to represent that device. and evidently waiting for news from the field of battle.1 He is attended by two female chauri-bearers. There is another woman in front of him; and beyond her, a soldier. holding across his right knee either a quiver, or perhaps a large tube for carrying despatches. Behind the king and his chauri-bearers there stands another woman, who seems to be trying to entice into a cage a bird which is perched on the king's uplifted left hand. And behind her again, there is another woman, standing under a flag-staff, -The characters are the so-called Old-Kanarese characters, belonging approximately to the ninth century A.D. The lingual d, as distinct from the dental d, is formed very clearly in some words, e.g. in mádi and gangavádi, line 3; in other cases, however, the distinction is not made. The mark attached to the up-stroke of the l in kúdal. line 15, which does not appear in the other cases in which this letter is used, seems to be a form of the Kanarese ciráma, and to give the final 1; the full form of the word is kudala or kudala. The size of the letters varies from about 14" to 24". The engraving is bold, deep and good. — The language is Old-Kanarese, with the usual mixture of Sanskrit words in lines 1 to 3. The whole record is in prose. And it presents no particular difficulties, except in the quaintness of the construction. The whole passage from bîra-mahêndranol to kalnád-ittan is in reality one unbroken sentence, the component parts of which are connected by verbs in the subjunctive mood. Thus, "when the army attacked" is literally "if the army rises to;" "when there was no room left for the battle-horn" is literally "if the place for the battle-horn perishes;" and "he was pierced and died" is literally "if, having been pierced, he dies." In order to present a readable translation, I have had to follow a more direct construction. — In respect of orthography we may notice (1) the use of ri for ri in °álamkrity°, line 1-2, though the subscript ri itself occurs a little further on, in śvayamvrita; (2) the use of dhdh for ddh in badhdham, line 6; (3) the use of b for v in biru. line 3; (4) the use of s for s in svayamvrita, line 2; and (5) the use of the Dravidian l in all the Sanskrit words, except, of course, as an initial in lakshmi, line 2, and except in

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<sup>&</sup>lt;sup>1</sup> Mr. Rice interpreted this part of the sculptures rather differently. But the stone is distinctly a charter (6dsana), not a monumental stone (viragal); and consequently this part of it does not represent celestial nymphs waiting for the slain heroes. Also, the central scated figure is plainly a man; not the queen of the nymphs.

of this record may be the Western Chalukya Ayyana I., still remains possible; but it cannot be taken as at all a certainty.

#### TEXT.3

- Samasta-bhuvana-vinû(nu)ta<sup>5</sup>-Gangakula-gagana-nirmmala-târâpati 1 Ôm4 jaladhi-jala-vipula-valaya-mêkhal[â]-kalâp-âlam-
- 2 kri(kri)ty-aiļādhipatya-lakshmî-śva(sva)yamvrita-patî(ti) tâdvâdy6-aganita-guņagana-vibhûshapa-vibhûshita-vibhûti śrîmad-Ereyapp-arasam
- 3 pagevar-ellaman=ni[h\*]kshatram-madi Gangavâdi-tombhatt[â\*]ru-sâsiramuman= êka-chhatra'-chchhâyeyo]=âluttam-ildu [1\*] Bî(vî)ra-Ma-
- 4 hêndrano]=kâdal=endu Ayyapadêvange sâmanta-sahitam Nâgattaranam danduv= êldode tumbe pâdiyoļ=kâdi kâļegam=imb=a-
- 5 lidode åneyol-ånt-iridu sattod-adam kêld-Ereyapam<sup>9</sup> mechchi Irugange Någattara-vattam gatti Bempû[r\*]-ppanneradu-
- śasana-badhdha(ddha)m Kalnâd=ittan=Av=âvuv=endode 11 6 mam Bempûrû Toyagûrû Pûvina-Pullammangala Kûtanidu-Nallûru

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7	Nallûru-Koma-	13 Sâramvu II	14	Elkuppe Paravûru
8	rangunta II10 I-		15	Kûdal I initumam
9	ggalûru11 II Du-		16	pola-mêre-sahita-
10	gmonelmalli		17	m=ittan=Ereyapam
11	Galamjava-		18	śavucharan-Nâgara-
12	gilû H		19	nge [11*] Mangala-
				mahâ-śrî [II*]

#### TRANSLATION.

Om! Hail! While the glorious Ereyapparasa, - whose dignity was adorned with the decoration of a countless number of meritorious qualities, commencing with such (epithets) as 'he who is a spotless moon in the sky which is the family of the Gangas, praised throughout the whole world,' (and) 'he who is the lord, chosen by herself, of the goddess of sovereignty over the (whole) earth, who has for an ornament round (her) waist a zone which is the great circle of the waters of the oceans,' - having deprived all (his) enemies of power, was ruling the Gangavadi Ninety-six-thousand under the shadow of a single umbrella:12-

(Line 3) - Saying "(We have) to fight against Vîra-Mahêndra," the army of the Nâgattara, together with the chieftain (or chieftains), attacked 13 Ayyapadêva. And

- 3 From the inked estampage and the photograph combined.
- \* Represented by a plain symbol.
- The syllable me is quite spoilt in the photograph, where it appears to be du. We have a similar instance of the lengthening of the u of nuta, in pranuleyum, Ind. Ant. vol. XIX, p. 273, line 23; see also id. line 11 and note 11.
  - · Read távad-ádyo.
  - 7 Read chehhattra.
  - 8 The anneruna here is quite distinct; but we must strike it out, and read the genitive adjusturana.
- 9 Properly there should be the double pp in the fourth syllable of this name. It occurs again, however, with the single p, in line 17; and I have therefore left it without correction.
  - The punctuation in this part of the record is rather capricious.
  - n The & of the syllable & has failed to appear in the photograph at all. But it is quite distinct in the estampage.
  - 12 i.e. was reigning as paramount sovereign.
  - 13 lat, 'on its rising to, ie. against.'

when it was overwhelming (him), having fought on foot, when there was no room left for (his) battle-horn, he mounted an elephant, and there was pierced and died.

- (L. 5) Having heard that, Ereyapa<sup>16</sup> was pleased; and, having bound on Iruga the fillet called *Någattara-vaṭṭa*, <sup>17</sup> he gave him the Kalnâḍ district, secured by (this) charter, (consisting of) the Bempûr Twelve (villages). <sup>18</sup>
- (L. 6) They are as follows:—Bempûru and Tovagûru, Pûvina-Pullammangala, Kûtanidu-Nallûru, Nallûru-Komarangunta, Iggalûru, Dugmonelmalli and Galañ-javâgilu, Sâramvu, Elkuppe, Paravûru, (and) Kûdal.
- (L. 15)—This much, with (a specification of) the boundaries of the fields, gave Ereyapa to (his) follower, the Någara. (May there be) felicity and great good fortune!

### XLI.-A STONE INSCRIPTION FROM RANOD (NAROD).

By Professor F. Kielhorn, Ph. D., C.I.E., Göttingen.

In my account of the Bilhari inscription of the rulers of Chedi, ante, pages 253 and 267, I had occasion to mention an inscription at Banod, published in the Jour. As. Soc. Beng., vol. XVI, pages 1080-88, which, I said, might, when properly edited, serve to elucidate certain passages of the Bilhari inscription, and which, I hoped, would also otherwise prove of historical value. I now have to state that, in the midst of the last hot season, Dr. Führer proceeded to Banod, and, under considerable difficulties, took two impressions of the inscription thus referred to, which have rendered the preparation of a trustworthy text of it an easy task. Unfortunately, the importance of the inscription has not turned out to be at all proportionate to the trouble which Dr. Führer has taken about it; but my thanks to him are none the less sincere.

Ranod, or, as it is more commonly called in the neighbourhood, Narod (Narvad), is described as an old, decayed town of some size, in the state of Gwalior, about half way between Jhansi and Guna, and 45 miles due south of Narwar, Indian Atlas, quartersheet No. 51, S.E., Long. 77° 56′ E., Lat. 25° 5′ N. The most remarkable building of the place is reported to be an old Hindu palace, of the main part of which a photozincograph is given in Sir A. Cunningham's Archæol. Surv. of India, vol. II, Plate lxxxv. In front of it is an open cloister, with suites of rooms at each end, which form three sides of a court-yard; and outside the court-yard is a deep square tank with steps leading down to the water's edge, while close by there is a second tank. Judging from the contents of the inscription, I have no doubt that the building thus described by Sir

<sup>14</sup> lit. on its swelling, or becoming very numerous.

<sup>15</sup> lit. ' on the road.'

<sup>16</sup> See note 9, above.

Tompare the mame-perjerepu-patta, which, with the title of Tribhuvanachari, Vikramaditya II. presented to the architect of his temple at Pattadakal; see Ind. Ant. vol. X, p. 164.

<sup>19</sup> The absence of any copulative suffix with the word kalnad, prevents our translating "the Bempur Twelve and the Kalnad district;" and shows that the Kalnad district consisted of the Bempur Twelve.

<sup>&</sup>lt;sup>19</sup> This is the only expression in the whole record, the meaning of which has remained at all doubtful. Sauschara, or more properly sauschara, must be a corruption of the Sauskrit sahachara, 'a companion, a follower.' And adjarange is I should think, a mistake for adjattarange, 'to the Nagattara.'

A. Cunningham<sup>1</sup> was really a Matha or residence of ascetics, and that one of the existing tanks is the very tank the construction of which is recorded in this inscription.

The inscription is engraved on an erect tablet in the left end wall of the lower verandah of the main building. It consists of 64 lines of writing, which cover a space of 6' 11" high by 2' 10\frac{1}{2}" broad. The writing is nearly throughout in a state of perfect preservation, so that almost everything may be read with absolute certainty. The average size of the letters is between  $\frac{3}{4}$  and  $\frac{7}{4}$ . The characters are Någarî of the 10th or 11th century: they were written on the stone by Rudra, and engraved by Jejiaka (line 64). The language is Sanskrit; and, excepting the introductory on namah Sivava and the words Rudrena likhita at the end, the inscription is in verse. It was composed by Devadatta, and delineated or copied out (varnitá) by his son Haradatta (verses 68 and 69). As regards grammar and orthography, there are few things which need be drawn attention to. Except in the word divisadám, in line 32, for which in classical Sanskrit we should have expected divishadam, the sibilants are everywhere employed in their proper places. The letter b is throughout denoted by the sign for v. Instead of anusvára, we have the guttural nasal in vrinhitáni, line 1, and the dental in śreyânsi, line 3. and-sansi, line 9; and instead of ri, the vowel ri in udrikta, line 22. Before r the consonant t is nine times doubled, e.g., in ttripura-, line 5,-máttram, line 22, yattra, lines 31 and 57; and the word ujjvala is, as usually, spelt ujvala, in lines 50 and 56. A wrong samdhi we have in phalam=vipula-, line 6, and in Kim-rámritac, line 57; and wrong grammatical forms are apya for aptva, in line 11, and samudiyamanah for samudyan, or samudayan, in line 7. Besides, I may draw attention to the unusual noun parishvashkani, in line 4, and to the verb ud-akhoti, in line 64, derived from ut-khut, 'to cut or engrave,' which has not been met with elsewhere.

Considering that the language is generally plain and easy to understand, and that the inscription offers very little that can be of value to the historian, it will be sufficient to give the following short abstract of the contents:—

After the introductory "om, adoration to Siva," and five verses in honour of Ganeśa (Vinavaka), Sarasvati, and Śiva (Śambhu, Dhūrjati, Tripura-vijayin), the inscription records (in verse 6) that Siva (Purari) once pleased Brahman by offering him a sacrifice, the result of which was the origin of the family or line of sages which will be treated of in the following (v. 7). In it, there was a sage who is described as Kadambaguhâdhivâsin, 'the inhabitant of Kadambaguhâ'; from him sprang the sage Śańkhamathikadhipati, 'the superintendent of Śańkhamathika'; next came Terambipala, 'the protector of Terambi'; then Amardakatîrthanatha, 'the lord of Amardakatîrtha'; and after him Purandara (vv. 8-10). When the king, the illustrious Avanti or Avantivarman, who was desirous of being initiated in the doctrines of the Saiva faith, heard of the great holiness of this sage, he resolved to bring him to his own country. He accordingly went to Upendra pura, induced the sage to accede to his request, was initiated by him in the Saiva faith, and duly rewarded him (vv. 11-13). Purandara then founded a Matha, or residence of asceties, at Mattamayûra, the prince's town; and he also established another Matha, at Ranipadra, the place where the inscription is (vv. 14 and 15). Next came Kavachasiva; his disciple was Sadasiva; and he was succeeded by Hridayeśa (vv. 16-21). Hridayeśa's disciple was Vyomaśiva

<sup>&</sup>lt;sup>1</sup> See his Archaol. Survey of India, vol. II. pages 303-305. It will be seen below that the inscription mentions no king Someés or Someévara, and no town Majâpura.

(Vyomaśambhu, or Vyomeśa), whose holiness and learning, in which he surpassed all manner of devotees and learned men (the Śâkyas or Buddhists, who are compared to elephants, the jackal-like Jainas, and others), are eulogised in verses 22-42. He restored to Ranipadra its former splendour, repaired and enlarged the Matha, erected temples and set up statues of Śiva, and he in particular built a magnificent tank, to the description of which no less than twenty verses of the inscription are devoted (vv. 45-64). Verse 65 expresses the wish that the tank may last for ever; and v. 66 forbids the planting of trees near it. And, finally, v. 67 forbids the ascetics to sleep on beds and to allow women to pass the night within the Matha.—The inscription is not dated, but it may on palæographical grounds be assigned to the end of the 10th or the beginning of the 11th century A.D.

Of the individuals mentioned in the above, only the prince Avanti or Avantivarman would be likely to interest the historian; but we know nothing about him from other sources, and I can only suggest that he may be related to the Chaulukya princes Avanivarman, Sadhanva, and Simhavarman, the ancestors of the Chedi queen Nohalâ, who are mentioned in verses 34 and 35 of the Bilhari inscription, and that he cannot have lived later than the second half of the 9th century. Of the places, Ranipadra I take to be Ranod itself; Mattamayûra, the town of Avantivarman, and Upendrapura (or Vishnupura?), the original dwelling-place of the sage Purandara, I am unable to identify. As regards Kadambaguhâ and the other localities from which the earlier sages receive their appellations, I would suggest that Teram bi may be identified with Terahi, which is five miles to the south-east of Ranod, and Kadambaguhâ with Kadwaia or Kadwâha, a place which is about six miles south of Terahi, and where there are even now four standing temples and the ruins of nine others.

Of the sages themselves, Purandara is evidently the personage called Mattamayûranâtha, 'the lord of Mattamayûra', in verse 49 of the Bilhari inscription. And the account given of him and of his having initiated Avantivarman in the Saiva faith, in the present inscription, shows that we must read the second half of that verse, one or two aksharas of which were indistinct in the impressions, and the exact meaning of which was not apparent at the time, thus:—

nihśesha-kalmasha-mashim=apahritya yena sankramitam=para-maho nripater=Avanteh || ;

and must translate:—'who, when he had removed every stain of impurity from the prince Avanti, communicated (to him) supreme splendour (by initiating him in the Saiva faith).'

Of the other sages, the Bilhari inscription too mentions Sadåśiva and Hridayaśiva (Hridayeśa); but in the place of Kavachaśiva that inscription has Dharmaśambhu, and between Sadåśiva and Hridayaśiva it interposes two other sages, one described as Mådhumateya, and the other called Chūdåśiva.

I owe to the kindness of Mr. Fleet a rough rubbing, received from Sir A. Cunningham, of a third inscription which treats of the same line of Saiva ascetics that is eulogized in the Ranod and Bilhari inscriptions. This third inscription is at Chandrehe on the Son river in Rewa, and has been previously mentioned by Mr. Beglar in Archael.

Surv. of India, vol. XIII, page 8. It is on two slabs of stone, each measuring about 3' 2" broad by 1' 4" high, and consists of 27 lines. According to Mr. Beglar it contains the date Sanvat 324 Phálguna-sudi 6, the year of which Mr. Beglar proposes to alter to 1324. But the inscription is really dated Sanvat 724 Phálguna-śudi 5, and, from the style of the writing and the locality in which the inscription was put up, this date must be referred to the Chedi era, so that the year corresponds to A.D. 972-3. Like the Ranod inscription, this one also appears to be of slight importance, and I here refer to it chiefly because in line 5 it mentions, apparently in connection with Mattamayûra, the sage Purandara of the present inscription. For since Purandara, in the Chandrehe inscription, is followed by about five more generations of sages, the date of the inscription proves beyond doubt, what I have intimated above, that that sage, and with him the prince Avantivarman, cannot possibly be placed later than the end of the 9th century A.D.

TEXT.4

- L. 1. भी नमः शिवाय ॥

  प्राष्ट्रवेष्यनवाश्वीदगर्ज्जितीर्ज्जित्यजिन्ति वः ।

  वैनायकानि निघून्तु निर्व्विष्टुं हर्ष्ट्रतान्यघम् ॥ 6—[1].

  प्रसन्तीजस्विमधर-
  - व्यक्ताव्यक्तस्वरूपभाक् ।
     देवता वाक्सरिक्केटम्प्रेट स्तादः सरस्वतो ॥ —[2].
    संपृर्वाङ्गमधेषकल्मषमुषः सम्पन्नमधादराइरं पादतसाव-
  - 3. घट्टननमत्त्रेलासनश्चित्स्वित । सानन्दं युगपलुरासुरसभासंरभ्यदत्त्रव्ययं ग्रम्भोर्कास्यपरियहस्य दिश्रतु श्रेयान्सि व: स्थानकम् ॥ –[3]. चरणभरावनता-
  - 4. विनिविनमत्त्रमठोक्कर्णराभोगा । नाट्यस्य घूर्ज्जटेर्घुरि वर्ण्यारिष्वष्कणी जयित ॥ १-[4]. उत्विप्तो दण्डपादो यहगणमुडुभिः सार्वमृत्तभ्र भृयः प्रायाद्यावत्स्वसीमाम-
  - 5. परपदभरभ्रष्टपृष्टा क भूमि: । इत्यंदीस्थिपि रङ्गे गगनतस्त्रस्त्रसाचारक्षत्ते-

Perhaps I may here draw attention to a note on page 5 of Archæol. Survey of India, vol. XIII, according to which there is in the Asiatic Society's collection a rubbing of an inscription from Makundpur (which is near Chandrehe), dated in (apparently Chedi) Samvat 772. It is very desirable that this inscription should be examined.

<sup>3</sup> My rubbing is so indistinct that I am unable to give an accurate account of the contents of the inscription. But so far as I can see, it records the construction of a tank and some buildings by a sage Prasantasiva, and their restoration by the sage's disciple Prabodhasiva. The spiritual ancestors of Prasantasiva appear to be Purandara, Sikhäsiva (who seems to be called Madhumati-pati, an appellation which may explain the name Madhumateya of the Bilhari inscription), and Prabhavasiva. The inscription, which is in verse, was composed by the poet Dhamsata, the son of Jeika and Amarika, and grandson of Mehuka, and engraved by Danodara, the son of Lakshmidhara and younger brother of Vasudeva.

<sup>4</sup> From two impressions, prepared by Dr. Führer, and supplied to me by the Editor.

<sup>5</sup> Read वंडिता°.

Metre of verses I and 2, Sloka (Anushtubh).

<sup>7</sup> Read त्रेयांसि.

Metre, Sårdulaviki idita.

Metre, Arya.

स्तायन्तां वस्त्रिसम्थं चिपुरविजयिनस्ताष्डवक्रीडितानि ॥ —[5]. अत्त्रोपसदं स्थिरभक्तिगम्यः प-

- L. 6. द्वासनं दाइवनितिरस्ये । विधाय यञ्चं विधिना विधिञ्चः किलानुजग्राङ पुरा पुरारिः ॥ 1 —[6]. 
  1 यच्छन्फलम्बिपुलनिर्वृतिवीजसुचैः पूर्वोत्तरं विपुलविद्वितभूरिशाखः । 
  तक्षाद-
  - 7. पूर्व उदभूसुनिवंश एष निर्धन्तिरस्तरितसारतरोस्तरन्तृ: ॥13 —[7].
    तिससुनि: सकलकोकनमस्त्रमूर्त्तिरिन्दूपम: प्रतिदिनं समुदीयमान: ।
    श्रीमानभूह्रवि कदम्ब(स्व)गुद्दाधिवासी तसाच श्र-
  - 8. इसिटकािरपितर्म्मुनीन्द्रः ॥ —[8]. तेरिम्ब(स्वि)पाचः प्रमथािषपस्व तुलां दधत्वामजयोदयेन । ततोभवङ्गरितपास्ततोिष सत्स्थाितरामर्देकतीर्थनाथः ॥ —[9]. तस्या-
  - 9. त्युरन्दरगुर्क्गुरुवद्वरिम्यः प्रचातिरेकजनितस्य व(व)भूव भूमि: । यस्याधनापि विवु(बु)धैरितिकत्यभित्यां व्याहन्यते न वचनं नयमार्भविद्धिः ॥ —[10]. वन्यः कोपि चका-
  - 10. स्विचित्रमहिमा तुत्वं मुनिर्भास्ता राजवुत्तमग्रव्(न्द)पूर्विगिस्तराभ्यक्षमकीर्वद्यति: । दीचार्यीति वची निग्रम्य सुक्रती चारोक्रमुर्व्वीपति-र्यस्वेजनयनाय यद्ममकरी-
  - 11. ष्क्रीमानवन्तिः पुरा ॥ —[11].
    गत्वा तपस्यन्तमुपेन्द्रपूर्वे पुरे तदा त्रीमदवन्तिवर्मा ।
    स्त्रां समाराध्य तमालभूमिं कयश्विदानीय चकार पूताम् ॥ —[12].
    प्रशीपसद्याप्य च सम्यगैर्थी
- 12. दीचां स दची गुरुदिचणार्थम् । निवेदा यस्मै निजराज्यसारं खज्यसाफल्यमवाप भूपः ॥ -[13]. स कारयामास सम्हिभाजं सुनिर्माठं सन्मुनिरत्न-
- 13. भूमिम् ।
  प्रसिद्दमावारिधि मेर्क्कलं श्रीमत्पुरे मत्तमयूरनान्ति ॥ -[14].
  पुनर्हितीयं खयम्हितोयो गुर्धैर्मुनीन्द्रो रिषपद्रसंद्रम् ।
  तपीवनं श्रेष्ठमठं वि-
- 14. भाय प्रष्ठ: प्रतिष्ठां प्रसां निनाय ॥ —[15]. भामीदतः कवचपूर्व्विश्वाभिधानो स्रोक्षप्रियः कवचवहृद्धवृष्ट्यक्तिः । यः सर्वतो वहति संयति संयताको

Metre, Sragdharå.

<sup>11</sup> Metre, Upajâti.

<sup>12</sup> Read याक्यपार्थ वि.

<sup>13</sup> Metre of verses 7 and 8, Vasantatilakā.

Metre, Upajāti.

<sup>15</sup> Read ●新年

Metre, Vasantatilakâ.

<sup>17</sup> Metre, Sardûlavikrîdita.

<sup>18</sup> Metre of verses 12-15 Upajāti.

L. 15. दार्क गुणाकामिति कामगरैरभेदा: ॥ 18 --[16].

सदाभिवस्तस्य च भिष्य श्वासीत्मदा भिवः सर्वजनस्य भान्या । तपोवनं यो रिषपदनाम प्रसाधयामास

16. तप:समृद्या ॥<sup>20</sup> -[17].

ष्रसादनत्यादुदयादिकत्याज्ञश्ची(श्वी)दयोभूहृदयेशमंत्रः । ष्याचार्यसूर्यस्त्रमसां विदार्य प्रकाममौदार्यमहार्यवीर्यः ॥ —[18]. निरविध वर्डते न च वि(बि)-

17. भर्त्ति पुरो लघुभावमालनः 
प्रसरित दिङ्मुखेषु न च चलति मनागिष मार्ग्यसंस्थितेः ।
स्पुरित समस्तवण्र्वितिन च मुञ्चति चारुश्वस्तामलमधनािष यस्य

18. क्वितिनोडुतिमत्यमहर्विशं यशः ॥22 —[19]. यस्थालेन्द्रियनियहे निजगुरुस्थानान्यलंकुर्वतः प्रीतिः पात्रपरियहे च दधतः साधूपभोग्याः त्रियः । स्वभ्य-

19. स्ताखिलशास्त्रनिर्मालमतेरासील एक: परं कान्धै: स्रोदरपूर्तिमात्तरितिभस्तृष्णाभिभूतै: कथा ॥ —[20]. यदि गुणकीर्त्तनमधुना नि:शेषं तस्त्र साधु वि-

20. हणीम ।

तद्व को तिमानं नावसरः प्रस्तुतां तद्वम् ॥ ~[21].

भीदार्थादुर्वस्थरानिर्व्यूदवीर्योदयः

श्रिष्यः शिष्यवतां विशेषक इव प्रस्ताव-

21. मुख्यः सताम् ।
श्रीमान्त्र्योमश्रिवाङ्गयः समुभवत्तस्त्रापि तादृक्पुनर्यादृग्भूरिभिरुशमङ्गतस्त्रेस्तर्यस्त्रापेभिर्भवेत् ॥ \*\*-[22].
श्राच्य जन्म जगन्नयेपि दधतः शेषस्य

22. तस्य चमा-

मस्य व्योमपदादिमन्तृरचनाख्याताभिधानस्य च । उद्दर्नु विपदि प्रजां गुरुभरव्यापारदत्तात्मनो यस्योद्(द्रि)ज्ञपरोपकारकरुणामान्नं प्रवृत्तेः फ-

लम् ॥ —[23]. यस्योचीयरितं चिरात्पुलकशृहस्त्रस्वस्त्रीविभ-र्माञ्ज्ञञ्जञ्जितम[न्द्र]तारगमकीः संगीयते किवरैः ।

सूर्याचन्द्रमसी: समं प्रतपत: प्र[ध्वं]ख" दृरं

23.

<sup>19</sup> Metre, Vasantatilakā.

Metre, Upendravajrå.

<sup>21</sup> Metre, Upajāti.

<sup>22</sup> Metre, Dhritasrî (or Panchakâvalî); the second line of the verse is incorrect.

<sup>23</sup> Metre, Sardulavikradita.

<sup>24</sup> Metre, Arva.

<sup>3</sup> Metre of verses 22-24, Sardulavikridita.

<sup>\*</sup> The sign of amusedra over the second akshara of this word is doubtful in the original.

L. 24.

तस-

स्तस्त्रासाहुतकर्मायः किमपरै स्तोम्नैर्विचित्तरिष ॥ -[24]. द्रविष्ठसदनुष्ठानो सदिष्ठमितभाषितः । योन्निष्ठयतिष्ठावयष्ठः सद्दृतिनां व्रतम् ॥ -[25]. यः संय-

- 25. मस्य विनयस्य नयस्य सम्यक्षुस्थस्य चार्रचरितस्य च कीर्त्तनस्य । एकच वस्तुमिति सहुन्[सं?] [स्व] लङ्ग प्रतित्रयय्ण्डं रुष्टिचेव जन्ने ॥ -[26]. सर्वेच निर्वृतिक-
- 26. [री] व निरम्तरेच लबी(बी) द्येन घवलेन दिगायतेन । वर्षिचुनाधिकमलंक्रतमेतदिन्दीचीतेन यस्त्र च गुच[प्रस]रेच विक्रम् ॥ —[27]. लोकालोकामराल्धमचपरिचताव-
- 27. र्श्ववग्रष्टितर्व्वातूलोत्ताललीलां द्रुतगित तुलयन्त्र्याप्तदिक्चक्रवालः ।
  निर्दूयाग्रेषविद्याक्रमणपटु रजः पावनैर्व्वर्त्तनैर्द्यामारादाक्षम्रवानस्तपस उदग-
- 28. मदास दूरं प्रताप : # -[28].
  येनेदं पुरमापदस्वतमसे मन्दं नियोगाद्दिः
  सत्त्वीर्त्ता रिकपद्रसं[ब्रम]चिरादुदृत्व यत्वात्रमम् ।
  भूषष्ठं ययिनेव निर्मालत-
- 29. रस्कारस्कुरत्तेवसा सर्वानन्युद्येन पौरसहितं नीतं पुनस्ताः त्रियः ॥ —[29]. स्कारीर्धान्यहिरस्करज्ञनिवहैर्विः शेषमन्तर्व्वहि-स्कारीर्धान्यहिरस्करज्ञनिवहैर्विः शेषमन्तर्व्वहि-स्वक्कृतुकृतुरकृतै-
- 30. मंदभरोहतीय गर्जहती: । स्वस्नानस्य विश्वीवर्षेवद्रतमठस्वीहामसङ्गीस्ती भूभागास्तपसा पुनर्बवरूपः संरेजिरे यस च ॥ —[30]. सा साध्या वसतिः स
- 31. एव विषयस्ते प्राचिनस्ता दिशः सा भूभूमिपतिः स एव विभावस्ते ते प्रदेशाः परम् । यज्ञास्तेयमथेषसल्(च)श्वितस्तृत्वप्रहत्तः स्वयं प्र-
- 32. सानां प्रगुचीस्ततोवनिस्त्वा पुंजी वपुण्मानिव ॥ —[31].
  यद्वाचां मनसां च नोचरमतिकालोन भूसानितं
  यद्वीतं गुचमर्व्वितिईविस(य)दां दारैरदस्त्रादरं ।
  यस्तत्व(भ)व्यक्तितैः प्र-

<sup>&</sup>quot; Metre, Sloka (Anushtubh).

<sup>26</sup> Metre of verses 26 and 27, Vasantatilaka.

<sup>29</sup> Metre, Sragdhara.

Metre of verses 29-32, Sårdûlavikridita.

L. 33.

# चण्डतपसां तेजीभिरुकी लितं

तनान्यत चरित्रमुनतमतावचीव तावित्खतम् ॥ —[32]. पुरा योषित्मङ्कादनिस्तिनिजाचं भगवता विजिग्ये यः कामस्तिपुरिपुणविष्कृतरुषा ।

- 34. निरुद्वाचः चान्या तमयमजयसङ्करितः सुचीर्ग्णानां स्थादा किमिन्न तपसां दुष्क[र]मिति ॥ 3 —[33]. स्मारास्मालनघातनिर्द्यदलद्वस्भीरभेरीरव- व्याजेनोज्जगुरा कुमारचरिता-
- 35. सद् (दू) ह्मचर्यन्तपः । यस्याराधयतस्त्रिमंध्यमधृतध्यानस्थिते हूँ र्क्काटं चैतन्योज्जितहत्त्तयोपि समये सहूपवेलोत्सवाः ॥ 32—[34]. स्तुत्वं स्यात्विमिन्नास्य नाम चरितं न स्थासुपुष्या-
- 36. यिंनामा वा(बा)त्यात्मष्टकीर्त्तिमचिततपस्तेज:ममुत्तेजितम् ।
  यस्थोचैरलधूनमहुणगुरु व(ब)द्वाण्डमाडम्व(ख)रव्यप्रैद्रीक्यतरुद्रवा(बा)द्वपरिष्टै: संघार्यते यद्वत: ॥ —[35].
  सिद्धा-
- 37. न्तेषु महेश एष नियतं न्यायेचपादी मुनिर्माभीरे च कणाश्चिनस्तु कणभुक्यास्त्रे युतौ जैमिनि: ।
  सांस्थेनस्पमित: स्वयञ्च किपलो लोकायते सहुरूर्व्युर्ब्युडो वु(बु)हमते
- 38. जिनोतिषु जिनः को वाथ नायं क्रतो ॥ —[36].
  यद्भूतं यदनागतं यदधुना किञ्चित्कचिद्दर्त्तते
  सम्यग्दर्भनसंपदा तदिखलं पथ्यन्प्रमियं महत् ।
  सर्वेद्यः स्मृटमेष
- 39. कोपि भगवानन्यः चिती ग्रंकरो धत्ते किन्तु न ग्रान्तधीर्व्वषमदृश्रीद्रं वपुः केवलम् ॥ —[37]. ग्रस्मिनुहामधान्ति प्रचुरतरतपःसीन्ति विख्यातनान्ति सर्वानन्युक्त[सा?]-
- 40. चितिश्दुक्मरसार्डिपुषद्वरिम्य । संपन्नप्रेम्णि सत्तु स्वयमसि निश्चितस्कारसारप्रथिचि विद्योत्तर्ण्यमहिचि विभुवनित्तक्षे के गुणा श्वन्त न स्यु: ॥33 —[38]. संलीनं
- 41. मुख एव शाक्यकरिणामत्यूर्ज्जितं गर्ज्जितं त्रासाद्यस्य च जैनजम्ब् (म्बु)कशतै हुँ व्याद्वतं संद्वतं । सीढं जातु न जैमिनीयहरिषैकीं बाकतं हुं कतं तस्यान्यद्वयनेशकान-

<sup>31</sup> Metre, Sikharini.

Metre of verses 34-37, Sardulavikridita.

B Metre, Sragdharâ.

L. 42. नपती: किं स्वात्स्तृतं प्रस्तुतम् ॥ अ-[39]. यस्योचकी: स्मुरित संतमसं निरस्य तेज: परं प्रतिनिशं प्रतिवासरं च । प्रन्थ: स एव नन् चन्द्रमसी रवेश चन्द्रावदातचरित: स्त-

43. रां चकास्ति ॥ 3-[40]. यस्यामलं स्पुरित सहुण्रब्रहन्दमानन्दकारि जगतां जलताविद्दीनं । विश्वोमयभुजलिधः स खलु व्युदस्तृतृष्णः सतां समभवद्ववि कोप्यपूर्वः ॥ -[41].

44. माधुर्य विनयो नयोनलसता त्यागः चमा प्रत्रयः स्थैर्य धैर्यमहार्यवीर्यकलितं सद्ग्(दृ) ह्यचर्यन्तपः । इत्यादि प्रचिनोमि चेतसि चिरं यद्यत्किमप्यादरा-

45. विं्रीमिनिस्थमस्य महतः वस्यास्त वाचां पिष्ठ ॥ अ—[42]. रेजुः सञ्जनरक्तभावजननान्या सिन्धुवेलावधे-स्तितं यस्त यथांसि कुन्दकर्तिकाक्रोडप्रभाभांक्वपि । तस्यायं खुतु देव-

46. तायतनवान्वापीनिवेग: ग्रभ:
सोद्यान: प्रयते स्वकीत्तिविभव: साचादिवानश्वर: ॥ —[43].
श्वियुग्मसुमादेवीनाव्येखरविनायकौ ।
स मठं मन्दिरै रम्यैरयमेतान्य-

47. चीकरत्॥ <sup>37</sup>—[44].
प्रतिचपं या प्रतिवि(बि)स्व(स्व)तां गृते सुनिर्माले वारिणि तारकागणे।
कुसुद्दतीसङ्गसमुज्भिताप्यलं विभाति विष्वकुमुदैरिवाचिता॥ <sup>38</sup>—[45].
प्रसादमाधुर्यनिकाम-

48. इदां विराजते यत्न गभीरमश्य: ।

विडम्ब(म्ब)यत्मक्तविकाव्यव(ब)न्धं विग्रह्मवर्श्वाहितचार्श्योभम् ॥ 39—[46].

गैलात्मजाभिक्तपरप्रयातपौराङ्गनानूपुरिश्चितेन ।

प्रतिचर्षं

49. या कलइंसनादश्वमं विधत्ते श्रुतिपेश्वलेन ॥ 40—[47]. धृतोदपावावनताङ्गनानां मुखैर्व्विचिव्राधरपव्र(च्र)रम्यै: । तोयं गतैर्या प्रतिवि(बि)म्ब(म्ब)नेन सृ[शाः?]रिवन्देव वि(बि)मर्त्ति शोभाम् ॥ —[48].

50. चपूर्व्वविन्यासविशेषकेष विभूषिता या दियतेव दृष्टा । सोपानमालाविलचाकमध्या नानन्दयत्कस्य मनो मनोन्ना ॥ —[49]. प्रासादा यत्र भासन्ते कुन्देन्दुकुसुदोन्च(क्व्य)-

51. सा: । त्रीखोमेशमहोव्यापियशोवीज्ञाङ्करा इव ॥ 4 — [50]. या नीसकाछेन तटोपकाछं क्रतास्प्रदा धाम परं सुखस्य । प्रासादरम्या रमशोयभूमि: पुरा पुरा रे: सदशी चका-

<sup>34</sup> Metre, Sardûlavikridita.

<sup>35</sup> Metre of verses 40 and 41, Vasantatilaka.

<sup>36</sup> Metre of verses 42 and 43, Sårdûlavikridita.

Metre, Sloka (Anushtubh).

<sup>38</sup> Metre, Vamaastha.

<sup>36</sup> Metre, Upendravajrå.

<sup>40</sup> Metre of verses 47-49, Upajāti.

<sup>4</sup> Metre, Sloka (Anushtubh).

L. 52. स्ति ॥ 42—[51].

यत्मिवाची सान्द्रसुधासितिस्ता प्रासादमालानुदिनं विभाति ।

भयेन भानी: परिचाममेत्व ज्योत्स्ना स्वितेवामरसञ्जमूर्ण ॥ —[52].

पश्चीनिधस्त्रकृतवारयेली: सम्यन्ति-

53. राजियदि कूललोनै: ।
तिनोपमीयेत तदा स्मुटं या समुकतैर्वाकिएहैर्व्विभान्ती ॥ — [53].
अमुक्तमुक्ताफलचारकान्ति तोयं सदैव प्रतिभाति यत्र ।
अमूर्त्ततावाच्यमसोठका-

54. मसुचैरभूत्र्यूर्त्तीमवान्तरिचम् ॥ —[54]. श्रर्वश्चेवामलचन्द्रकास्था सरोजलक्षीय सरोजलिहें: ।
भ्रतंक्रता चाक्तया व्यक्त या निर्वृतिं कस्य न दृश्यमाना ॥ —[55].
श्रा सर्वंदा

55. नोज्भित यिवनामं ससूपकारं च गभीरतां च । जसैरनस्पैर्भृग्रमास्त्रितापि फसं तदेति कुसीनताया: ॥ —[56]. स्गाङ्गवि(वि)स्वे(स्वे) प्रतिमागते या स्मुरत्तरङ्गाङ्गसिभिर्व्वं-

56. लीले । स्वचावसीन्दर्यविलोकनाय प्रतामकादर्यतलेव भाति ॥ "—[57]. स्थिराणि तुङ्गानि सुधोज्य(ज्ञ्व)लानि निरन्तराख्याळीवसुन्दराणि । सतां मनांसीय सदानुकूलं विभान्ति यस्या:

57. सुरमन्दिराणि ॥ —[58]. ददं नभः किन्द्रवता कुतोस्य किम्बास्तन्त्रक्षयसय चित्रम् । सङ्गाय यचेति वितर्भेषु[क्षो] जनं न निश्चेतुमसं जनीष्ठः ॥ "—[59]. सस्थीनभूमिर्भवतु प्रकामं सनोर-

58. मा बीर्ष(क्षे) इवारिदा च ।
तथापि सामान्यगुणादुदस्ता यया विचिन्नां रचनां दधस्वा ॥ —[60].
वित्वारिषदुर्भमनर्थमूलं धर्मी रताः सन्तु सदैव सन्तः ।
यस्रामितीवाद्व सुराखया-

59. श्री निसीनपा[राव]तमन्द्रनादै: "॥—[61]. रङ्गत्तरङ्गातिमनोरमभ्यू रद्याङ्गनामोदपयोधरा या । दिश्व विपन्ती ग्रफरीकटाश्चानवृश्चरत्यान्वदृशं प्रियेव ॥ —[62]. यद्दित क्षिंचित्कचि-

60. दम्यिनिन्धमानन्दहेतुर्ज्जगती इवस्तु।
तदेवदेशे निश्चित्तं विधाय या वेधसी वैर्चिटितेव रम्या ॥ —[63].
कुवलयमतीव वार्षी विभूषयित यदितसुप्रसिद्दमदः।
चित्रमिट-

<sup>4</sup> Metre of verses 51-56, Upajāti.

<sup>49</sup> Metre of verses 57 and 58, Upendravajrå.

<sup>4</sup> Metre of verses 59-63, Upajāti; read विकास.

<sup>&</sup>quot; The second of the two aksharas in brackets was originally  $\Psi_{i}$ .

- L. 61. न्तु विचित्रा या कुवसयमध्यसंकुद्ते ॥ 4-[64]. स्तिरा सैवा वापी गननप्रश्चिमीसभैगवती भवत्वाचन्द्राई न्ययिततपसी भूरियपसः । यदीये भातीयं गरदमसचन्द्रां ग्राधवसा
  - 62. सुरायां सञ्ज्ञाली विकटतटपृष्ठे शिखरियी ॥ "—[65]. वापीत: निकटं यः पादपमारोपयिषति [ब्राख]: । याता स पश्चपातकजुकः सञ्ज दुस्तरे निरये ॥ "—[66]. पश्चैव
  - 63. तेवासिष्ठ पातकानि खप्खन्ति खद्वास ग्राठा सठे ये ।
    येभ्यन्तरे सूठिषयो रजन्यां दाखन्यनार्या वसतिष्व नार्याः ॥ "—[67].
    प्रम्यका देवसंखापपूर्व्यदत्ताष्ट्रयेन या ।
  - 64. विश्विता सुख्यमदा(दा)र्घा सा [सुदेखु सतामियम्] ॥ —[68]. देवदत्तसुतेनैवा श्रदत्तेन विश्वेता । वापी[प्रम]स्तिका रम्या जेळावेनीदखीटि स ॥ —[69]. बदेब सिश्चिता ॥ 🎇 ॥

# XLII.-HAMPE INSCRIPTION OF KRISHNARAYA, DATED SAKA 1430.

By E. HULTZSCH, PH.D.

The original of this inscription is in the great Siva temple of Pampapati¹ at the modern village of Hampe, which is situated on the southern bank of the Tungabhadra river and at the north-western extremity of the ruins of Vijayanagara. It is engraved on the south and north faces of a stone tablet, which is set up in front of a mandapa. The south face is badly mutilated at the bottom. The second half of the inscription, which is in fair preservation, was published by Mr. Fleet from a photograph by Dr. Pigou. A rough transcript and paraphrase of the Sanskrit portion and a translation of the Kanarese portion of the inscription had already before appeared in the Asiatic Researches. I re-edit the whole from an estampage made in 1889.

A second copy of the same inscription is engraved on the north and south faces of another stone tablet, which is set up to the left of the entrance to the Pampapati temple. This copy is much worn, but helps to ascertain how many verses are lost at the bottom of the south face of the first copy.

<sup>46</sup> Metre, Âryà.

Wetre, Sikharini.

<sup>&</sup>quot; Metre, Arya.

<sup>&</sup>quot; Metre, Indravajrå.

Metre of verses 68 and 69, Sloks (Anushtubh).

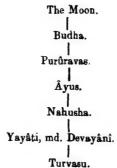
<sup>1</sup> No. 13 on the Madras Survey Map of Hampe.

<sup>&</sup>lt;sup>2</sup> Ind. Ant., vol. V, pp. 73ff. The photograph was published in the Inscriptions in Dharwar and Mysore, issued by Mr. (now Sir) T. C. Hope in 1866, No. 33; and reproduced by the Arch. Survey of Western India in Páli, Sanskrit, and Old Canarces Inscriptions (1878), No. 115.

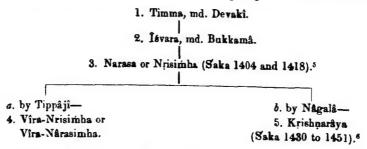
<sup>&</sup>lt;sup>3</sup> Vol. XX, pp. 25 and 39 (fourth inscription), and p. 34 (twelfth inscription).

The inscription opens with 29 Sanskrit verses, which contain a genealogical account of the second Vijayanagara dynasty down to Krishnarâya. Then follows a passage in Sanskrit prose, which records a gift to the temple by this king. The document ends with a Kanarese version of the same donation.

The genealogy consists of a mythical and a historical part. The former (verses 3 and 4) runs as follows:—



The historical part begins with verse 5:—"In his (viz., Turvasu's) race shone king Timma, who was famous among the princes of Tuluva, just as Krishna shone in the race of Yadu." From this verse we learn, first, that the founder of the second Vijayanagara dynasty was a native of Tulu or Northern Malayalam, the country of the Tuluvas. Secondly, he must have been a usurper, as he claims only a mythical relationship to the princes of the first dynasty of Vijayanagara. For, while the kings of this dynasty used to derive their origin from Yadu, Timma selected, in opposition to his predecessors on the throne, Yadu's younger brother Turvasu as the mythical progenitor of his race. The inscription continues the pedigree from Timma as follows:—



The description of the reigns of these kings is purely conventional. At first sight a historical fact seems to be contained in verse 10, according to which king Narasa conquered Śrirangapaṭṭaṇa. But a reference to a published inscription of Harihara II.' shows that this verse was borrowed, together with others, from an "office copy" of the first dynasty, in which it had formed part of the description of the reign of Samgama. Regarding the successors of Krishnarâya, the reader is referred to the *Indian Antiquary*, vol. XIII, p. 154.

<sup>4</sup> See, eg., Hultzsch's South-Indian Inscriptions, vol. I, pp. 156 and 160.

<sup>5</sup> Ibidem, p. 131, No. 115, and p. 132, No. 119. In both inscriptions the king is called Narasimha.

<sup>6</sup> The earliest date is that of the present inscription, and the latest that of another inscription at Vijayanagara; Asiatic Researches, vol. XX, p. 29.

<sup>7</sup> Journal, Bomlay Br. R. As. Soc., vol. XII, p. 352, lines 17 to 20.

The second part of the inscription, which is written in Sanskrit prose (north face, lines 11 to 25), records that Krishnadeva-maharaya gave the village of Singenayakanahalli to the Siva temple called Virûpâksha, and built an assembly-hall (ranga-mandapa) in connection with the same temple. Virûpâkshadeva, the old name of the Pampâpati temple, occurs already in inscriptions of Bukka and Harihara II. of the first dynasty. By the assembly-hall must be meant the mandapa, in front of which the stone tablet is set up. In a verse (30), with which the Sanskrit portion ends, the inscription is called an edict (śásana) of Krishnaraya.

The same donation is referred to, with some additions, in the Kanarese portion, where, however, the name of the village is spelt Singinayakanahalli, with an i instead of an e in the second syllable. Lines 27f. of the north face contain the date of the grant, Salivahana-Saka-varsha 1430 expired, the Sukla-samvatsara current, Magha Su 14, on which day was the festival of the king's coronation. Though no earlier inscriptions of Krishnaraya are known, it is at present impossible to say, whether the real day of the coronation or an anniversary of it is intended.

#### TEXT.

# A .- South face.

# L. 1. त्रीक्षखदेवराय त्री

- 2. ग्रुभमस्तु । नमस्त्ंगिशरबुंबिचंद्रचामरचार[वे] ।
- 3. चैलोकानगरारंभम् लखांभाय यंभवे ॥ [ t \*]
- 4. कलाचायासु तदाम प्रत्यूष्ट्रतिमरापष्टं। यद्रजोप्यगजोत्रू-
- 5. तं इरिकापि च पूज्यते । [२ ×] पस्ति चीरमयाइवैमीयमानावाइांबुधे: । नव-
- 6. नीतमिवोइतमपनीततमी मद्य:। [३\*] तस्त्रासीत्तनयस्तपीभिरतुसैरन्वर्ध्यनामा
- 7. बुध: (।) पुर्खीरस्य पुरूरवा भुजवलीरावुर्दिवानिवृत: । तस्वावुर्बेडु-
- 8. बोख तस्त परवो युद्दे ययाति: चितौ (i) स्थातस्तस्त तु धुर्वसुर्वसुनिभः
- 9. त्रीदेवयानीपते: ॥ [8\*] तदंगे देवकीजानिर्द्दिपे तिबाभूपति: । यगस्ती तुक्वेंद्रेषु
- 10. यदो: क्रच इवान्वये ॥ [५×] ततीभूडुकमाञानिरीश्वरचितिपालक: । भवासमगुक्कं-
- 11. शं मीळिरबं महीमुजां ॥ [६ ×] पद्माची बलिजिबिजैस्त्रिभुवनाक्रांतिचमैर्व्विक्रमै[:]
- 12. ग्रंक्डं चक्रमपि त्रयविज्ञकरे त्रीदेवकीनंदन:। भूलाप्यद्रुतमीश्वरोयमिति
- 13. या" भूयस्तरां (।) पप्रचे (।) भूतिं चास्त्रिसपूज्यतामतिस्यं भूससुतामा-
- 14. त्रित: ॥ [o\*] भूवासैकपरीपरी रविरिव प्राप्तीदयोष्टर्वियं (i) यो मंदेष्टरिपूनवृन् कविनुधोपे-

<sup>&</sup>lt;sup>3</sup> Journal, Bombay Br. R. A. Soc., vol. XII, pp. 351, 376 and 377. Colebrooke's Miscellaneous Essays, Madras edition, vol. II, p. 259.

<sup>3</sup> The second copy of the inscription agrees with this one in the different spelling of the name of the village at both

According to the tables, the Śukla-samvatsara corresponded to Śaka 1432 (A.D. 1509-10).

u Read तवंस°.

Bead बी.

- L. 15. तीनपेती रचात्। पापूर्वापरवारिराधि नितरामासेतुईमाचलं (i) विख्याती विद्वमंत्र यो वित-
  - 16. रचैर्वेद्योतत योतद्वन ॥ [c\*] सरसादुदभूत्तवावरसावनिपालक: । देवकीनंदनात कामी देव-
  - 17. [की]नंदनादिव ॥ [८×] कावेरीमाग्र वध्या वश्वकालरयां तां विसंधाय मध्यं (1) जीव-ग्राष्ट्रं यष्टीता
  - 18. समिति भुजबलासं च राज्यं तदीयं। क्रता श्रीरंगपूर्वं तदिप निजवमे पहचं यो ब-
  - 19. भारी (i) कीर्त्तिस्तंभविद्याय चिभुवनभवनस्त्यमानापदानः ॥ [१०\*] चेरं चीळं च पांचां तम-
  - 20. पि च म[भ्र]रावब्रभं मानभूषं (1) वीर्योद्यं तुरूष्कं गजपतिनृपतिं चापि जिल्ला तद-
  - 21. बान। पागंगातीरसंकाप्रयमचरमभूधत्तटांतिकतांतं (।) स्थात: [ची]चीपती-
  - 22. जां सज्जीव शिरमां शासनं यो व्यतानीत ॥ [११\*] विविधसक्रतोहामे रामेखरप्रमुखे सङ्-
  - 23. मंदितप्रदय: स्वाने स्वाने व्यक्त यघाविषि"। बुधपरिहतो नानादानानि यो भुवि
  - 24. बोह्य चिभुवनवनोद्रीतं स्कीतं यगः पुनवन्न[यन] [ ॥ १२ ॥ तिपावीनाग में बादेब्बी: कीस-
  - 25. साचीसमित्रयो: । देखोरिव वृषिद्वांद्वात्तसा[त्यं][तिरघादिव" ॥ १३ ॥ वीरी"] विनयिनी राम-
  - 26. सञ्चाबाविव नंदनी। जाती वीरकृसिंश्चेंद्रसञ्चरा[यमश्रीपती ॥ १४×] वीरश्रीनारसिंश्चसां
  - 27. विजयनगरे रबसिंद्वासनस्तः कीर्त्वा नीत्वा निरस्तव[गनसन्दुवा\*]नष्यव[न्व]ामधान्यान ॥
  - 28. चा सेतोरा सुमेरोखनिसुरनुतस्वैरमा चोदया[देरा पाबात्वाच\*]लांत्ताटिखल-
  - 29. ष्ट्रयमावर्ष्यं राज्यं ग्रमास ॥ [१५\*] नानादानान्यका[वी][त्त्रनकस\*]दसि [यः त्री]विरू-पाचटेव-
  - 30. खाने त्रीकाळइस्तीमित्रपि नगरे वेंब[टा]द्री च कां[चां।] त्रीमैले मोबग्रैले सङ्कत
  - 31. इरिइरेडोबसे संगमे च (1) श्रीरंगे कंभघोषे [इ]त[तम]सि मडानंदितीर्थ्ये निवृत्ती । [१4 \*] गोकर्वे"
  - 32. रामसेती जगित तदितरेषायधेषेषु पुष्पत्यानेषार[सना"]नाविधवहळमहादानवारिप्रवा-
  - 33. है: । यखोदंवसुरंमण्करसुररवस्त्रवर्द्धिविम\*]मस्त्रास्त्यचिक्दोदात्तरकु-
  - 34. सिमधरीखंठिता कंठिताभूत् ॥ [१७×] ब्रह्मांव्हं विश्ववक्रं [घट×]स्ट्रितसङ्गभूतकं रह्मधे[नं]
  - 35. स[ম]भीषि च<sup>10</sup> कलाचितिव्हलतिके कांचनीं कामधेनुं। सर्वेद्यां<sup>11</sup> यो हिरस्तान्नरयमपि तु-
  - 36. [सापू"] इवं गोसइसं (i) ईसामां ईसनम्मै कनककरिरयं पंचलांगलतानीत् ॥ [१८ ] प्र[ा]-
  - 37. [अं\*] प्रशा[स] निर्मिष् राज्यं वामिव शासितं। तिषान गुचेन विख्याते चितेरिंद्रे [दिवं न]-वि॥ १८×]
  - 38. [तती \*]ष्व[वा]र्म्मवीर्मः त्रीक्षचरायमशीपति:। विमर्त्ति मचिवेयरनिर्म्मि गर्की \*]
  - 39. [सु\*] कि ॥ [२०\*] की ली यस समंतर्तः प्र[सत]या विश्वं वर्षेत्वं वर्ज- (1) दिलाशंका [पु]-[रा प्ररारिरभ\*]-
  - 40. [वडा\*]लेचव: प्रायम:। पद्माचीपि च[तु][र्भुवोजनि च\*]तुर्वेक्कोभवत्पद्म[भू: कासी खडू\*]-
  - 41. [सघाद्र\*][म]। च [कमसं] वी[बां] [च वाबी करे॥ २१\*]

<sup>12</sup> Read Well.

H Read बचाविधिः

Bead वृत्तिकेटा.

<sup>16</sup> Read "fel 8-2".

I Read Tew: e.

[Here two verses are entirely lost through the mutilation of the stone. The following transcript of them is made from the duplicate copy with the help of other Vijayanagara inscriptions:—]

शवूणां वासमेते ददत इति इषा किंबु सप्तांबुरासीकानाश्चेना तुरंगजुटितवसमतीभू किका-पाक्किकाभि: । संशोध स्वेरमेतत्पित विश्वचिष्ठचिष्ठका यो विश्वचे (।) ब्रंद्धांडस्व-वी मेरुप्रमुखनिजमहादानतीयैरमेये: । [२२\*]

महत्तामर्थिसार्था[:\*] त्रियमिङ सचिरं भुंजतामित्ववेत प्राय[:\*] प्रत्यूङ्हेतीस्तपन्रथगतेरा-लयां देवतानां [।\*] तत्तु दिक्जैचहत्वापि च विष्टपदैरंकितांस्तव तव स्तंभान् जात-प्रतिष्ठान् व्यतनुत भुवि यो भूस्टभंकषाग्रान् ॥ [२३\*]

# B.-North face.

- L. 1. [कां]चीत्रीशैलशीणाचलकनकसभावेंकटाद्रिप्रमुख्येष्वाव[र्त्व]ावर्त्व सु-
  - 2. र्वे[च]तनुत विधिवत् भूयसे त्रेयसे य: [1\*] देवस्थानेषु तीर्ध्येष्वपि कनकतुलापू-
  - 3. रुषादीनि नानादानान्धेवो[प]दानैरपि सममखिलैरागमोक्कानि तानि ॥ [२४<sup>×</sup>] रोषक्कतप्रति-
  - 4. पार्ट्यिवदंड्ड क्षेप्रभुज: चितिरचल्गींड्ड:। भाषेगे तप्पुव रायर गंड्डस्तीयक्क-
  - 5. दृष्टिं [षु] यो रणचंड्ड: ॥ [२५\*] राजाधिरांज इत्वक्ती यो राजपरमेश्वर: । मू 😂 राय-
  - 6. र गंडडच पररायभयंकर: ॥ [२६\*] हिंदुरायसुरचाची दृष्ट्याईसमईन:। ग-
  - 7. जीवगंड्डभेशंड्ड [इ]त्यादिविश्दान्वित: ॥ [२७×] भासोक्य महाराज जय जीवेति वा-
  - 8. दिभि:। श्रंगवंगकळिंगाद्यै(:) राजभि: सेव्यते च य: ॥ [२८×] सुत्वौदार्खसुधीभिस
  - 9. विजयनगरे रब्रसिं[हासनस्व]: (।) [स्ना]पालान क्व[श्व]रायिवितपतिरधरीक्रत्व नीत्वा वृ-
  - 10. गादी[न] । या पूर्वादेर[य]ास्त[चि]तिधरकटकादा च हेमाचलांता- (।) दा सेतोरिट्यंसा-
  - 11. दर्घात्रयामान्न बहळीकत्य कीत्था समिषे ॥ [२८×] 😂 इन्ह किल अगति निखिलकाव-कलाभिनं-
  - 12. दामानौदार्थ्यधैर्यशौर्यादिजनितयशःपूरकर्प्रपूरितन्तृद्वांडः-
  - 13. करंडेन समरचंडेन विष्ट[सि]ततृयनळनष्टुषनाभागदुंधमार माधातृभरतभ-
  - 14. गीरयद्यरयरामाद्चिरितेन क्रतभूसरवाचेन परिभूतसुरवाचेन गजपतिगजकूट-
  - 15. पाकलेन विदि[तनाना]कलेन वदनविजितांभीजेन भोजेनापरेश काव्यनांटका⁰लंकारमर्भः
  - 16. च्रे[न] धर्माच्रेन प्रतिवर्षप्रवर्त्ति[त]कनकवसंतमहोत[वे]नसवेन अकतार्थितविष्यसार्थे-
  - 17. [न] सार्थंन निखिलन्यपितमुईन्येन धन्येन नागांविकानरसन्त्रपनंदनेन नि-
  - 18. खिलक्कद्यानंदर्नन समरमुखविजयेन विजयेन दिशां विजय-
  - 19. नगरे सिंहासनमारुद्ध श्रासता सकतां भुवं भुजविजितसांपराये-
  - 20. च क्रकादेवमहारायेण भुवनभरणसाव[घ]ानाय त्रीविरूपा-
  - 21. चाभिधानाय वितीर्न "विनतजनहमजूटाय हमजूटायत-
  - 22. नशालिने शूलिने मधुरफलपूरादिश्वदाय नैवेदाय सिंगेनायकः
  - 23. नच्ळकीति विख्यातनामा चतुस्त्रोमाभिरामो पामो दत्तो वित्तोपकारिचा

<sup>28</sup> Read वराशीज्ञानासेना°.

<sup>\*</sup> Resd बेरनेतव्यति".

<sup>4</sup> Read salesas.

अ Read अधि:

अ Read °खयं.

म Read तत्त्रहिंग्जैववृत्त्वापि.

<sup>25</sup> Read affaulns.

<sup>»</sup> Read °धुन्धुनार्°.

अ Read °नाटका°.

n Read <sup>0</sup>महीकावेनसवेन.

अ Read विवीर्च .

- L. 24. रवितनयानुकारिया रंगमंख्रपोपि विरचितसुखैव देवस्र तेनैव प्रकटित-
  - 25. नरजनुषा पुसूनध[नु]षा ॥ तदिदमवनीवनीपकविनुतधरायस्य
  - 26. ज्ञन्तरायस्य। ग्रासनमतिबनगासनतक्त्ररहानस्य [सापद]ानस्य ॥ [३०×] 🚳 ॥
  - 27. 🙆 खस्ति चीविवयाभ्युदयशालिवाइनशकवर्ष १४३० संदु
  - 28. मेरी नडद शुक्कसंदखरद माघ यु १४ तु त्रीमकाहाराजा-
  - 29. चिराजराजपरमेश्वरत्रीवीरप्रतापत्रीवीरज्ञक्तरायमञ्चा-
  - 80. रायइ पश्मिषेकोत्सवपुद्मकालदनु त्रीविद्या-
  - 31. चदेवर अस्तपिंडनरवे[दोक्के] अं सिंमिनायकनह्रक्कियन स-
  - 32. मर्पिसि देवर संमुखद महारंम्ममंटपवनू या मुंद-
  - 33. च मोपुरवन् कहिसि चा मुंदच चिरिय गोपुरवन्
  - 34. बीबींबारवन् माडिसि श्रीविक्षपाचदेवरिंगे नव-
  - 35. रज्ञखितवाद सुवर्षकमलवन् नागाभरखवन्
  - 36. समर्पिसिद्द [1\*] देवर नै[वे]य पारी[ग]से माडुवदके सम-
  - 37. र्षिया" चिंबद इरिवाय १ भारतिइलगे २ वैळेय
  - 38. चारति २४ इष्टन् समर्पिसिद्द् ॥ यो धर्मके
  - 39. तप्पदवब्गकु मोइल[[\*]ब्रह्महलादिमहा-
  - 40. पातकगळ मा डिट | पापके होगलुळकवर [#\*]

# A. Sanskrit portion.

(This is an edict of) the illustrious Krishnadevaraya.

# Hail! Let there be prosperity!

- (Verse 1.) Adoration to Sambhu (Siva), who is adorned, as with a châmara, with the moon that kisses his lofty head, and who is the principal pillar at the building of the city of the three worlds!<sup>35</sup>
- (2.) May that lustre (Ganesa),—which dispels the darkness of obstacles, and which, though (it has the head of) an elephant (gaja), was born from the mountain-daughter (Agajā), and is worshipped even by Hari (Vishņu),— produce happiness! 186
- (3.) There was produced, like fresh butter, from the great ocean of milk, when it was churned by the gods, the luminary which dispeis darkness (i.e., the moon).
- (4.) The son of this (moon) was Budha, whose name (was made) true to its meaning<sup>37</sup> by his unequalled austerities. In consequence of his pious deeds (he obtained a son), Purûravas. (The son) of him, who destroyed the life (ayus) of his enemies by

n Read वैवेचके.

अ Read समर्पिसिदः

An easier reading would be वैद्योक्षनवराखन्यसूचसचाव, 'the principal pillar of support of the city of the three worlds.'
Compare আছন্তব্যক্ষণ বিস্তৃত্বক্ষ (The single pillar of support of the house of the three worlds,' ante, p. 310, verse 26.

Mean on the sirodhabhasa between gaja and agaja, see Journal, Bombay Br. R. As. S., vol. XII, p. 372, note 2. There is also a play on the word heri, which signifies 'Vishnu,' and at the same time 'the lion,' which is considered as the natural enemy of the elephant.

<sup>37</sup> Budha means 'a wise man ' or 'a god.'

the strength of his arm, was Âyus. His (son) was Nahusha. His (son) was Yayâti, who was fierce in battle (and) famed on earth. (The son) of this husband of the glorious Devayânî was Turvasu, who resembled the Vasus.

- (V. 5.) In his race shone king Timma, whose wife was Devaki, (and) who was famous among the princes of Tuluva, just as Krishna (shone) in the race of Yadu.
- (6.) From him was born king Îśvara, whose wife was Bukkamå (and) who was the fearless and virtuous crest-jewel<sup>30</sup> of kings.
- (7.) Oh wonder! Though (like Krishna) he was the son of the glorious Devakî, though (like Vishnu) he had lotus eyes, though he acquired tribute (bali) by his valour which was able to subdue the three worlds, (just as Vishnu in his Vâmanâvatâra acquired the three worlds from Bali by his three steps), and though he bore (the auspicious marks of) the conch and the discus in his hand,—he became still more famous by the name of Îśvara, as he obtained prosperity (bhūti), universal worship, and the daughter of a king, (just as the god Îśvara wears ashes [bhūti], is universally worshipped, and is the husband of the daughter of the mountain).
- (8.) Like another sun, who always dwelt on earth, he,—who was continually rising, who was surrounded by poets and wise men, who never fled from war (and) who was highly famed from the eastern to the western ocean (and) from (Ráma's) Bridge to the golden mountain (Meru),—killed the enemies, (as the sun conquers) the Mandehas, and shone, surpassing the trees of heaven by his gifts.
- (9.) From this lovely son of Devaki was born king Narasa, just as Kâma from (Kṛishṇa) the son of Devaki.
- (10.) Resplendent was he, who quickly bridged the Kåveri, (though) it consisted of a rapid current of copious water, crossed over it, straightway captured alive in battle with the strength of his arm the enemy, brought his kingdom and (the city of) Srirangapattana under his power and set up a pillar of fame,—his heroic deeds being praised in the three worlds, (which appeared to be) the palace (of his glory).
- (11.) Having conquered the Chera, the Chola, the proud Pandya (who was) the lord of Madhura, the brave Turushka, the Gajapati king and others, he, who was exceedingly famed from the banks of the Ganga to Lanka and from the slopes of the eastern to those of the western mountain, spread his command like a garland on the heads of kings.
- (12.) At Ramesvara and every other shrine on earth which abounds in sacredness, he, with joyful heart, surrounded by wise men, repeatedly performed the sixteen kinds of gifts according to rule, (thus) making superfluous (his previously acquired) great fame, which was sung by the inhabitants of the three worlds.

<sup>\*</sup>With reference to maulivatua in its literal sense, atrdea and agunabkrames have to be taken in the second meanings 'flawless' and 'not losing its string.'

<sup>\*</sup>A class of terrific Rākshasas, who were hostile to the sun and endeavoured to devour him; Dowson's Classical Dictionary of Hindu Mythology. According to Sanderson's Canarese Dictionary, the sun has the surname Mandeha-mardana, 'the destroyer of the Mandehas.'

<sup>&</sup>quot; Srirangapattana, valgo Seringapatam, which, later on, became the capital of the Maisur Odeyars and of Tipu, is aituated on an island of the Kaveri.

<sup>4</sup> Literally, '(that compound ending in) passena, the first member of which is Sriranga.' On similar expressions, see Hultzsch's South-Indian Inscriptions, vol. I, p. 166, note 6.

This is the celebrated place of pilgrimage on an island, 33 miles east of Ramnad. According to Mr. Rice (Mysore Inscriptions, p. lvii, note), another Ramesvara-tirths is situated on an island near the junction of the Tunga and Bhadra rivers. Three other Ramesvaras are noticed by Mr. Sewell in his Lists of Antiquities, vol. I, pp. 38, 41, 125.

- (Vv. 13 and 14.) Just as Râma and Lakshmana (were born) to Daśaratha by his queens Kausalyâ and the glorious Sumitrâ, (thus) two brave (but) modest sons, prince Vîra-Nṛisimha and prince Kṛishnarâya, were born to king Nṛisimha by his queens Tippâjî and Nâgalâ (respectively).
- (15.) The illustrious Vîra-Nârasimha,—seated on a jewelled throne at Vija yana-gara, surpassing in fame (and) wisdom Nriga, Nala, Nahusha and (all) other (kings) on earth, being voluntarily praised by the Brâhmanas (and) winning all hearts,—ruled the kingdom from (Râma's) Bridge to (Mount) Sumeru and from the mountain of the east to the western mountain.
- (16.) He performed various gifts at the Golden Hall, at the shrine of the holy Virûpâkshadeva, at the town of the holy lord of Kâlahasti, on Venkatâdri, at Kâñchî, at Śrîśaila, at Śoṇaśaila, at the sacred (city of) Harihara, at Ahobala, at Samgama, at Śrîranga, at Kumbhaghona, at the sinless tîrtha of Mahânandi (and) at Nivritti. 55
- (17.) The streams of water (poured out) at copious great gifts of various kinds, which he performed at Gokarna, so at Râma's Bridge, and at all other sacred places in the world, frustrated the eagerness of (Indra) the bearer of the thunderbolt, who was ardently rising to clip the wings of the mountains, which were immersed in the ocean, that was being dried up by the dust of the hoofs of the troops of his prancing horses.
- (18.) He performed (the gifts of) a mundane egg, a wheel of the universe, a pot containing the (five) elements, a jewelled cow, the seven oceans, a tree and a creeper of paradise, a celestial cow of gold, an earth of gold, a horse-chariot of gold, the weight of a man (in gold), a thousand cows, a horse of gold, a (golden vessel called) hemagarbha, an elephant-car of gold, and five ploughs.
- 43 Kanaka-sadas is a synonym of Kanaka-sabhā, 'the Golden Hall,' at the temple of Chidambaram in the South Arcot district.
  - 44 This old name of the Pampapati temple occurs also in lines 20, 30 and 34 of the north face of this inscription.
  - " This town is now the residence of a Zamindar in the North Arcot district.
- "Venkațădri, 'the hill of Venkața,' is the name of the holy mountain (Tirumalai) near Tirupati in the North Arcot district.
  - 47 In the Karnûl district.
  - 48 Sonasaila or Sonachala, 'the red mountain,' is the hill of Tiruvannamalai in the South Arcot district.
  - " This town is situated in the Maistr territory on the frontier of Dharwad.
  - se In the Karnul district.
- 51 H. Krishna Sastri, my Kanarese assistant, informs me, that Samgama-tirtha is commonly used as a designation of Ramestara.
  - " This is the great island temple near Trickinopoly.
  - 13 In the Tanjore district.
  - " In the Karnul district.
- 54 A similar list of holy places is found in a copper-plate grant from Sriperumbudur (Hultzach's South-Indian Inscriptions, vol. I, p. 83, note 4), which is now in the Madras Museum:—

# बीयर्थसंनननिवृत्तिसुवर्षसंघशीयादिपर्वतविदिश्विपुरेषु कायान् ।

#### श्रीकाल्डिकनवरीय च खम्मधीचे दानानि बीच्य वर्डान क्रतानि येन ।

Here Susarmasamghs refers to the Golden Hall at Chidambaram; Virinchipura is in the North Arcot district; the remaining localities are mentioned in verses 16 and 17 of the text.

- 44 In the North Kanara district.
- <sup>57</sup> Following a suggestion of Pandit Lakshmanacharya of Bangalore, I separate paksha-chkidd-udyattara-Kulisudhura-utkanthita. Indra's eagerness was frustrated, as the water poured out at the king's donations refilled the ocean, which the lust of his army had dried up, and thus saved the mountains from persecution.
- \*\* The above list of the sixteen kinds of gifts (skodata dandni, verse 12 and note 55) agrees with that given in the Mategapurana, as quoted in Dr. Aufrecht's Catalogus Bibliotheeæ Bodlesone, p. 48 and in Hemadri's Danakhanda, p. 166f. of the Calcutta edition.

- (Vv. 19 and 20.) When, having ruled his great kingdom without obstacles, this Indra of the earth, who was famed for virtue, had gone to heaven, as if it were in order to rule heaven (too), the illustrious king Krishnaraya, whose valour was irresistible, bore the earth on his arm like a bracelet of jewels.
- (21.) It was probably through fear, lest everything should assume an identity of lustre from his fame, which was spread everywhere, that, of old, Siva adopted a (third) eye on his forehead (as a distinguishing mark), Vishņu four arms, Brahman four faces, Kâlî a sword, Ramâ a lotus, and Vâṇî a lute in her hand.
- (22.) Was it through anger, because they gave refuge to his enemies, that he dried up the seven oceans with the clouds of the dust of the earth, which was split by the horses of his numerous armies, and of his own accord created in their stead masses of oceans by the immeasurable waters (poured out) at his great gifts, which consisted of a mundane egg, a Meru of gold, &c.?
- (23.) It was probably in order to obstruct the path of the chariot of the sun in the sky, with the view that the crowds of suppliants should enjoy as long as possible the riches given by him, that this lord of the earth set up in every part of the earth firmly fixed pillars, which were marked with (an account of) his expeditions for conquering each quarter and with (his) surnames (biruda), and the tops of which touched the clouds.
- (24.) Again and again, for the sake of supreme happiness, he performed according to rule those various gifts which are prescribed in the holy books, viz., the weight of a man in gold, &c., together with all minor gifts, at Kanchi, at Śriśaila, at Śonachala, at the Golden Hall, on Venkatadris and at all other temples and bathing-places.
- (25 to 27.) Some of his surnames (biruda) were:—The angry punisher of rival kings; he whose arms resemble (the coils of the serpent) Sesha; he who is versed in protecting the earth; the destroyer of those kings who break their word; he who satisfies suppliants; he who is fierce in war; the king of kings and the supreme lord of kings; the destroyer of the three kings (of the South); he who terrifies hostile kings; the Sultan among Hinda kings; he who crushes the wicked like tigers; and the double-headed eagle which splits the temples of troops of elephants!
- (28.) He is served by the Anga, Vanga, Kalinga and other kings, who speak thus:—"Look (upon me), Oh great king! Be victorious! Live (long)!"
- (29.) Seated on a jewelled throne at Vijayanagara, king Krishnarâya, whose liberality was worthy to be praised by the learned, having surpassed Nriga and other kings in wisdom, and having bestowed abundant riches on all suppliants on earth, was resplendent with fame from the eastern mountain to the slopes of the mountain of the west and from the mountain of gold (Meru) to (Ráma's) Bridge.

He, who filled the world, as a box with camphor, with the flood of his fame, which arose from liberality, firmness, valour and other (virtues), that were being praised by the crowd of all poets in this world; who was fierce in battle; who surpassed the

on these localities, see the notes on verse 16.

<sup>·</sup> Compare जनगायतीय: in Brown's Telugu Dictionary, s. v. fauridudu.

<sup>&</sup>lt;sup>61</sup> This birada is of frequent occurrence in Tamil inscriptions; see Hultzsch's South-Indian Inscriptions, vol. 1, pp. 80, 104, 111, 120, 123, 131, 132 (note 7) and 139.

<sup>■</sup> Viz., the Chera, Chola and Pandya; see ibid., p. 111, note 3.

s With Gajaughagandabherunda compare the biruda Rayagajagandabherunda on certain coins of Devariya (ibid., p. 162) and Aribhagandabherunda in a grant of Venkața II. (Ind. Ant., vol. XIII, p. 131, plate iva, line 10).

deeds of Nriga, Nala, Nahusha, Nâbhâga, Dhundhumâra, Mândhâtri, Bharata. Bhagîratha, Dasaratha, Rama and other (kings); who protected Brahmanas; who subdued Sultans; who was (like) the fever to the elephants of the Gajapati (king); who knew many arts; whose face surpassed the lotus; who, (like) a second Bhoja, knew the mysteries of poetry, of the drama and of rhetoric; who knew the law; who, every year, performed a sacrifice to (Káma) the lord of the golden festival of spring: who fulfilled the desires of the crowd of Brahmanas; who was rich; who was the chief of all princes; who was fortunate; who was the son of Nagambikas and of king Narasa; who delighted all hearts; who was victorious at the head of battles; who conquered (all) quarters; who, having ascended the throne at Vijayanagara, was ruling the whole earth: who won battles by (the strength of) his arm:-Krishnadeva-maharaya gave a village, which was famed by the name of Singenayakanahalli and which was adorned with its four boundaries, for (providing) pleasant oblations (naivedya), (consisting of) sweet fruits, cakes, &c., to Salin (Siva), called the holy Virapaksha, to whom pious people have presented heaps of gold, who abides on the Hemakûta,\*\* and who is diligent in protecting the world. The same (king), who assisted (others) with his wealth like (Karna) the son of the sun, and who was Kama manifest in a human birth, built an assembly-hall (ranga-mandapa) (for the use) of the same god.

(Verse 30.) This is the edict of the heroic Krishnarâya, whose path on earth was praised by the beggars of the earth, and the gifts of whose hand surpassed (those of) the tree of Indra."

# B. Kanarese portion.

Hail! On the 14th day of the bright half (of the month) of Mågha of the Suklasamvatsara, which was current, after the 1430th year of the illustrious, victorious and prosperous Sålivåhana-Saka had passed, the illustrious mahárájádhirája and rájaparameśvara, the illustrious Vîrapratâpa,68 the illustrious Vîra-Krishņarâya-mahârâya, gave, at the auspicious time of the festival of his coronation (paṭṭábhisheka), for (providing) daily oblations of food (amṛita-paḍi-naivedya), to the holy Virūpākshadeva (the village of) Singinâyakanahalļi, caused to be built in front of the shrine a large assembly-hall (raṅga-maṇṭapa) and a gopura before it, caused to be repaired the great gopura in front of that, and gave to the holy Virūpākshadeva a golden lotus, set with the nine (kinds of) gems, and a snake ornament (nágábharaṇa). For eating69 the

<sup>&</sup>lt;sup>64</sup> The expression kanaka-vasanta-mahotsava seems to refer to the custom, which is observed at the Hols or spring-festival, of throwing yellow or red powder and squirting coloured water at each other. Compare Raindvali, act I, verses 2 and 3.

<sup>&</sup>quot; In verse 13, this queen was called Nagala.

This must have been the name of the rock, at the foot of which the Pampapati temple is built. Compare Colebrooke's Miscellaneous Essays, Madras edition, vol. II, p. 259, and Journal, Bombay Br. R. As. S., vol. XII, p. 375:—"The rampart that encompasses it (viz., Vijayanagara) is Hemakûţa; the most auspicious Tungabhadra is the most that surrounds it; the guardian of it is visibly the god Śri-Virûpākshadeva."

ण The following explanation of the two difficult compounds, which are contained in this verse, was, for the most part, suggested to me by Pandit Lakshmanacharya of Bangalore: — अवना ये वनीपका वाचवासीर्वनुत: सुती परावासवी वसने वस । वसवासनस्त्रस्य तदं कस्वव्यमनिकालानि करदानानि सङ्खदानानि सस्य ।

es This surname was borne by the kings of both the first and the second dynasties; see the Index of Hultzsch's South-Indian Inscriptions, vol. I, p. 182.

<sup>\*</sup> Arogane mada, 'to take a meal, to eat food 'Sanderson's Canarese Dictionary.

oblations (naivedya), he gave to the god—1 golden vessel, 2 drums (to be used) during the ceremony of waving lamps, (and) 24 silver lamps. Those who injure this meritorious gift (dharma), shall incur the sin (of those) who have committed the slaughter of a cow, the murder of a Brahmana, and the other great crimes.

### XLIII.—NEW JAINA INSCRIPTIONS FROM MATHURA.

BY G. BÜHLER, PH.D., LL.D., C.I.E.

The first eighteen among the following inscriptions form part of the most valuable discoveries,' made by Dr. A. Führer in the Kankali Tila at Mathura during the working season of 1890, and I edit them according to the excellent impressions' which he has kindly forwarded to me. I add also the five cognate inscriptions found by Dr. Burgess and originally published in the Wiener Zeitschrift für die Kunde des Morgenlandes, vol. II, pp. 141ff., and vol. III, pp. 233ff., and five small unpublished fragments, found by Dr. Führer in 1889. All of them, whether bearing kings' names and dates or not, clearly belong to the Indo-Skythic period, or-if the era of Kanishka and his successors is identified with the Saka era-to the first and second centuries A.D. This is evident from the type of their characters and of their language, which closely agrees with that of the documents found near the same place by Sir A. Cunningham, Mr. Growse, and Dr. Burgess. The general characteristics of the alphabet, its rather clumsy look, which is owing to its squat and square letters and to the thickness of the single strokes, and its otherwise strong resemblance to the writing in the inscriptions of the Sunga and Andhra periods, strike the most superficial observer. But it possesses another peculiarity, which consists in the occurrence of a number of cursive and modern-looking forms side by side with archaic ones, which, I think, deserves special mention, since it possesses considerable interest for Indian palæography. This peculiarity is particularly noticeable in the following ten signs. Among the vowels, the initial a looks mostly like that of the Andhra inscriptions; but sometimes it shows cursive forms. Thus in aryya (No. VIIc, 1. 1) and in asya (Sir A. Cunningham's No. 8, 1. 5)3 the left limb is represented by a wayv line, drawn by a single stroke, which is not even attached to the vertical on the right; again in Aya-Balatratasya (No. VB, l. 1), it consists of a curved stroke on the left which is connected with the right hand vertical by a short horizontal line; this form is very common in the Kálsí version of Aśoka's edicts, especially in the thirteenth and fourteenth. Further, the medial  $\hat{a}$  is expressed sometimes, as in Aśoka's edicts, by a short horizontal stroke, more frequently by a curve or by a straight line, rising upwards towards the right, and sometimes by an almost vertical downward stroke, resembling the form found in the inscriptions of the seventh and later centuries. All these

<sup>70</sup> Arati or Arti is a tadbhava from the Sanskrit Ardtrika, 'a lamp waved before an idol.'

<sup>1</sup> See my letter in the Academy of 19th April 1890, p. 270.

The total of the inscriptions, forwarded to me by Dr. Führer, is twenty. One, a very small fragment, I am unable to make out. Another I omit, because it is the already known inscription of the reign of the son of Kahatrapa Rajubula, published by Sir A. Cunningham, Arch. Surv. Rep., vol. XX, p. 49, and plate v, No. 4. The new impressions give less than the earlier facsimile, and seem to indicate that the stone has suffered considerably during late years.

The collection referred to is that in Cunningham's Archaelogical Survey Reports, vol. III, plates xiii-xv.

varieties occasionally occur in one and the same document; compare, e.g., nagendrasya (No. XVIII, l. 2), máthuránam (ibid., l. 3), sailálakánam (l. 4) and mátá° (l. 6). The medial i has likewise three forms, one of which is a well-developed semicircle, while the second, a cursive one, looks very much like the medial e, and in the third the tail of the curve is drawn down at the back of the consonant just as in the Gupta i; all three forms occur in the word divase and in its abbreviation di. The initial u consists usually of an angle open to the right, as is invariably the case in the older inscriptions; but in uchchenágarasyẠ(No. XIII) it resembles a da with a well-developed nail-head at the top. The same inscription shows also in the word Kumáranandi a medial u, which exactly agrees with the modern Devanâgarî form. Less perfect examples in the same syllable occur in other inscriptions, while usually, except in tu4 and gu, where an upward curve on the right side of the consonant is used, the vowel is expressed simply by a straight stroke. The medial ri has again three forms, being expressed (1) by the curved line, turning to the left, which usually denotes the subscript ra, e.g., in gri for grishma (No. IVA, l. 1) and in Srigrihato (No. IIIB, l. 2); (2) very frequently by a straight line, slanting sharply from the lower right extremity of the consonant towards the left, e.a., in gri for grishma (No. IIA, l. 1), and in Aryya-Matridinah (No. IIIA, l. 3-4); (3) by the curve open to the right, which is constantly used in the Gupta and the later northern alphabets, e.g., in gri for grishma (No. XIII, l. 1). Among the consonants the forms of ka, ksha, na, na and sa deserve particular attention. Ka is usually expressed by a cross with a serif.at the top, but occasionally it has the Gupta form with a curved line instead of a straight cross-bar and with a serif or a nail-head at the top; see, e.a., Kumáranandi (No. XIII). The lower portion of ksha is mostly made square, but in kshune (No. XIII) and in bhikshusya (Cunningham, No. 12) the left side is round. Na is usually formed of two small curves at the top, springing from a short vertical stroke, the lower end of which stands on the middle of a curved base line or on the apex of an angle formed by two straight lines. Sometimes, however, we find archaic forms agreeing in part with the older ones of the Aśoka edicts and of the earlier Andhra inscriptions. Thus in some cases, e.g., in framana° (No. XVII, l. 1) and toranam (ibid., 1. 2), the base line is made perfectly straight, while, e.g., in váranato (No. XIB, l. 1), the ancient straight top line appears instead of the two curves. On the other hand, we meet also with a cursive form, a further development of the usual one, which somewhat resembles our letter x and evidently has been made with two strokes; see, e.g., ganato (No. VIIA, l. 1) and kshune (No. XIII). As regards the dental na, it usually consists of a thick straight base line with a short vertical stroke above its centre which bears at the top a serif, or a nail-head. Sometimes also, as in the difficult word hanagrisya (No. IX, 1.1), Haginamdia (ibid., 1.2), the serif is wanting and the vertical stroke longer, so that the letter does not differ from the form used in Aśoka's edicts. The letter sa, finally, has nearly throughout the form used in the Andhra and other old inscriptions, but in No. V the left-hand limb is invariably converted into a loop, and the

<sup>4</sup> The tu with the upward curve occurs also in the Asoka edicts, especially in the Kâlsî version, and has there been misread as sa.

<sup>\*</sup> This form has remained in many southern alphabets.

I have to add that in a former article, Wiener Zeitschrift für die Kunde des Morgenlandes, vol. I. p. 176f., I have read erroneously gra instead of gri. The three forms in the new inscriptions leave no doubt that gri is intended. Gri is put for gri, which also occurs not unfrequently, e.g., in Nos. XX and XXII, just as priyarya (No. XII, l. 1) stands for priyarya. Instead of Srigrikato I have given erroneously (Wiener Zeitschrift, vol. II, p. 239) Srigukato.

letter is almost exactly like the Gupta sa. The alphabet of these Indo-Skythic inscriptions may therefore be called a transitional one, which was modified through the influence of the current hand, used in every-day life, the latter being almost identical with the so-called Gupta characters. I may add that cursive forms are met with even among the numeral signs. Thus, in No. VIII, the left-hand limb of the figure 4, which usually is square, has been made round, and the cross-bar consists of a curved stroke. In the same inscription the figure, probably to be read as 40, looks exactly like a Roman V, as the whole lower portion of the two strokes, which has been preserved in the crosslike forms of the same sign on Sir A. Cunningham's Nos. 11, 12 and 13,7 has been omitted.

Some peculiarities in the spelling, the frequent use of single consonants for double ones, the use of short i and u for long i and i, and the occasional omission of the long i (see, e.g., hemanitamase (No. V), maharajasya and mosa (No. IXA), agree with the usage prevailing partly in all, partly in some, versions of Aśoka's edicts and of other ancient inscriptions. They make it difficult to decide, whether some of the curious forms, to be discussed below, are due to negligence in spelling or to grammatical irregularities.

The language of these inscriptions shows the mixed dialect, consisting partly of Prakrit and partly of Sanskrit words and forms, as clearly as the formerly discovered documents. A fixed principle, according to which the mixture has been made, so far as I can see, is not discoverable. All one can say in this respect is that, in certain in. flexions and words, the Sanskrit forms are more common than in others, and that in others the Prakrit or hybrid forms prevail. Thus the genitive termination sya is much more frequently found after a and i stems than the Prakrit sa which stands for ssa. Nevertheless the latter is not entirely wanting. It occurs four times in No. VI A, B, No. VII B. l. 2, and perhaps once in No. XIVB, l. 2. Pure Sanskrit are also the only two verbal forms which occur,—the imperatives bhavatu (No. XVIII, ll. 7, 8) and privatam ( No. VIII, l. 2 ). The latter is so much the more remarkable, as in nearly all other cases the terminations in am are either changed to am or are otherwise mutilated. Thus we have in the genitive plural, with one exception-sarvvasatvánám (No. XXI, l. 6), invariably nam, e.g., sissninam (No. IIC, l. 1), arahamtanam (No. XVI, l. 1), mathuranam, etc. (No. XVIII, l. 3 ff.). Similarly the Sanskrit locatives asydm, etasyam and purvvayam remain each once or twice (No. III A, l. 1, No. VII A, l. 1, No. VIII, l. 1) unchanged; in all other cases the hybrid or mutilated forms asyam, asya or asya and etasyam, etasya, etasya or etasa are used. In the nominative cases the Prakrit forms prevail. The nominative singular of the a-stems ends always in o, except in the one word Matridinah (No. IIIA, l. 4), which is a very curious hybrid form, the first part matri being Sanskrit and the second Prakrit. The singular nominative of i-stems mostly loses the Visarga, e. g., in Kumárabhatis (No. VIIB, l. 2), but it is preserved in Rishabhasríh (No. VIII, 1. 2). The same inscription furnishes also a solitary example of a Sanskrit

<sup>7</sup> I omit Sir A. Cunningham's No. 8 from this enumeration, because I believe that its date is really samuatsare 70(+) 4, not 40(+) 4. The inscription belongs to the reign of Vasudeva, whose other dates range from Samvat 80 (see No. XXIV) to 98, while Huvishka certainly ruled from Samvat 39 to 48. The oldest known form of the figure 70 consists of a vertical line, to which two short horizontal strokes are attached, one on the right and one on the left side. Made carelessly, this would readily become a cross, somewhat resembling the Roman X.

This may stand for "bhati.

nominative formed from a consonantal stem, bhagaván, while its genitive bhagavato (No. IIC, l. 2) and arahamta, the only other originally consonantal stem which occurs, show Prakrit forms. The nominative plural drops its Visarga as in Prakrit, as in Síhá (No. IVA, l. 2). The other cases show either Prakrit or hybrid terminations. In the singular instrumental of the feminines in i and á the termination is ye, e.g., in sukhitáye, kuṭumbiniye (No. VI), and there is in the same inscription one Pali form, dhitara (i. e., dhītarā) for duhitrā (No. VIA).

The masculine a-stems added ena, as in No. XVII, l. 4, we have sasurena. dative of the á-stems takes ye in arahamtapújáye, and ya (as in Pali) in mahabhogatáya (No. VIII, l. 2). The difference is probably merely graphic, because ya is invariably pronounced  $y\tilde{e}$ , and the stress, which lies on the preceding  $t\tilde{a}$ , makes the quantity of the following syllable indistinct. In hitasukhá (No. XXI, l. 6) we have possibly a contracted form for hitasukháa. The ablative of the masculine and neuter a-stems ends sometimes in á. e.g., always in the word nirvvarttaná (No. III.A, l. 4), but more usually in áto, e.g., in ganato (No. IA, l. 1) and kulato (ibid.), which termination is a precursor of the Jaina Prakrit and Maharashtri do and of the Sauraseni ado or adu. With respect to the variants ganato (No. VB, l.1) and kulato (ibid.) it is difficult to be positive. They may stand for Sanskrit ganatah, kulatah or, as the long á is sometimes omitted, for kuláto. The feminine  $\vec{a}$  and  $\hat{i}$ -stems take to and the latter invariably shorten their yowel, as in Uchenágarito éákháto (No. IA, l. 2), and thus agree with those of the Jaina Prakrit, where we find kannáto and devito. As regards the genitives not yet noticed, the feminines in a, i and u form aye or aye, iye or iye and uye or uye; compare, e. g., Khudaye (No. IA, l. 2), Sangamikaye (No. IIC, l. 1), Vasulaye (No. IID, l. 1), dharmapatniye (No. III C, l. 1), kuțumbiniye (No. VIII, l. 2), vadhuye (No. XIA, l. 3) and vadhuye (No. X). Three times, in kumtúbiníya (No. VB, l. 2), Sangamikaya and tišiniya (No. XII) we have the termination ya, which in my opinion was likewise pronounced ye or ye. The genitive of the representatives of Sanskrit duhitri, dhitu or dhitu, agrees with the Pali form, and so does mátu (No. IIC, l. 2). A remarkable mutilated Sanskrit form is rájña (Cunningham, No. 20, l. 2), and very peculiar is the genitive of the male name Haginamdia (No. IXB). The last sign is very distinct; else one would be tempted to conjecture Haginamdisya. Tasya (No. VIIB, l. 2) must stand for tasyah, as it refers to the feminine Kumarami[trá], compare etasya for etasyam the masculines and neuters in a shows e as in Sanskrit and in most Prakrits; that of the feminine ends in yam, yam, ya or ya, e.g., púrvváyám (No. IA, l. 1), púrvváya (No. IVA, 1. 1). śákháyá (No. VIII, l. 1), Harítamálakadhiya (No. IXB). Sir A. Cuninngham' Nos. 2, 3, 7, 11 show the Jaina Prakrit and Mahârâshtrî forms pûrvvaye or pûrvvaye. The two locatives of the pronoun idam, asmi and asma (No. VA, l. 1, No. VI, No. XIII, and No. XXV), are corruptions of Sanskrit armin. The few pure Sanskrit forms have been noted above. In the plural, which also does duty for the dual, none but Pali, Jaina Prakrit or hybrid forms occur. The nominatives have already been mentioned. Instances of the instrumental are mátápitihi (No. XVII, l. 3) and putrehi Nandibalapramukhehi dárakehi (No. XVIII, ll. 5-6). Among the genitives, the Jaina Prakrit form Aryya-Veriyana (No. VIII, l. 1), among the hybrid forms tesham (No. XVIII, l. 5) and mátapitrinam (ibid. 1. 6) deserve to be mentioned in addition to the Pali forms

Mostly spelt i.

enumerated above. With respect to the use of the cases it must be noted that the nominative not rarely takes the place of the crude form, and that the crude form occasionally takes the place of an inflected form. Instances of the former kind are found in [grá]miko Jayanágasya (No. XIB, l. 3), sisho Sadhisya (No. VB, l. 1), šraddhacharo váchakasya Aryyadatasya (No. IVA, l. 2); further in ganisya Aryya-Buddhiśirisya śisho váchako Aryya-Sandhikasya (No. XIX. 1. 2),11 °Hastahastisya śishyc ganisya Aryya-Maghahastisya śraddhacharo váchakasya Aryya-Devasya (No. XXI, ll. 4-6). Two perfectly certain instances of the second irregularity occur in brihamta (?) váchaka cha ganina cha Ja..mitrasya (No. IVA, l. 1) and Vádhara . . vadhú Haggudevasya dharmmapatniye Mittraye (IVB, l. 1). The omission of the case terminations in words which qualify others standing in the same case is common, as Professor von Roth has shown,12 in the Rigveda. It occurs also not rarely in Pânini's Sútras, is very frequent in the Northern Buddhist works, and is a fixed principle in the modern Indian vernaculars as well in other languages. The use of the nominative instead of the crude form is not known to me from other Indian dialects than that of the Northern Buddhists; but in Zend it is not uncommon. A third syntactical anomaly in our inscriptions is the violation of the rules of concord, in phrases like váchako Aryya-Síhá (No. IVA. 1. 2), ganina cha Ja..mitrasya (ibid., l. 1), śiśininam Aryya-Sangamikaye (No. II C, l. 1), arahamtánam Vadhamánasya (No. XVI, l. 1), where a noun in the plural has to be construed with another in the singular. The explanation is, of course, that the plural is a pluralis majestatis, and that the terms quoted must be taken in the sense of the "great" or "venerable" ganin, "the great or venerable female pupil" and "the venerable arhat".

With respect to the words, especially the nominal bases, it must be admitted that the pure Sanskrit forms are mostly as numerous as, and in some documents much more numerous than, the Prakrit and hybrid formations. Thus in No. XVIII, there are only three words, stána for sthána, pratishtápita for pratishthápita, and perhaps chândaká for chándraká showing the influence of the Prakrit, though the great majority of the terminations are Prakritic. Again, in No. I, we find among fifteen completely readable words nine pure Sanskrit bases, three Prakrit formations, sethi for śreshthi, dhitu for duhituh, and Kottiya, and three hybrids, Bahmadásika for Brahmadásika. Uchenágarí for Uchchairnágarí and sahachari-Khudá for sahacharí-Kshudrá. It is only in a few documents like Nos. XII, XIV, and XVI that Prakrit and hybrid form prevail. Irrespective of the numerical question, it is worthy of note that certain words are always given in their Sanskrit form and some invariably in Prakrit. To the former class belong mahárája, deva, putra, śákhá, dharmapatní, sahacharí, pratimá; to the latter arahamta for arhat, the representatives of duhituh, dhitu and dhitu, and those of the name Vajri or Vajra, Veri (No. IIIB, l. 3), Vaïra (No. VIIB, l. 1), Veriya (No. VIII, l. 1), Vairá (No. XXI, l. 3). In all the other words, which occur more frequently. there are vacillations, sometimes in one and the same document.

The great interest, which the development of the Prakrits possesses for the history of Indian literature, would make it desirable to determine exactly the character of the vernacular of Central India used in the first and second centuries A.D., which influenced

n When I wrote my article in the Wiener Zeitschrift f. d. Kunde des Morg., vol. II, p. 145, I was not aware that this anomaly occurred frequently, and hence proposed to correct the text.

<sup>2</sup> Abhandlungen des VIIten Int. Or. Congresses, Arische Section, pp. 1ff.

the language of these documents. Unfortunately the number of the inscriptions is still so small that it is impossible to obtain in this respect perfectly certain results. Nevertheless I will state that from the materials accessible to me, I consider it to have been in some points more similar to the Jaina Prakrit and the Mahârâshtrî than to the Pali and to the language of Aśoka's edicts and of the older Andhra inscriptions. Words like the representatives just enumerated of Vajri and Vajra, like Kottiya for Kottika, Brahmadásiya for Brahmadásika, Širiya for Širika, lohavániya for lohavánija, and Haganamdi for Bhaganandi, seem to indicate that the destruction of the medial and initial consonants had begun, and it is quite possible that among the numerous counter-instances some, at least, may be due to the desire of the authors to make their language sound like Sanskrit, i.e., that they may be attempts at a retranslation of more advanced Prakrit forms into Sanskrit. Thus the two forms Bahmadásika and Brahmadásiya lead me to suspect that the real popular form was Bamhadásiya or even Bamhhadásiya, which was retransliterated into Sanskrit in two different ways, both times with indifferent success. In two points this Prakrit probably differed from nearly all the literary Prakrits, agreeing at the same time with the modern vernaculars. First, it probably possessed, like the latter, only two sibilants, sa and sa, which were, as is done in the present day, frequently interchanged. The inscriptions have, it is true, the three signs used in Sanskrit, and their use remains unchanged in pure Sanskrit words. Even the lingual sha keeps its place in such words and in the hybrid forms with shka and shta, e.g., in Kanishka, Huvishka, pratishtapita, Goshtha..., Jeshtahastin, vishtúyamana, sishya. But, when regular Prakrit forms are substituted for, or derived from, the Sanskrit words, the lingual sha almost disappears. The palatal śa, on the contrary, mostly remains and even extends its sphere; here and there sa appears in its stead. Thus we find in the Prakrit equivalent for sishya, once śisha (No. VB, l. 1), once śiśa (No. XIVB, l. 1), and twice śisa (No. IX, l. 2, and Cunningham's No. 10, l. 1, śasasya, according to the facsimile). The Prakrit feminine of sishya is spelt once sishini (No. VIB, l. 2) and six times sisini or sisini (No. IIC, l. 1; No. VII B, l. 1; No. XIA, l. 2; No. XII, l. 2; No. XIV B, l. 1). Further, śvaśura becomes śaśura (No. XVII, l. 4); śri is invariably śiri in the names Śirika or Śiriya and Buddhaśiri (No. XIX, l. 2); Pushyamitriya is changed to Puśyamitriya (No. VI, l. 2). The dental sa is put instead of sa in sethi (No. IA, l. 2), suchila (No. IIIB, l. 3), and in sasru for śvaśrú (No. XVII, l. 4). Hence I regard the occurrence of sha in Prakrit words as merely graphic, and assume that sa and sa were the only two sibilants of the Prakrit vernacular, but were occasionally used the one for the other. That is just what is done in all the vernaculars of Northern, Western, and Central India, which from Kaśmir down to the Maratha country possess only the dental and the palatal sibilants and exchange them very frequently, especially in their true popular varieties. The second point, in which the Prakrit of our inscriptions agreed with the modern vernaculars, not with the literary Prakrits, is the neglect of the aspiration of conjunct hard aspirates. We have stáne for stháne (No. XVIII, l. 2), pratishtápito for pratishthápito (No. XVIII, l. 4), Jeshtahastisya (No. XIVB, 1. 1, twice) for Jyeshthahastisya, sarttavahiniye (Cunningham. No. 7, 1. 2) for sártthaváhinyáh, śreshtaputrena and śreshtiná (Cunningham, No. 9, 1. 3) for śreshthiputrena and śreshthina. It is just in these very groups that, according to the popular pronunciation of the vernaculars of Northern, Western, and Central India ( with the exception of the Marathi ), the aspiration is omitted, though in writing it is frequently expressed. The numerous Sanskrit words, like kanishtha, pratishṭhā, pratishṭhia, used in all the vernaculars, are in Kaśmîr, the Panjāb, Rājputanā, Gujarāt, Mālvā and the portions of the North-Western Provinces known to me, invariably pronounced kaniśṭ, pratiṣṭā and pratiṣṭit, and one hears stāna quite as often as sthāna. It is only the learned Panḍit who will at least try to sound the ṭha or tha. Hundreds, nay thousands, of mistakes in Sanskrit inscriptions and manuscripts show that this neglect of the aspiration, especially in the group shṭha, is not of recent date. The examples in our inscriptions are sufficiently numerous to warrant at least the inference that in the first and second centuries of our era the omission of the aspiration did occur, and perhaps was optional.

As regards the origin of this mixed dialect, as well as of all other mixed dialects, I agree with Professor Kern, Jaartelling, p. 108 ff., and Dr. R. G. Bhandarkar, Indian Antiquary, vol. XII, p. 146, that it is the result of the efforts of half-educated people to express themselves in Sanskrit, of which they possessed an insufficient knowledge and which they were not in the habit of using largely. All the Jaina inscriptions from Mathurâ were no doubt composed by the monks who acted as the spiritual directors of the laymen, or by their pupils. Though no inscription has been found in which the author is named, the above inference is warranted by the fact that numerous later documents of the same character contain the names of Yatis who are said to have composed them or to have written them. The Yatis in the first and second centuries, no doubt, just as now, for their sermons and the exposition of their scriptures, used the vernacular of the day, and their scriptures were certainly written in Prakrit. It was a matter of course that their attempts to-write in Sanskrit were not very successful. This theory receives the strongest support from the fact that the character and the number of the corruptions varies almost in every document, and from various single sentences, such as váchakasya aryya-Baladinasya śishyo aryya-Mátridinah tasya nirvvarttand, which latter reads exactly like a piece from a stupid schoolboy's exercise. It is also confirmed by numerous analogies, such as the language of the januapattras of the badly educated Joshîs mentioned by Dr. Bhândârkar, the books of masons and carpenters, which give the rules for building houses in most barbarous Sanskrit, and many modern inscriptions, composed by clerks or Yatis. A large number of specimens of the latter kind are contained in the collection of votive inscriptions from Palitana lately copied by Mr. H. Cousens. I give a short one, which shows a mixture of Sanskrit, Gujarâtî and Mârvâdi:-

<sup>13</sup> This is the Gujarâtî genitive.

<sup>&</sup>lt;sup>14</sup> A pure Sanskrit form and inflexion; compare below

<sup>&</sup>lt;sup>15</sup> Gachchai, which recurs below, is the Marvadi spelling for gachchhe, which is both Gujarati and Sanskrit. Similarly we have in the next compound Daicachandra for Devachandra. The pronunciation is in all three cases e, not ai.

<sup>16</sup> Süritabimdire is the Marvadi form for Süratabam-

<sup>17</sup> Formed from the Arabic.

<sup>&</sup>lt;sup>28</sup> A common hybrid form composed of an Arabic and a Prakrit word.

<sup>19</sup> Usually spelt joiti, from Sanskrit dyotanti.

Pronounce parshéd, a common Mårvådi and Hindi corruption of pråsåda.

<sup>21</sup> A hybrid form, representing Gujarati bharavyum. which occurs in several other inscriptions.

<sup>22</sup> An abbreviation of bhai, brother.

The form with ta is invariably used in these inscriptions.

<sup>&</sup>lt;sup>24</sup> A few words giving the name of the author of this precious document are illegible.

"On the fifth lunar day (of) the bright half (of) Vaisakha of the year 1860, on a Monday, during the reign of glorious and victorious Devachandra Sûri, in the gachchha of glorious and victorious Ânanda Sûri, dwelling in the famous harbour of Sûrat, (was) the jeweller Premchand Jhaverchand, (his) wife (was) Joyati; (by) his son Vâichand was erected a new image (in the) new temple (of) Vijjaharâ (Vidyâdhara?) Pârśvanâth. The image was erected in the name of Premchand, brother of Ratnachand (and) Malukchand, son of Mâtâjî (?) Jhakubhâ; consecrated by Vijaya Jinendrasûri in the Tapâgachcha."

The contents of the older inscriptions Nos. XIX—XXIII have been discussed in the Wiener Zeitschrift für die Kunde des Morgenlandes, vol. II, pp. 141ff., and vol. III, pp. 233 ff. Among the new ones Nos. I—XVII belong to the Jainas, who possessed, as Dr. Führer has discovered this year, two magnificent temples on the site where the Kańkâlî Tîla rises at present. Their historical value is very great. First, No. I, which is dated in the year 5 of Devaputra Kanishka, proves beyond all doubt that Sir A. Cunningham was right in referring the date of his No. 2, Sam. 5, to the reign of the first Indo-Skythic king. Secondly, they confirm the correctness of the readings Sthâniya or Thâniya kula and Vâraṇa gaṇa, instead of which the Kalpasūtra gives Vâṇijja and Châraṇa, and they allow us to correct the name of the Śrîguha sambhoga to Śrīgṛiha. Thirdly, they furnish seven well-preserved names of kulas and śákhâs, and in addition a mutilated one, hitherto not traced in epigraphical documents, which help to vindicate the much-assailed Jaina tradition.

Three of the new kulas, the Pusyamitriya (No. VI), the Arya-Chetiya (No. IX), and Aryya-Hatikiya (No. XI), belong to the Varana gana, and evidently correspond with the Pûsamitijja (in Sanskrit Pushyamitrîya), the Ajja-Chedaya (in Sanskrit Ârya-Chetaka) and the Hâlijja (in Sanskrit Hâlîya) kulas, which in the list of the Kalpasútra (p. 80, ed. Jacobi) occupy the third, fourth, and sixth places. To the same gana belong the Vajanagari (No. XI) and the Haritamalakadhi (No. X) sákhás. The name of the former agrees fully with that of the Vajjanagari sakha, the fourth in the list of the Kalpasútra (loc. cit.). 26 The Sanskrit equivalent of the word is, I think, not Vajranagarî, as the commentators of the Kalpasutra assert, but Varjanagarî, i. e., the sakhá of Vrijinagara, the capital of the Vriji country. For Vajranágarí would have become Vairanagari. On the other hand it is highly probable that the Jainas were settled in the Vajjabhumi, where Vardhamana is said to have done penance." The second, the Harîtamâlakadhî sákhá is no doubt identical with the Hâriyamâlâgârî, which the Kalpasútra names as the first of the branches of the Charana gana. The form of the inscription gives a good sense if the end of the compound kadhi is taken to stand for gadhi, as may be done according to the analogy of sambhoka which (No. VIIB, l. 1) occurs instead of sambhoga.23 With this supposition it means "the śakha of the fort called Harîtamâla," i. e., the field or site of

<sup>35</sup> This might also mean " a new temple of Parsvanatha (and) a new image."

<sup>\*</sup> Regarding the single ja, see above, p. 373.

<sup>2</sup> Achardingasútra, Sac. Bks. East, p. 84. The note explains the name, in accordance with Silanka's commentary, as an equivalent of Vajrabhûmi. But its Sanskrit etymon is Varjabhûmi. The Vrijis, in Pali Vajji and in Asoka's edict XIII, Vaji and Varji, were settled close to the Suhmas (Subbha) and to Râdhâ.

<sup>\*\*</sup> Occasional substitutions of hard consonants for soft ones are found also in Asoka's edicts, in the literary Pali, and in other Prakrit dialects.

Harîta. The form of the Kalpasútra would mean "the śākhā of the house (ágāra) called Hāritamāla". This is hardly possible, and as gaḍhī is pronounced garhī, it seems probable that Hāriyamālāgārī is slightly corrupt and has to be changed to Hāriyamālagaḍhī. The mistakes, which the inscriptions have shown to occur in other names of the Kalpasūtra, certainly encourage one to hazard this slight alteration.

Two of the new names refer to the Koṭṭiya gaṇa. The Brahmadâsika kula (Nos. I, IV, V, XIV)<sup>29</sup> may be identified with the Bambhalijja kula of the Kalpasūtra (p. 82, Jacobi). The latter name corresponds not to Sanskrit Brahmaliptaka, as the commentators assert, but to Brahmaliya and this is derived from Brahmala, which according to the Indian custom of abbreviating compound names, may stand for Brahmadâsa. Similarly, Devaka, Devala or Devila máy be used for Devadatta, Devagupta, Devapâlita, Devarakshita, Devabhûti or Devasarman.<sup>30</sup>

The Uchenâgarî or Uchchenâgarî sákhá of the same inscriptions is of course the Uchchânâgarî sákhá of the Kalpasútra (loc. cit.) which stands first in the list of the branches of the Kodiya gana. The difference in the second vowel has been caused by the existence of two synonymous Sanskrit forms of the etymon, Uchchairnagara and Uchchânagara, which both mean "the high town"

This geographical name seems to be identical, as Dr. Burgess suggests to me, with that of the fort of Unchangar, which belongs to the modern town of Bulandshahr in the North-Western Provinces (see Sir A. Cunningham's Arch. Surv. Rep., vol. XIV, p. 147). The old name of Bulandshahr itself was Varana or Barana. This is no doubt the place after which the Varana gana was named.

The mutilated name. hika kula (No. II) and . . . . ka kula (No. XII) must, I think, have been [Me]hika. For there is in the Sthaviravali of the Kalpasūtra only one name, Mehiya (Jacobi, p. 81), which shows a penultimate hi. If this conjecture is accepted, the new inscriptions furnish also proof of the actual existence of the second kula of the Vesavādiya gaṇa. For the restoration of the mutilated name of the . årina sambhoga, which appears in No. XIVA, l. 2, I cannot offer any proposal. As the letters are not perfectly distinct, it is just possible that Śirikāto sambhogāto may be the original reading.

With respect to the Koţṭiya—Koṭika gaṇa, it is now evident that its adherents must have been more numerous in Mathurâ than those of the other schools. In our inscriptions it occurs eight times, in Sir A. Cunningham's collection four times, and in Dr. Führer's collection of 1889 certainly once, perhaps twice. It deserves to be noted that it is the only gaṇa whose name survived in the fourteenth century A. D.<sup>32</sup> Its great age, as well as the great age of its ramifications, the Brahmadâsika family, the Uchchenâgarî branch and the Śrîgṛiha district community, is attested by our No. IV. The latest possible date of this inscription is Samvat 50 or A. D. 128-9. The preacher then living, the venerable Sîha, enumerates four spiritual ancestors, the first among whom must have flourished about the beginning of our era. The gaṇa was, as

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The name occurs, too, in Sir A. Cunningham's No. 2, where on the second (recte first) side, 1. 2, [ku]lato Brahma-dasikato Uchenakarito [śakhāto], ought to be restored.

Dompare ante, p. 225, Siyaka for Simhabhata, and ante, p. 272, Visvala for Visvamalla.

n Compare the Sanskrit names Uehchaihsravas and Uchchamanyu.

See Wiener Zeitschrift f. d. K. d. Morg., vol. I, p. 176, note 1.

we learn, much divided at that early period, and this fact speaks in favour of the statement of the tradition which places its origin about the year 250 B.C.<sup>33</sup>

The fourth point, which lends to these new inscriptions a very great importance, is their mentioning several female ascetics, and their showing that these persons developed a very considerable activity. There can be no doubt that Aryya-Sangamikâ and Arvya-Vasula, who are mentioned in Nos. II and XII, Graha.i... (No. V.), Arvya-Kumâramitâ (No. VII), Balavarmâ, Nandâ and Akakâ (?) (No. XI), as well as Arvya-Śâmâ (No. XIV) and Dhâmathâ(?) (No. XXVI), were nuns. That follows from their title Aryya, 'the venerable,' from their being called sissini or sisini, "female disciples," from their having other female disciples, and from the statement that the gifts were made at, or by their nirvartana, their request or advice.34 With the certainty thus gained, it is not difficult to recognise that some of the documents found in former years likewise name nuns or point to the existence of female ascetics among the Jainas of Mathura. Though No. XIX is mutilated, the 'sister' of Aryya-Sandhika, Aryya-Jaya, who appears among the male ascetics, must now be considered a nun. Again, it becomes very probable that the expression chaturvarna sampha,35 "the community including four classes," which strongly reminds one of the later Svetâmbara term chaturvidha samgha, means, like the latter, the community consisting of monks, nuns, lay-brothers and lay-sisters.36

With respect to one of the nuns our inscriptions contain statements which require explanation. The venerable Kumâramitrâ in No. V, who was the female pupil of the venerable Baladina, had, it appears, a son Kumârabhaţi, whom she induced to dedicate an image of Vardhamâna. It would be a mistake to infer from this admission that the nuns of the first and second centuries led immoral lives. The correct explanation will be that Kumâramitrâ was a widow who turned nun after the decease of her husband, and that she afterwards acted as spiritual director to her son. It is worthy of note that this is the only case where a nun appears as adviser of a layman. In all the other inscriptions we find that the nuns exhorted female lay members of the Samgha to make donations. It agrees with this that in modern times too, the order of Jaina nuns mostly consists of widows, especially of virgin widows, who, according to the custom of most castes, cannot be remarried, and are got rid of in a convenient manner by being made to take the tonsure; see Ind. Ant., vol. XIII, p. 278.

The last of the new inscriptions, Dr. Führer explains, is on a slab found near the brick stups adjoining the two Jaina temples; but he adds that it was lying loose on the pavement of the court, and that it may have belonged originally to some other temple. It records the consecration of a stone slab, stane, i. e., either "on the site sacred to" or "in the temple of," the divine lord of Någas, Dadhikarna. The worship of the Någas or snake-deities is of great antiquity in India. It forms part of the ancient ritual of the Brahmans, who offered and still offer the sarpabali" in the rainy season, when the snakes

E See Indian Antiquary, vol. XI, p. 246.

<sup>&</sup>lt;sup>34</sup> In further elucidation of the meaning of the term nirvartana, I can now add, that many of the dedications, mentioned in the Palitana inscriptions, are said to have been made upadesat, by the advice, of monks.

<sup>&</sup>lt;sup>25</sup> Sir A. Cunningham's Archaeological Survey Reports, vol. XX, plate v, No. 6, l. 3; Wiener Zeitschrift, vol. I, p. 172f.

This is prescribed in all the Gridyasútras; see, e. g., Asvaldyana Gri. Sú. II, 1 14.

are driven out of their holes and often take refuge in the houses. In the Pauranic worship we find the Naga-panchami, the snake-festival on the fifth lunar day of the bright half of Śrávana, which is still very popular and celebrated very generally.\* There exist also a few Naga temples. In Gujarat the most famous is the so-called Nag of Dehema, which lies in the north-west corner of the province, close to the Ran of Kachchh. I visited DehemA in 1973 and found there a temple, consisting of a small dome about five feet high, with an opening towards the east. Inside there was a stone slab showing in the centre the relievo of a large cobra standing upright on its tail, and on both sides some smaller ones in the same position. A short inscription stated that the image was erected in Vikrama Samvat 1212, or A.D. 1156-58. The stone slab at Mathura, of which our inscription speaks, probably bore a similar representation. As regards Dadhikarna, his name occurs in the Hariramsa, where he is invoked in the aknika montra, the daily prayer which is said to have been recited originally by Baladeva and after him by Krishna. It thus appears that the worship of Dadhikarna certainly formed part of the Bhagavata ritual and was practised at Mathura in early times. These facts may indicate that our No. XVIII is not a Buddhist, but a Bhagavata inscription. But it is quite possible that the Buddhists in whose legends the Nagas play a great part, and on whose Stupas they are often represented as worshippers of the Bo-tree, may have taken over the worship of Dadhikarna from the Brahmans. Finally, another very interesting point in this inscription is the statement that the dedicators of the stone were the "sons of those sailálakas who were famous as the Chandaka brothers." It is impossible to interpret sailalaka otherwise than as a synonym of sailalin, which, according to Panini. IV. 3, 110, originally was a name of those actors who studied the Sútras of Silalin. and according to the Koshus was used later to denote any actor. Our inscription, therefore, teaches us that Mathura had its actors in the first or second century of our eraand makes us actually acquainted with the name of such a troup. It further shows that play-acting was then, as in the present day, the business of particular families - a fact which may also be inferred from the introduction to several Sanskrit dramas where the natí is sometimes called the wife of the sútradhára, and his brothers are mentioned as actors. In a Jaina story of the clever boy Bharata, we hear even of a natagráma, a whole village inhabited by actors.

## No. I. "

- A. 1. " दे[व]प्रवस्त क[नि]ष्कस्त सं ५ ई १ दि १ एतस पूर्व[ा]यं कोडियाती नवाती वक्क-दासिका[तो]
  - 2. [कु]सातो [उ]चेनानरितो शासातो सेवि-इ स -ि-ि-सेनस सहचरिसुडाये दे[व]-
- B. 1. पासम धि[त] - -
  - 2. वधमानस प्रति[मा] ।

" Harrica th. Sa. 17. where the Cabratta edition has the misprint adjurated this Larange and also Laughes' French translation, tome I, p. 507, where the prayer forms the 118th Adhyaya.

a Restore riddham

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<sup>\*</sup> See Rão Sabel V. N. Mandlik's article in the Jour. Bo. Br. Roy. As. Soc., vol. XI, pp. 169ff., where many interest ing local customs are mentioned.

<sup>\*</sup> Incised on the presental of a small squatted figure of a Jina,—the stone measuring 2 feet 1 inch by 1 foot 7 inches, and found in the west of the Kankelli Thin at the second Jaina temple. The bracketted letters are more or less defeated but if nothing is stated to the contrary, I consider the remains nevertheless to be certain.

[Success!] In the year 5 of Devaputra Kanishka, in the first (month of) winter, on the first day,—on that (date specified as) above,—an image of Vadhamana (Vardhamana) (was dedicated) by Khuḍa (Kshudra), consort of alderman (sethi) ....... sena (and) daughter of Deva..pala, out of the Kottiya gana, the Bamhadasika kula, the Uchenagari śākha.

### No. II.4

- A. 1. - मं १० ५ म्य ३ दि १ प्रका पूर्व[ाय
- B. 1. दिकाती" कुसाती पर्यंजयभूति-
- C. 1. स शिशीनिनं चर्यसङ्ग्रीसक्ये शिशीनि-
- D. 1. पर्यावश्वस्य [निर्वर्त्त]नं
- A. 2. - सम घी[त] - ध" वेदि-
- B. 2. "त्रेष्टि[स] धर्मपतिये भहि[से]नस्त
- C. 2. [मातु] कुमरमितयी" दर्ग भनवती [म]-
- D. 2. मा" सम्बतीभद्रिका [#]

### TRANSLATION.

[Success!] In the year 15, in the third month of summer, on the first day,—on that (date specified as) above,—a fourfold image of the Divine one, the gift of Kumaramitâ (Kumaramitrá), daughter of ...la, daughter-in-law of ..., first wife of alderman (śreshihin) Veṇi, mother of Bhaṭṭisena, (was dedicated at) the request of the venerable Vasulâ, the female pupil of the venerable Saṅgamikâ, the female pupil of the venerable Jayabhûti out of the [Mehika] kula.

### No. III.41

- △. 1. सिचन्। सं १०८व ४ दि १० प्रस्नां पु-
  - 2. र्कायं वाचकस पर्धवस-
  - 3. दिनस गिषो [वाच]को पर्धमा-
  - 4. तृदिन: तस्र [नि]र्वर्क्त[न]।
- "Incised on the four faces of the pedestal of a small quadruple image of standing maked Jinas;—the stone, 2 feet high by 9 inches square, was found in the west of the Kankali Tila, at the second Jaina temple.
  - 4 The beginning of line 2 proves the existence of a lacuna; probably fuvy to be restored.
  - " Restore भेरिकाती, as proposed above.
  - # Restore विश्वीनिनं.
  - " Restore WY.
  - or Probably देखिया देखिया to be restored.
  - " Read कुमर्गितने.
  - · Restore प्रतिमा-
- Sarvatobhadrikd pratime,—literally 'an image lovely on all sides,' is apparently a technical term for a 'fourfold image, one being carved on each side of a four-faced column. Compare the use of sarvatobhadra deedlaya, which, according to Varshamihira's Brikat-Sassa, LVI, 27, means 'a temple with four doors and many spires,' i.e., such a one which looks equally pleasing from all sides.
- at Incised on the pedestal of a four-faced image (chaturmukha) consisting of four maked standing Jinas. Stone 2 fact 8 inches by 1 foot 2 inches, found at the same place.

- B. 1. [कोहियाती मचाती ठानियाती]
  - 2. [कुलातो त्रीयशातो संभोगातो]
  - 3. [चर्चवेरियाखाती सु]चि-"
- C. [स]स्र धर्म्यपित्रये ले - -
- D. दानं भनवती स[ = [ ्र ] ]तिमा
- A. 5. नाम - - तर्ग<sup>65</sup>
- B. 4. [ निमी परततानं सर्वेसीकृत[मानं]"

Success! In the year 19, in the fourth (month of) the rainy season, on the tenth day,—on that (date specified as) above,—the pupil of the preacher, the venerable Baladina (Baladatta) (is) the preacher, the venerable Mâtridina (Mátridatta); st his request (was dedicated) an image of divine Santis..., the gift of Le..., first wife of Suchila (Suchila), out of the Koţṭiya gaṇa, the Ṭhâniya kula, the Śrigriha sanbhoga, the Aryya-Verî (Árya-Vajrī) śākhā..... Adoration to the Arhats, the highest ones in the whole world!

#### No. IV.

- △. 1. [सिषं सं २० सः ३]<sup>n</sup> दि [१०] ७ [एत]स्र पूर्व्याय कोष्टिय[ा]तो नवातो अञ्चदासियातो कुसातो उचे[नानरितो था]सातो [त्रो]स्पष्ट[ा]तो संभोगातो [वृष्टंतव]।चवं च नविन च व[—मित्र]स्र
- 2. वर्थ[चो]चस विवनविस [च]र्थपासस न्र[वच]रो [वाच]कस पर्या[दत्त]स विको वाचको वर्षसीझा [त]स निवर्णवा [को]हिमि[त्त]स मानिकरस [मी]— वयम[हि] धीतु हा स
- B. 1. [स्रो]स्वाचियस्य वाधर वधू [स्र]सुदिव]स्र धर्मपतिये मित्राये [दानं] — [सर्व्वोसित्वानं] स्वित्रहोस्राये कावतिये ] — — च —

<sup>&</sup>lt;sup>43</sup> The letters of the first three lines of B are much blurred and partly indistinct; but none are really doubtful except **U**. One or two letters may have been lost at the end of B 3.

<sup>28</sup> A 5 is separated by some ornaments from the other four lines. Five letters seem to have been lost.

<sup>44</sup> B 4 is separated from the other three lines by two rows of ornaments. Read WEVER'S.

<sup>25</sup> If the much disfigured second syllable is set, as I read it doubtingly, it appears certain that the Tirthamkara mentioned must be Santinatha.

<sup>&</sup>lt;sup>54</sup> Incised on the pedestal of a large maked standing Jina, 7 feet 2 inches by 2 feet 3 inches, found at the same place. Very badly preserved.

W The figures are doubtful. The first may have been 50.

<sup>\*</sup> First three syllables doubtful.

<sup>🕶 °</sup>शिव ° doubtful ; restore ज्ञिब-

<sup>\*</sup> The first letter might be read or, and only the upper part of the second sign has been preserved. But in Mr. Growse's No. 3, Ind. Ant., vol. VI, p. 218, we have plainly वायवद्याध्यक सीवज.

<sup>&</sup>quot; First letter very doubtful; the third and fourth syllables are possibly बीस्त or ज़िस्त.

<sup>&</sup>quot; बी may have been वी ; the last two syllables of the name are doubtful.

<sup>42</sup> The second syllable is doubtful.

### No. V.

- A. 1. सवसरे पचित्रो हेमंतम[से] वितिये दिवसे वीये चिसा चूचे
- B. 1. कोहियती वसती ब्र[क्र]दासिकती कुलती उचेनाबरिती ग्राखाती चयवसवतदा शिषी सुधि-

### TRANSLATION.

In the twenty-fifth year, in the third month of winter, on the twentieth day, at this moment (?), a nusuya (?), (was dedicated) by Rayagini, the daughter-in-law of Jabhaka, from Nåndigiri (?), (and) wife of Jayabhatta, the request (having been made) by Graha.i..., the female pupil of Sadhi, pupil of the venerable Balatrata (Balatrâta) out of the Koţţiya gaṇa, the Brahmadâsika kula (and) the Uchenágari śākhá.

- \*\* The plural StAd is a pluralis majoratis, and hence the attributes liskyo and vachado have been put ad sensors in the singular number.
  - " Compare below, No. XXI.
  - \* Regarding the construction see above, p. 375.
- av Incised on the pedestal-left side and back-of a small statue (destroyed); stone 1 foot 11 inches by 9 inches, found at the same place.
- \* The letter 4 stands below the line. Possibly wife may have been at the beginning of the inscription. Both impressions show a long horizontal stroke and that on thick paper some indistinct letters.
- The lower part of the second syllable has on the right a superfluous atroke, which makes it look like a hybrid of ward w.
  - > Restore विवदन.
  - n This may perhaps have been नादिनियो.
  - 77 The first syllable is not certain.
- The phrase semi or same kalune occurs four times—here and in Nos. VI, XIII and XXV—in the place of staryesh or espain paredysm. It also occurs once in a second collection to be published hereafter, and twice we have the corresponding ise or its chimaemi in Kharoshtri inscriptions from the Pasijab; see Sir A. Cunningham's Arch. Surv. Rep., vol. V, Pl. xvi, Nos. 1 and 2, and Jeur. Asistique. Sme série, vol. XV, Pl. i, No. 3. It must, of course, have the same or a similar meaning. The first word is without doubt the equivalent of Sanskrit asmin; the second I take to represent Sanskrit kalaus, though there is no other instance in which the first vowel of this word becomes u; asmin kalaus might mean either "at this moment" or "on the occasion of this festival."
  - 14 Pureys (?) probably denotes either some kind of image or some kind of gift.

# No. VI.73

- A. महाराज — व्यक्त सं २०८ हे २ दि ३० चन्न खुने भगवती वर्धमानस प्रति[मा]" प्रतिष्ठापिता सहह[य]स्य चितर सुखिताये बोधिन[द[ये]"
- B. कुटुंबिनिये वारने गने पुरविभक्षीये कुले गनिस पर्यं[दतसा शिष्यस्य] गह[प्र]कि[व]स विभिन्न किंदिन[वा] पर[इं]तपुत्राये।

### TRANSLATION.

In the year 29 of the great king..shka, in the second month of winter, on the thirtieth day,—at this moment (?), an image of the divine Vardhamana was set up by order of Bodhinadi (Bodhinandi?), a married lady, the cherished daughter of Grahahathi (Grahahastin,) at the request of Gahaprakiva (?), pupil of the venerable Data, a ganin in the Varana gana and the Pusyamitriya (Pushyamitriya) kula, in honour of the Arhat.

### No. VII.84

- A.1. [संडं] मं २० [u] व २ दि १० चख्य[t] पूर्व्यायां कोश्यानो अवतो [ann]या- [h] क  $--^n$
- $B.\ 1.\ agrid <math>\pi[\tau]$  स्वीती शिरिकाती सं[भी]काती पर्खंवलदिनस्व शिशित कुमरिम $[n]^\infty$ 
  - 2. तस्त पुत्रो कुम[ा]रभटि गंधिको तस नं प्रतिमा वर्धमानस्त्र समितमस्ति[को]धित"
- C. 1. प्राया 91
  - 2. कुमार-
  - 3. सिवा-
  - 4. चे-
- D. 1. र्व
  - 2. [ন]ৰ²[▮]
- > Incised on the base of a large statue (lost); stone 3 feet 6 inches long by 9 inches high; found at the same temple.
- The last syllable and the vowel of the preceding are completely gone.
- 7 The top of the letter W is gone, and the reading may have been আছম্বিম, as the analogy of numerous other names requires.
  - 78 The last syllable is nearly gone.
  - 79 The lower parts of the bracketted syllables are gobe.
- The third syllable looks, on the obverse of two impressions and on the reverse of one, more like a damaged W. But the reverse of the second impression shows pretty clearly W. The fifth syllable is damaged and not certain.
  - M See above, No. V.
  - \* Compare the names Hastakasti, Maghahasti, Jyeshtakasti, etc., below.
  - s I do not dare to propose any transliteration for this name.
- \*\* Incised (A, B) on pedestal and (C, D) on sides of a small seated Jina, 2 feet 6 inches by 1 foot 6 inches; found at the same place. An enormous sign, looking like gi, stands between the second and third signs of ब्रिश्मित and between the fourth and fifth signs of ब्रिश्मित B. 1 and 2.
  - Faintly visible on one impression only.
  - \* The figure is somewhat damaged, but certain.
  - म Restore ब्रखाती.
  - " Restore चुनर्गिता.
  - » Restore दानं.
  - " The third syllable of wind is not quite distinct.
  - \* Possibly अवे ; the left-hand limb of अ is not joined to the vertical stroke.
  - Bestore निकातने.

Success! In the year 35, in the third (month of the) rainy season, on the tenth day,-on that (date specified as) above;-the female pupil of the venerable Baladina (Baladatta) out of the Kottiya gana, the Sthaniya kula, the Vaira bakha (and) the Śirika sambhoka (sambhoga), (was) Kumaramitrâ (Kumáramitrá);—her son (was) the dealer in perfumes, Kumarabhați; -his gift (is) an image of Vardhamana (dedicated at) the request of the whetted, polished and awakened venerable Kumaramitra.

### No. VIII.4

- A. सिष्म् म[षा]रा[व]स र[ावा]तिरावस देवपुत्रस प्रवक्तस सं
  - 8 · (4 · ?) चेमनामासे ४ दि १ · एतस्त्रां पूर्व्यायां बोहियें गचे स्वानिकीये कुले चस्व[वेरि]-

यात्र मासाया" वाचकसार्धवहरुस्ति स्त्री

B. त्रियस निषय पार्थस[च]भ पुस्तम[न]"----[स्त]--[व]तवस्त्र<sup>ल</sup> [व]— सवस्त्र<sup>ल</sup> बुदुब्बिनीय इत्ताय — नधस्त्री<sup>100</sup> सङ्गामीगताय प्रीयताश्चन-वाजवसन्ती:1

### TRANSLATION

Success! In the year 40 (60?) of the great king (and) supreme king of kings, Devaputra Huvashka, in the fourth month of winter, on the tenth day, -on that (date specified as) above, (this) meritorious gift (was made) for the sake of great happiness by Datta, the wife of Ka. pasaka, an inhabitant of .. vata, [at the request] of ...... ganin, the venerable Kharnna, pupil of the preacher, the venerable Vriddhahasti out of the Kottiya gana, the Sthanikiya kula (and) the śákhá of the Aryya-Veriyas (the followers of Arya-Vajra). May the divine (and) glorious Rishabha be pleased!

- " I take satita to stand for samiita, the past participle of ti, and makhita to be a half Prakritic form for mrakshita. These two participles, which I have translated above according to their literal meaning, must no doubt be understood in a figurative sense. They probably refer to the sharpening and polishing of the understanding and of the character by study
- \* Incised on the pedestal of a large figure which has been destroyed; pedestal 2 feet 6 inches long by 9 inches high; found at the same temple.
  - \* The central stroke of M7 is wanting.
  - se Possibly saids ; the lower part of the fourth sign is blurred.
  - প Possibly স্থানত; the tops of the third and fourth signs have been lost.
- \* Remnants of two signs are visible before the mutilated . The first had a subscript re and the second the rowel a.
  - Before the slightly mutilated ss stood a compound sign, the lower part of which is very distinctly ps. 100 Bestore रामधर्मी.
  - ¹ This is the reading of the reverse; according to the obverse one might read "agas."
- I do not correct this name, because I am doubtful whether the omission of the vowel i in the second syllable is due to a clerical mistake, or to the pronunciation. In the genitive, Hunnshkusya, the stress falls on the third syllable, and the vowel of the immediately preceding one becomes very indistinct.
  - 2 It would appear from this wish that the statue was one of the first Tirthamkara, Rishabha or Vrishabha.

### No. IX.4

A. सू - नम गर्म स्तिममङ्ख्या द्विचल सर्वास्ति ४० ४ इनस्ति भी मस ३ दिविस २ ए[त]-

B. [स्वां] पुर्वय $[i]^7 - - - गर्वे पर्यचेटिये कुले स्रीतमासकादिय<math>[\pi]$ स्थ - - - - -ाचक  $[\pi]$  स्वानंदिय शिसी ग - - -नागसेस्स्य नि - - - -

#### TRANSLATION.

Hail! Adoration! In the year 44 of the most illustrious(?) great king Huviksha," in the third month of summer, on the second day. On that [date specified as] above, at the request of the (venerable) Någasena, the pupil of Haginamdi (Bhaganandi ?), a preacher (váchuka) in the [Várana] gana, in the Aryya-Cheţiya (Ârya-Cheţika) kula, in the Harîtamâlakadhi (Harîtamâlagadhî) śákhá . . . . . .

### No. X.12

L. 1. सिडम् सं ४० ५ व [३] दि १० [७] प्रतस्त्र पुर्वि[ा]य — — — — — ये बुडिसा' वश्चये धर्माष्ट्रस्थि—

### TRANSLATION.

Success! In the year 45, in the third (?) (month of) the rainy season, on the seventeenth (?) day,—on the (date specified as) above .... by the daughter-in-law of Buddhi, the ... of Dharmav riddhi ....

### No. XI.16

- A. 1. --- 8017 \$- दि १0
- B. 1. ए [त]स पूर्[का]य वरवती न[व]-
- C. 1. तो पार्यप्रटिकियतो कुसतो
- D. 1. वजनगरित[ो] प्र[ा]च[ा]त[ो] ब्रि[रि]यत[ो]
- Incised on the similations or pedestal of a large scated Jina (bead lost),—3 feet 5 inches by 2 feet 10 inches; found at the same place. In the plates of facsimiles No. xxxii is a duplicate, to a larger scale and from a different impression, of the second line of this inscription.
- \* The first sign might also be read चा. The second is very distinct, but not a complete letter, as it consists of a semicircle, open to the left, with a horizontal stroke in the middle. I am inclined to believe that the whole is intended for सचि बरो विविश्वसम्बद्धार्थाच्या....
- \* The figure 4 has no cross-bar in the vertical stroke. ৰুকা probably stands for খীজাজ. I cannot explain ছব. In No. XXIV we have ছব ব ং.
  - 7 Restore until quiet area, the latter according to No. XI.
  - \* The right side of the last letter is slightly damaged.
  - \* Restore MINING; NINNER looks here like AINA, but the reading is certain in the facsimile marked No. 32.
  - 10 Possibly दिव or देव; at the end one would expect विदिश्व. Compare the facsimile No. 32.
  - 11 The form Hueiksha may be due either to a negligent mode of spelling or to a faulty pronunciation.
  - 22 Incised on the pedestal of a small squatted Jina (head lost), 2 feet 7 inches by 2 feet 2 inches; from the same place.
  - 13 The signs of the date are blurred, but with the exception of the bracketted ones not doubtful.
  - 14 Some indistinct signs are visible before 4 | 14.
  - \* Regarding the meaning of Vadhu, daughter-in-law, compare Nos. II, IV, V.
- lacised on the four faces (A, B, C, D) of the pedestal of a quadruple image consisting of four erect naked standing Jinas, placed back to back as usual; stone 2 feet 8 inches by 1 foot, found in the same locality. Preservation apparently not good.
  - ध Restore चित्रं सं. A second figure seems to have stood after the plain भ.

- A. 2. - [ग]ती (इ]तिस्य प्रिमिनिये
- B. 2. महन[न्दि]ख<sup>30</sup> सटचरिये
- C. 2. बस[वर्म]यं" [नन्द्र]ये" च शिशिनिये
- D. 2. प[कक]ये [निर्वत्तना] - -
- A. 3. [स्व] धीतु प्रमि[क] त्रयंदेवस्व<sup>31</sup> वध्यं
- $B.\,3.\,$  मिको जयनागस्य धर्मापद्मियं सिष्टदता $[\bar{a}]$
- C. 3. [सर्थभ] रें इनं = -

[Success! In the year] 40, in the .. month of winter, on the tenth (?) day,—on that (date specified as) above,—a stone-pillar (was dedicated, being) the gift of Sihadata (Simhadatta), the first wife of the village headman. Jayanaga, the daughter-in-law of the village headman Jayadeva (and) daughter of . . . . at the request of Akaka (?), the female pupil of Nanda (?), and of Balavarma (?), the sudhachari of Mahanandi (Mohanandin) (and) female pupil of Dati (Dantin) out of the Varana gana, the Aryya-Haţikiya (Arya-Haṭikiya) kulu, the Vajanagari (Varjanagari) śākhā (and) the Śiriya sambhoga.

#### No. X11.5

L. 1. सं ८० ६ हे १ दि १० २ दसस्य धितु एयस्य बुदुविनिये — — — — — 2. — — [क]तो" कुसतो भयम[कु]सि[क]य शिशानिय भयवसुस्र[ये] नि[व]तन [s]

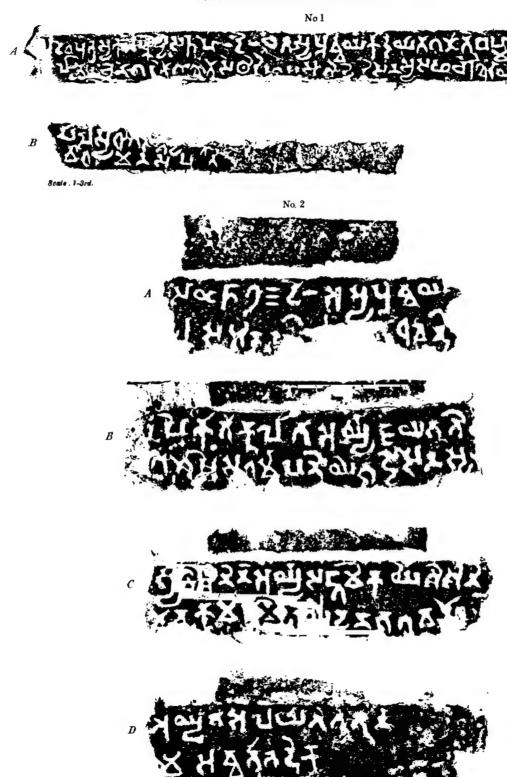
### TRANSLATION.

In the year 56, in the first (month of) winter, on the 12th day [was dedicated the gift] of . . . . , daughter of Dasa (Dasa), wife of Priya (Priya), at the request of the venerable Vasulâ, pupil of the venerable Sangamika, out of the [Mehi] ka kula.

### No. XIII.31

# [सं ८० ७ ?] स्ट र दि [२० ?] प[िया] चुचे चचेनागरसार्यकुमारनव्हिमचस्व मित्रस

- Bestore संभीवदी.
- 10 Possibly देतिस.
- The tops and lower ends of the signs are not distinct.
- 38 The third and fourth signs are not certain.
- Doly the second w is certain.
- m The bracketted letters seem plain on one impression, but possibly the reading is Sukarmaye.
- <sup>24</sup> Possibly বাদিকা স্বয•.
- \* The last two consonants are only half formed. Restore faurtisfi.
- 26 Regarding the meaning of gramika see the Petershurg Dictionary, onb voce.
- 27 As sadda is in Jaina-Prakrit the usual representative of Bradd.tha the term raddachard outresponds to Schilthickard, and is the fem of fraddhachard, see Nos. IV and XXI.
- 28 Incised on the pedestal of a small seated Jina (head lost), I foot 8 inches by I foot 2 inches; found at the same place. Four worshippers on each side of a wheel fill up the centre.
  - 39 The lost signs probably contained, besides the name of the donatrix, the word grad-
- "Only two letters can have been lost before the half visible . From No. 11, where the names of Sangarakil and of Vasult occur, it may be inferred that the kula name probably was Mehrka.
- B Incised on the pedestal of a small squatted Jina thead ket); I foot Il inches by I foot 10 inches, from the same place.



Scale one-half-

MATHURA INSCRIPTIONS: Nos. III & IV.



TO PORT SE SUNDAND AND SENTENCE SENTENCE AND PROPERTY OF THE SENTENCE OF THE S スピッダメイナートゴイストンメルコンス

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From impressions in Dr A Fuhren

No 9

No 10

No.11

#### TRANSLATION.

In the year 87 (?), in the first month of summer, on the twentieth (?) day,—at this moment (?),32 of Mittra, pupil of the venerable Kumaranandi, of him of Uchchenagara33.....

# No. XIV.34

- A. 1. सिद्दम् "कोहियाती गणाती ब्रह्मदासिकात[]] कलाती
  - 2. उ[चे]नागरितो प्राखातो -ारिनातो सं[भ]ो[गातो] च[र्या-
- B. 1. जिष्टहस्ति[स्व] शिशो]<sup>38</sup> शर्यमहली<sup>37</sup> शर्यंजिष्ट[हस्तिस][शिशो]<sup>38</sup> शर्यं[गा]टति[ो] शिशिनि [शर्यं-]
  - 2. शामये निर्वतना। उ[स] प्रतिमा" वर्भये धीतु [गुल्हा]ये व्ययसस्य कुटुंबिनिये दानं

# TRANSLATION.

Success! The pupil of the venerable Jeshṭahasti (Jyeshṭhahastin) out of the Koṭṭiya gaṇa, the Brahmadâsika kula, the Uchchenâgarî śākhā and the - arina sambhoga (was) the venerable Mahala; the pupil of the venerable Jeshṭahasti (Jyeshṭhahastin) (was) the venerable Gâḍhaka; at the request of his female pupil, the venerable Śâmâ, (was dedicated) an image of Usabha (Rishabha), the gift of Gulhâ, the daughter of Varmâ (and) the wife of Jayadâsa.

# No. XV.41

- शे" एत[स्यां] पूर्व्वायां कोहियाती गणाती . . . .

# TRANSLATION.

..... On that (date, specified as) above, out of the Kottiya gana . . . . .

# No. XVI.43

- Regarding 3, see above, No. V, note 73, p. 375.
- अ Compare the उद्येगावरी बाखा, and see above, p. 369.
- 24 Incised on the pedestal of a small seated Jina, 2 feet 6 inches by 1 foot 7 inches; from the same place.
- The stops are throughout expressed by horizontal strokes.
- \* The second syllable is much injured and its vowel not certain.
- अ Possibly, but not probably अमृद्धी. The last three syllables of the following word are uncertain, with the exception
  - 26 The consonant of the first syllable and the vowel of the second are doubtful.
  - The first syllable may also be read differently.
  - " Bestore ससमग्रीतमा.
- a Incised on the broken base, under the left knee of what has been a seated Jina; stone 1 foot 5 inches by 1 foot 3 inches; found at the same place.
  - This must be the remnant either of विश्व or of विश्व.
  - Incised on the pedestal of a small seated Jina; 2 feet 7 inches by I foot 6 inches; same locality.
- <sup>44</sup> A very indistinct letter, possibly आ, is visible at the beginning of the line. Hence I propose to restore [प्रतिका]. The lost portion of the inscription no doubt stood on the other side of the pedestal.
  - The vowel of the first letter is doubtful, as the top of the sign is damaged.
  - \* The s-stroke seems to be connected with the left-hand limb of ta.
  - प The second sign is very doubtful; I suppose अविनीव is meant.

#### TRANSLATION.

..... [an image] of the worshipful\* Arhat Vadhamana, [the gift] of ..... the daughter of Kala, the sister(?) of Sinavishu (Vishnushena?); the request of ..... Sati (?).

# No. XVII.49

- L. 1. मा अइंतानं <sup>50</sup> अमण्याविका यि]<sup>61</sup>
  - 2. लहस्तिनीये तोरखं प्रति[ष्टापि] 52
  - 3. सप्ट माता पितिष्टि सप्ट 53
  - 4. सन् <sup>54</sup> शशरेण<sup>55</sup>

#### TRANSLATION.

Adoration to the Arhats! A Torana has been erected by order of ..lahastinî (Balahastinî), a lay-pupil of the ascetics, together with her parents, together with her mother-in-law (and) her father-in-law.<sup>56</sup>

# No. XVIII.57

- L. 1. सिडं  $[ \dot{\mathbf{H}} ] - - [ \mathbf{\hat{c}} ] \mathbf{Y}^{s}$  एतस्यं पू  $[ \mathbf{m} ]$ यं]
  - 2. भगवती नागेन्द्रख द्धिकर्षस्य स्त[1]-
  - 3. ने शिलापटी प्रतिष्टापिती माथ्रा [णं]
  - 4. ग्रैलालकानं चान्दका भ्रतृका इति वि[प्रू-]
  - 5. यमानानं तेषं पुत्रेष्टि नन्दिबलप्र-
  - 6. मुखेसि दारकेसि मातापितृणं अग्र-
  - 7. प्रत्यंथताये भवतु सर्व्वसत्वा[नं हित-]
  - 8. सुखा[थीं] भवतु [॥]

### TRANSLATION.

Success! In the year...., on the fifth day,—on that (date specified as) above, a stone slab was set up in the place sacred to the divine lord of snakes Dadhikarnna by the boys, chief among whom was Nandibala, the sons of the actors of Mathura, who are being praised as the Chandaka brothers. May (the merit of this gift) be by preference for their parents; may it be for the welfare and happiness of all beings!

- 48 "Worshipful" is expressed by the pluralis majestatis arahantanan construed with the singular Vadhamanas.
- 49 Incised on the upper portion of a sculptured Torana, 9 seet 2 inches by 1 foot.
- 60 Read नसी भरहतान.
- 51 The last letter is blurred.
- 22 Read प्रतिष्ठापित. Possibly more letters have been lost at the ends of lines 1 and 2.
- s Lines 4 and 5 stand between three figures of Toranas.
- 54 Possibly the reading is समूच, i. e., अगा.
- ध I. e., त्रग्रदेश.
- The association of the parents and of the parents-in-law is probably intended to secure for them a share of the scriptural merit. Compare the analogous phrases in the Kanheri inscriptions Nos. 14, 15, 16, 17 (Archaelogical Surv. Rep. W. Ind., vol. V, page 79ff.) and in other Buddhist documents.
- M Incised on a large sandstone slab, 3 feet 10 inches by 1 foot 4 inches. found on the floor of a brick stûpa, 47 feet in diameter, to the east of the first Jaina temple, on the east of the Tila. Well preserved, with the exception of the loss of the date and of slight injuries at the right end of the lines, which, however, do not make any letter really doubtful.
- 38 Not more than four signs have been lost, the tail only of fe is visible. After the half-preserved # appear the lower portions of two numeral signs.
  - 59 Stána, which stands for Sanskrit sthána, may also mean "temple."
  - " I take Sailalaka as an equivalent of the Sanskrit Sailalin; see above, p. 381.
  - a Regarding the meaning of agrapratyasataye, i. e., agrapratyamsalaye, see above, p. 241, note 21.

# No. XIX.62

- L. 1. [सिडम्॥]मद्वाराजस्य राजातिरास्य देवपुत्रस्य षाहिकणिष्कस्य<sup>33</sup> सं ७ हे १ दि १० ५ एतस्य पूर्व्वायां सर्योदिहिकियातो
  - 2. गणाती श्रृर्थनागभुतिकियाती जुलाती गणिख श्रर्थेबुडिशिरिख शिष्टी वाचको श्रर्थम[सि]-कस्य भगिनि श्रर्थंजया श्रर्थगोष्ठ -- --

### TRANSLATION.

Success! In the year 7 of the great king, supreme king of kings, the son of the gods, Shâhi Kaṇishka, in the first (month of) winter, on the fifteenth day,—on the (lunar day specified) above, the preacher Aryya[sandh]ika, the pupil of the ganin Aryya-Buddhaśiri (Árya-Buddhaśri) of the Aryyodehikiya (Árya-Uddehikiya) school (and) of the Aryya-Nâgabhutikiya (Árya-Nâgabhūtikiya) line of teachers, his sister Aryya-Jayâ (Árya-Jayâ), Aryya-Goshṭha . . . . . . . .

# No. XX.64

# [सि]हं सं २० (१)[२] वि २ दि ७ वर्धमानस्व प्रतिमा वारवाती गवाती पेतिवामि[क]—

#### TRANSLATION.

Success! In the year 22 (?), in the second (month of) summer, on the seventh day,—a statue of Vardhamana, from the Varana gana, from the Petivamik[a kula]...

# No. XXI.65

- L. 1. धम सव ५० ४ ईमंतमासे चतुर्खे ४ दिवसे १० प-
  - 2. स्व पुर्वायां कोष्टियाती [ग] जाती स्वानि[य] ाती कुलाती
  - 3. वैरातो शाखातो त्रीयह[ा]तो<sup>ल</sup> संभोगातो वाचकस्वार्थ-
  - 4. [ह]सहस्तिस्य ग्रियो गलिस्य ग्रर्थमाघहस्तिस्य ग्रहचरी<sup>®</sup> वाचकस्य भ
  - 5. र्थंदेवस्य निर्व्वर्त्तने गोवस्य सीष्ट्रपुत्रस्य सीष्ट्रिककार्कस्य दानं
  - 6. सर्व्यसत्वानां चितसुखा एकसरखतो प्रतीष्ठाविता घवतले रङ्गान[र्त्तन]ो
  - 7. मे [н]

#### TRANSLATION.

Success! In the year 54 (?), in the fourth, 4, month of winter, on the tenth day,—on the (lunar day specified) as above, one (statue of) Sarasvati, the gift of the smith Gova, son of Siha, (made) at the instance of the preacher (váchaka) Aryya-Deva, the

- or These inscriptions, Nos. xix—xxii, were discovered by Dr. Burgess on first commencing the excavation at Kankâli Tila. No. xix is from the base of a large scated Jina, 4 feet 4 inches by 3 feet 2 inches, found on the south-east of Kankâli Tila, February 1888. I do not reprint the notes given in the Wiener Zeitschrift. The notes now given contain additional corrections.
  - " The former transcript gave, by a lapsus calami, Kanishkasya, though the lingual na is very distinct.
- on the base of a scated Jina, 3 feet 6 inches by 2 feet 2 inches, found near the same place. The second line is lost.
- so On the base of a seated image of Sarasvati, 1 foot 10 inches by 1 foot 31 inches, found near the first temple on the south-east of the mound.
- 4 The former transcript gave the first figure as 80. On comparing the date of Mr. Growse's No. 5, which is given in words and figures, I think it more probable that the sign is intended for 50.
  - or Formerly read Srignk[d]to; but see above, p. 372.

Formerly read fraddhachars.

Ŋ

śraddhacharo of the gaṇin Aryya-Mâghahasti, the pupil of the preacher Aryya-Hastahasti, from the Koṭṭiya gana, the Sthâniya kula, the Vairâ śākhā and the Śrigṛiha sambhoga,—has been set up for the welfare of all beings. In the avatala my stage dancer(?).

# No. XXII.69

- L. 1. [f] सदं सं ८०५ (?) यि २ दि १० ८ कोहि[य] तो गणाती ठानियाती कुलाती वहर[ाती या आ] खाती सर्थ भरड - -
  - 2. बिबिन धाम[या]ये निर्वर्तन[1] प्रस्टतस्य धि[त] धनस्थि" - -

#### TRANSLATION.

Success! In the year 95 (?), in the second (month of) summer, on the 18th day,—at the request of Dhamatha (?), the female pupil of Aryya-Araha[dinna] from the Koṭṭiya gaṇa, from the Ṭhaniya kula, from the Vaïra śakha . . . [the gift] of . . . the daughter of Grahadata, the wife of Dhanahathi (Dhanahastin) . . .

#### No. XXIII.72

# वारचाती गचाती पर्यंकनियमिकाती कुलाती पोद - - -

#### TRANSLATION.

From the Varana gana, from the worshipful Kaniyasika kula, [from the] Od ... (śākhā) . . .

# No. XXIV.73

# TRANSLATION.

[Hail!] In the year 80 of Maharaja Vasudeva, ..... in the first month of the rainy season, on the twelfth day,—on that (date specified as) above, the daughter of ... the daughter-in-law of Samghanadhi (?), the ..... of Bala,......

# No. XXV.76

# --- वैमासे १ दीवसे ३० प्रसि मु -- - -"

- \*\* On the upper part of a sculptured panel, 1 foot 10 inches by 1 foot 8 inches; the panel has carved on it a stupa and four worshippers, one being a Naga. From the south-east part of the mound.
  - 70 The third letter is doubtful.
  - 71 Possibly unufo.
  - n Discovered by Dr. Führer on January 20th, 1889, incised on a broken panel 1 foot 2 inches by 1 foot 5 inches.
- 78 On the base of a scated Jina (head lost), 4 feet 4 inches by 3 feet 3 inches, found in the north-east of the mound near the first temple.
- <sup>74</sup> I do not feel certain whether this seeming letter is not some kind of ornament. If it is a letter, it is probably a monogram for বিশ্ব.
- 76 This might be rand इस, but the lower stroke seems to belong to the letter कि in line 2, and in No. IX we have इन before मूख.
  - Incised on the middle portion of the base of a statue, 10 inches by 12 inches, found near the first temple.
  - 77 Restore वर्षनासे and क्ये.

No. 12



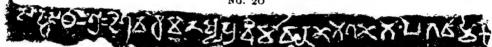
From impressions by Dr. A. Fuhrer.

No.18



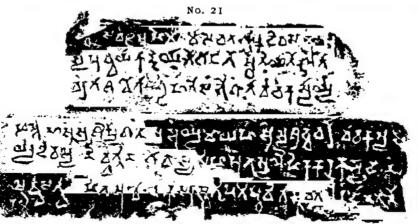
MATHURA INSCRIPTIONS: Nos. XX-XXVII.

No. 20

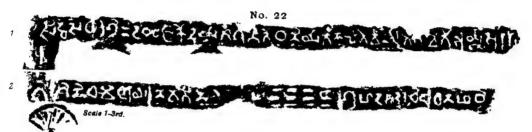


Scale:1-3rd.

1



Scale-1-3rd.

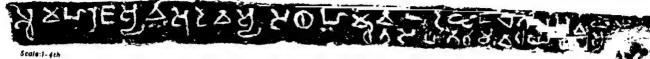


No. 23



Seela: 1 and

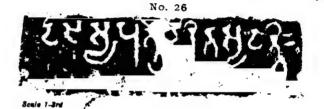
No. 24



No. 25



Scale 1-3rd.



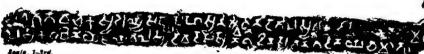
No. 27



From impressions by Dr. A Führer



No 28



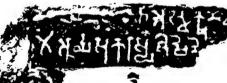


# Went Karia 3 rok

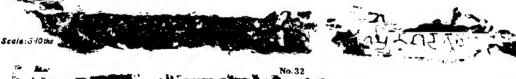
B

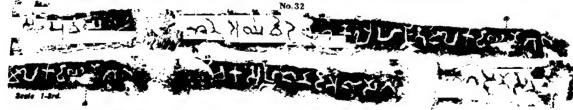
No 30

# ruznivar nyatasanzia. Seale: 1-8rd.



No. 31





From unpressions by Dr A. Führer

# TRANSLATION.

...... In the first month of the rainy season, on the thirtieth day, at that time (or, on that festival).....

No. XXVI.78

# टासस्य प्रश्नो चीरि तस्य दत्ति: [॥]

TRANSLATION.

Chîri, the son of Dâsa; his gift.

1

No. XXVII.79

 ${f L.}$  1. [प्रतिमा] वधमान[स्व] प्रतियापिता $^{\circ}$ 

2. [-- - ठानियातो - च - - - - त आर्थग]<sup>81</sup> - -

TRANSLATION.

An image of Vadhamana (Vardhamana) has been set up ....... out of the Thaniya (Sthaniya) ......

# XLIV.—FURTHER JAINA INSCRIPTIONS FROM MATHURA.

By G. BÜHLER, PH.D., LL.D., C.I.E.

Impressions of the following seven inscriptions were forwarded by Dr. A. Führer. The first three among them are Sir A. Cunningham's Nos. 6, 7 and 10, in the collection of the third volume of his *Archæological Survey Reports*, while the remaining four were found by Dr. Burgess and by Dr. Führer during the excavations undertaken at the Kankâlî Tîla in 1888 and in January and February 1890.

The re-edition of Sir A. Cunningham's inscriptions yields at least the confirmation of a number of conjectural emendations which I proposed in the Wiener Zeitschrift für die Kunde d. Morgenlandes, vol. I, p. 170ff., and permits us to make some corrections. Among the latter, the most important is the removal of the reading bhattito in No. IB, 1.1, to which Sir A. Cunningham's facsimile pointed, and the substitution of . . gáto, i.e. sambhogáto, which all the other inscriptions offer after Śirikáto.

The new inscriptions confirm the readings of the names  $V\'{a}ranagana$  (No. XXX),  $Arya-H\'{a}ttiyakula$  and  $Vajan\'{a}gar\'{a}$  s\'{a}kh\'{a} (No. XXXIV) and of a number of names of ascetice and laymen, found in the preceding series. With respect to the Sirika sambhoga it deserves to be noted that No. XXXIV offers the varia lectio—Aryya-Sirikiya, and thus makes it probable that its name means "founded by the  $Arya-Sr\~{a}$ " or the venerable  $Sr\~{a}$ , which latter seems to be an abbreviation of a longer name, made  $bh\~{a}mavat$ .

In addition to these interesting contributions to the history of the Jaina sect, some valuable historical information may be extracted from No. XXXIII, which records a gift

<sup>78</sup> Incised on the base of a small standing Jina, 8 inches by 10 inches, found near the first temple.

<sup>7</sup> Incised on the base of a seated Jina, 2 feet 4 inches by 1 foot 7 inches, found near the first temple.

The third syllable is doubtful.

a Only the upper portions of the letters of line 2 have been preserved, and they are, with the exception of Sto, off to a indistinct and mostly doubtful.

by Kośiki Śi[va]mitra, [the wife] of Gotiputra, a black serpent for the Pothayas and Śakas. Both Gotiputra and Kośiki Śivamitra were of noble or royal descent. That is indicated by their family names. Kośiki, in Sanskrit Kauśiki, means 'she of the race of Kuśika.' Kauśika is the nomen gentile of Viśvá mitra and of his descendants, the Viśvâmitras, who form one of the ancient Vedic gotras. Numerous instances in the northern and southern inscriptions show that the queens and princesses were frequently called by the Vedic gotra-names, such as the Gautami, the Vatsi, the Vasishthi, the Gårgî, etc. And the explanation is no doubt that these gotras originally were those of the Purchitas of the royal or noble families, from which the queens were descended, and that the kings were affiliated to them for religious reasons, as the Srautasútras indicate. It seems, therefore, impossible to explain the epithet Kośikî otherwise than by the assumption that Sivamitra was descended from a royal race, which had been affiliated to the Kausikas. With respect to Gotiputra, in Sanskrit Gauptiputra, it may be pointed out that this name, which means the son of her of the Gaupta race, is borne by the second king of Sir A. Cunningham's inscription on the Torana of the Bharhut Stûpa, where we read Gotiputrasa Agarajusa putena, in Sanskrit Gauptiputrasya Angaradyutah putrena.2 Though I am not prepared to identify the two Gotiputras, it is evident that the name was borne at least by one royal or princely personage. The epithet of our Gotiputra, 'a black serpent for the Pothayas and Sakas,' points also to his belonging to the warrior tribe. For, according to the analogy of other well-known epithets, such as vairimattebhasimha, it can only mean that he fought with the Pothayas and Sakas and proved to them as destructive as the black cobra is to mankind in general. The Sakas are sufficiently well known. The Pothayas' are the Proshthas, whom the Mahábhárata, VI, 9, 61, and the Vishnupurána (ed. Hall), vol. II, p. 179, name among the southern nations. In the latter passage they appear together with the Sakas and the Kokarakas. As both works include in their enumeration of the southern nations the Trigartas, who are known to be inhabitants of Northern India, the accuracy of their statements with respect to the seats of the Sakas and Proshthas may be doubted. But it remains interesting that the two names are placed closely together in the Vishnupurána, and this juxtaposition is, as our inscription shows, not without foundation. The wars, to which it alludes, may have occurred either before the Skythians conquered Mathura, i.e. before the time of Kanishka, or when their domination had passed away. The letters of the inscriptions, which are particularly old-fashioned and may belong to the first century B. C., speak in favour of the first alternative. If the inscription was incised before the Skythian conquest, it also furnishes valuable testimony for the antiquity of the Jaina temple in which it was found.

In the epithet Tevanika of the donor Namdighosha, mentioned in No. XXXV, we have probably a derivative from the name of a nation or country called Trivarna or Traivarna. I conclude this from the fact that one of the queens in the old Pabhosa inscriptions is called Tevani, 'the Traivarna' (princess).

The new inscriptions finally furnish confirmation of some of the curious words and constructions noticed ante, pp. 373f. In No. XXXI, we have again the abnormal expression

<sup>1</sup> See Indian Antiquary, vol. XIV, p. 138f.

<sup>&</sup>lt;sup>2</sup> Angåradyut means 'shining like the planet Mare,' i. c. 'being as harmful for his enemies as the baleful light of Anaåraka.'

<sup>3</sup> Pothaya corresponds literally with Proshthaka or Proshthiya.

kshune, which I take to be an equivalent of kshane. In some others, e.g. No. XXX, we find another indisputable instance of the use of the nominative in conjunction with genitives.

# No. XXVIII.4

- A. L. 1. सिद्ध स [२०] ग्रमा दि १० ५ कोडियाती गणतो [ठ]णियाती कुलतो वेरिती यखती विरिकाती
  - B. L. 1. - गाती वाचकस्य प्रयासिहसिहस्य निर्वर्तना दातिलस्य - - मित-
    - 2. लख कुठ्बिणिये जयवालस्य देवदासस्य नागदिनस्य च नागदिनय च मातु
  - C. L. 1. श्राविकाये दि-
    - 2. ना यि दानं ॥10
    - 3. वर्डमानप्र-
    - 4. तिम ।

#### TRANSLATION.

Success! The year 20, summer month 1, day 15,—at the request of the preacher (váchaka) Aryya-Sanghasiha (Árya-Sanghasimha) out of the Kottiya school (gana), the Thâniya family (kula), the Veri (Vajrí) branch (śákha) and the Śirika sambhoga, an image of Vardhamâna, the gift of the female lay-hearer (śráviká) Dinâ (Dinna), the . . . of Dâtila . . . , the housewife of Matila, the mother of Jayavâla (Jayapála), Devadâsa, and Nâgadina (Nágadatta) and Nagadinâ (Nágadatta).

# No. XXIX.13

- L. 1. सिड सव २० २ ग्रि १ दि - स्य पुर्वीयं वाचकस्य अर्थामाविदिनस्य णि - 13
  - 2. सुर्त्तवाद्विनिये धर्ममोसाय दानं ॥ नमो अरहंतान

#### TRANSLATION.

Success! The year 22, summer (month) 1, day ...—on the (date specified as) above, at the request of the preacher Aryya-Matridina (Arya-Matridatta), the gift of Dharmmasoma, the wife of a caravan-leader. Adoration to the Arhats!

- 4 This is Sir A. Cunningham's No. 6, Archaeological Surney Reports, vol. III, pl. xiii. It is on a base, measuring 1 foot 4 inches by 11 inches, which has borne a standing Jina (destroyed). Dr. Führer's impression seems to show that the inscription has suffered in the beginning, since Sir A. Cunningham's fac-rimile was prepared.
  - \* According to Sir A. Cunningham's fac-simile, the date is clearly & ? . The figure is not distinct on the impression.
  - 6 The vowel-strokes of this and the preceding words are mostly indistinct.
  - 7 The vowel of the first syllable is distinct on the reverse; the second is indistinct.
  - 8 Restore संभीगाती; a portion of भी is faintly visible.
  - Bead निर्वामना.
  - 10 The two stops are expressed by two dots.
  - " Probably 'the daughter of Datila (i.e. Dattila) and the daughter-in-law of . . . 'is to be restored.
- <sup>19</sup> This is Sir A. Cunningham's No. 7, Archivological Survey Reports, vol. III, pl. xni. It is from the base of a seated Jina (partly gone), and Dr. Führer places the second line as first. I arrange them according to their natural order. Sir A. Cunningham's fac-simile also gives L. 2 as the first. If this is correct, the inscription begins from below, like the Pallava pillar inscription, deciphered by Dr. Hultzsch.
  - 13 Restore निर्वतना.
  - 14 Regarding the substitution of an for are see ante, p. 376.
- "With the feminine साथवाहिनी compare the similar सनापतिनी "Mrs. General," विहारस्त्रामिनी 'wife of a manager of a Vibara,' and so forth.

# No. XXX.16

L. 1. म ४० ७ ग्र २ दि २० एतस्य पुर्वयं वरणे गणे पेतिविमिने कुले वाचकस्य भोइनिदस्य" शिमस्य मैनस्य निवतना सवकस्य

2. पुषस्य वध्ये गिइ — [कुटिविनि] - — [पुष] व्हिन[स्व] [मातु] — — य

# TRANSLATION.

The year 47, summer (month) 2, day 20,—on that (date specified as) above, at the request of Sena, a teacher in the Varana (Várana) school and the Petivamika (Praitivarmika) family, and a pupil of Ohanadi (Ohanadin), [the gift] of . . . . . , the daughter-in-law of the lay-hearer Pusha (Pushya), the housewife of Giha . . , the mother of Pushadina (Pushyadatta).

	No. AAAI.
A. 1.	५ अस्य चुणे
2.	तो बार्यंसुकरस्य शिषिनि
B. 1.	[या] <sup>25</sup>

# No. XXXIII.24

- L. 1. [न]मी अरहती वर्धमानस्य गीतिपुत्रस पीठयमक-
  - 2. कालवाळस
  - $3. - -^{25}$  कोणिकिये शिमिलाये $^{26}$  श्रयागपटो प्र $-^{**}$

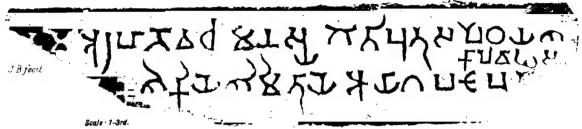
# TRANSLATION.

Adoration to the Arhat Vardhamana! A tablet of homage<sup>20</sup> was set up by Śivamitra (of) the Kauśika (family), [wife] of Gotiputra (Gauptiputra), a black serpent<sup>20</sup> for the Pothayas and Śakas.

- <sup>16</sup> Sir A. Cunningham's Archeological Survey Reports, vol. III, pl. xiv, No. 10. It is on the base of a Jina (figure lost); stone 1' 10" by 9". There are other two small pieces not given here. The inscription does not mark the long vowels. Most of the e and i-strokes are only faintly visible.
  - 17 Possibly देहनदिस्य, as Sir A. Cunningham reads.
  - 15 The first vowel is conjectural.
  - 19 Only the upper parts of the two letters have been preserved, and the following vowel is conjectural.
  - 20 On the base of a standing Jina, of which only the feet are left; 1'0" by 2'7".
  - 21 Or आर्यक्रकर्म.
  - n Possibly अये.
- The whole gain from this fragment is another instance of the use of the curious form kehune for kehane (see ante, page 372) and of two names, that of an assetic Arya-Sukara or Arya-Akara, and of a female name Aryya-Nagadatta.
- 34 After the plates had been printed off, Dr. Führer pointed ont that No. XXXII is only a duplicate of No. IXB, ante, p. 387. No. XXXIII is on a flat slab with surface carving, 1' 7" by 2' 6", excavated by Dr. Burgess in 1887.
  - 2 Restore भार्याचे.
  - 26 Rend जिनमिनारी.
  - श Restore प्रतिष्ठापिती.
- Ayon a occurs in the Râmhyana, I, 32, 12 (Bo. ed.), and is explained by the commentator as gajaniyadevată, a deity to be worshipped, i.e. an object of homage. The Petersburg Dict. s. v. explains it by 'a present obtained by a sacrifice, anoung the corresponding passage of Schlegel's edition. In the Râmâyana either explanation will suit, but here only the etymological one. There may, of course, be a particular technical meaning, which for the present is not to be got at.
- 1) Kálavál i is certainly the Prakrit form of the Sanskrit kálavyála or more correctly kálavyála, the sacient form. which is found in inscriptions and survives in Southern MSS.

MATHURA INSCRIPTIONS: Nos. XXXIII-XXXV.

No 33

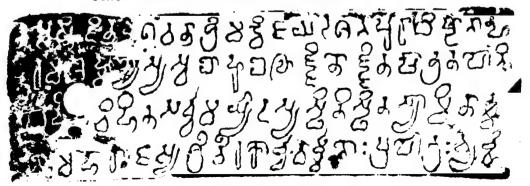






Scale: 3-10ths.

FIRST PLATE OF A PALLAVA COPPER-PLATE GRANT.



	•		
	·		
	•		

# No. XXXIV.30

- ${f L}.$  1. [सि]ह नमी चरइंताच - हन $^{3}$  वारचे गये चयहाहि[यै] $^{3}$ 
  - 2. कुले वजनागरिया मासाया पर्यमिरिकिये संभोक --

# TRANSLATION.

Success! Adoration to the Arhats! [Adoration to the Siddhas]! [At the request of . . . .] in the Varana school, Aya-Hâṭṭiya (Ârya-Hálíya) family, the Vajanagari (Várjanagari) branch, the Arya-Śirikiya sambhoga . . . . .

# No. XXXV.34

- $L.~1.~[\hat{a}]$  इसनंदिवस पुत्रेन नंदिघोषेन  $[\hat{a}]$ विचिवेन  $\mathbf{v}$  -  $\mathbf{a}$   $\mathbf{v}$  ले —
  - 2. चानं भंदिरे [चा]यागपटा प्रतिवापित[ा] -----

#### TRANSLATION.

By Namidighosha, the Tevanika<sup>36</sup> (Traivarnika), son of Te..rusa(?)-Namidika, tablets of homage <sup>37</sup> were set up in the bhamdira of the . . . . .

# XLV.-A PLATE OF A PALLAVA COPPER-PLATE GRANT.

# BY E. HULTZSCH, PH. D.

This fragment was found lying in a tobacco field at the village of Darśi¹ in the Nellûr district of the Madras Presidency and is now in the Madras Museum. It consists of the beginning of a Sanskrit inscription engraved on one side of a copper-plate, which measures S½ by 25 inches. The remaining plates of the grant have not been found. On the left of the inscribed side of the preserved plate is a hole for the lost ring, which must have borne the royal seal. The name of the king, who issued the grant, is lost; but the plate contains the name of his great-grandfather, Śri-Vira-Kôrchavarman, whose laudatory epithets agree literally with those attributed to the Pallava kings Skandavarman I. and Skandavarman II., respectively, in two published copper-plate grants. The plate ends with the first syllables of a compound with which, in the

<sup>&</sup>lt;sup>20</sup> On the base of a seated Jina, of which the head is lost, the stone measuring 3 ft. by 2' 1", found west of the second temple.

n Restore नमी सिदान-

<sup>\*</sup> Possibly श्रीळिये-

Bestore संभीने.

<sup>24</sup> On the border of a carved square panel, 2' 10" by 2' 6", found on the west of the Tila at the second temple.

<sup>➤</sup> One is tempted to read चंदिर 'in the temple.' But the first consonant seems plain.

<sup>36</sup> See above, p. 394.

W See the remarks on No. XXXIII, note 28, above.

<sup>1</sup> Mr. Sewell's Lists of Antiquities, vol. I, p. 135.

<sup>&</sup>lt;sup>2</sup> The correct Sanskrit form of this name, Vîra-Kûrchavarman, occurs in a Pallava copper-plate grant at Kašākûḍi near Kāraikkāl (Karikal), extracts from which were recently published at Paris by Professor Vinson. I am endeavouring to obtain a loan of the original of this important inscription, which appears to establish the connection between the earlier and the later Pallavas.

<sup>&</sup>lt;sup>3</sup> Indian Antiquary, vol. V, p. 51; and vol. VIII, p. 168.

same two grants, the description of the next king opens. This close agreement and the archaic alphabet of the fragment leave no doubt, that it belongs to one of those ancient Pallava kings, whose grants are dated from Palakkada, Daśanapura, and Kańchipura. This view is further confirmed by the first line of the plate, according to which the king's order was dated 'from the prosperous and victorious residence of Daśanapura.'

# TEXT.

- L. 1. खुरित जितश्वगवता [॥\*] त्रीमहिजयद्यमपुराधिष्टामात्प-"
  - 2. रमब्रह्मस्थस्य स्वाइवलार्ज्जितीर्ज्जितचात्रतपीनि-
  - 3. धेर्विधिविहितसर्वीमर्थादस स्त्रितस्त्रितस्त्रामिताल-
  - 4. नो मडाराजस्य त्रीवीरकोईवर्माणः प्रपौतः [घ\*]भ्यक्छिं-

# TRANSLATION.

Hail! Victorious is Bhagavat! From the prosperous and victorious residence of Daśanapura. The great-grandson of the *mahárája* Śri-Vira-Korchavarman, who was very pious, who acquired by the power of his arm a mighty treasure of such penance as becomes the warrior-caste, who ordained all laws according to the sacred scriptures, who was constant in virtue, and whose mind was immeasurable.

# No. XLVI.—KRISHNAPURA INSCRIPTION OF KRISHNARAYA, DATED SAKA 1451.

# BY E. HULTZSCH, PH. D.

The original of this inscription is engraved on the south and north faces of a rough stone tablet, which is set up in front of the Ugranarasimhasvamin temple at Krishnapura, a deserted village at the western extremity of the ruins of Vijayanagara. A very inaccurate abstract of the inscription was published in 1836 by Mr. Ravenshaw. The subjoined transcript is prepared from an estampage made in 1889. The inscription is in the old Kanarese character. About two thirds are in Kanarese prose, and the remainder (lines 33 to 46) is in Sanskrit verse.

The Kanarese portion (lines 1 to 33) records, that Vîra-Krishnarâya-mahârâya gave two villages to the image of Lakshmî-Narasimhadêva, which he had caused to be consecrated in the village of Krishnâpura by Ârya Krishna Bhaṭṭa, who appears to have been his domestic priest. The date of the grant is:—"Friday, the 15th of the

<sup>\*</sup> Ibid. vol. V. p. 52. Dr. Purnell's identification of Palakkada with the modern Pulicat (South-Indian Palaography. second edition, p. 36) is untenable, as the latter name is an Anglo-Indian corruption of Palavérkádu, 'the old forest of vél trace.'

<sup>5</sup> Ibid. vol. V, p. 154.

<sup>4</sup> Ibid. vol. VIII, p. 169.

<sup>7</sup> Read °डानात्प°.

s Read चम्बर्चि .

<sup>1</sup> No. 26 on the Madras Survey Map of Hampe. The colossal image of Narasimha in this temple has baffled the attempts of the Musalman iconoclasts and is perhaps the most remarkable of the relics of Vijayanagara.

3 Asiatic Researches, vol. XX, p. 29.

bright half of Vaisakha of Salivahana-Saka 1451 [expired], the Virôdhi-samvatsara" (lines 1 to 3); and again: —"the time of an eclipse of the moon on Friday, the 15th of the bright half of Vaisakha in the Virôdhi-samvatsara" (lines 22 and 23). Mr. Fleet informs me that the eclipse referred to occurred on Friday, the 23rd April, A.D. 1529. As stated ante, page 362, note 6, this is the latest known date of Krishnaraya. The two villages granted were Vanganûru in Henne-nadu, a division of Gutti-sîme, and Belachinte in the sime of Uruvakonde. The two simes are evidently named after Gutti (Gooty) and Vuravakonda in the Gooty talluqa of the Anantapur district. The fort of Gooty (Gutti-durga) bears on its summit three rock-inscriptions of the Western Chalukya king Vikramaditya VI. and one of king Bukka [of Vijayanagara]. As Kanarese h corresponds to p in the other Dravidian languages, the term Henne-nadu may be derived from Penna (Vada-Pennai in Tamil), the Telugu name of the river "Pennar," which appears in "Penner," Pennakonda, and other local names.

The Sanskrit portion consists of three imprecatory verses and of a verse in the Sragdhará metre, which records that Krishnarâya, the son of king Narasa, caused the image to be consecrated at Krishnâpurî by Ârya Krishna in the year preceding the grant. The date of the consecration was the day of Uttara-Phalgunî, Thursday, the lunar day of Madana, in the bright half of Chaitra of Śâka 1450 [expired], the cyclic year Sarvadhârin, i.e. 1528-29 A.D. To the kindness of Mr. Fleet I am indebted for the following calculation of this date. "The European equivalent is Thursday, the 2nd April, A. D. 1528. On this day the moon was in Uttara-Phalgunî at sunrise and up to 13 hours 8 minutes after mean sunrise. The expression Madana-tithi may apparently denote either the twelfth, the thirteenth, or the fourteenth tithi of the bright fortnight of Chaitra. Here it denotes the thirteenth tithi. For, that tithi ended and the fourteenth commenced at 18 hours 40 minutes on the Thursday; and the nakshatra, having ended 5 hours 32 minutes before then, can be connected only with the thirteenth tithi."

TEXT.

A .- South face.

- 1. खस्ति त्रीजयाभ्युदयग्रालिवाइनग्रकवर्षंग-
- 2. क् १४५१ नेय विरोधिसंवलारद वैशाख ग्र-
- 3. द' १५ ग्रदन् त्रीमसङाराजाधिराजरा-
- 4. जपरमेश्वर चरिरायविभाळ मुध्धरायर™
- 5. मंड संगीतसाहित्ससमरांगवसार्व-
- 6. भौम त्रीवीरप्रताप त्रीवीरक्रुव्हरायम-"
- 7. द्वारायद पार्यमुचभट्टर कैयतु मुखापुर-
- 8. दब्रू प्रति[ह]य माडिशिद" त्रीसंस्थीनरसिंहदेवर
- <sup>3</sup> [According to Oppolzer's Canon, this eclipse occurred at 15 hours 18 minutes (universal time), that is at 8 hours 24 minutes P.M. of 23rd April 1529, at Hampe, and was a large partial one.—J. B.]
  - Mr. Sewell's Lists of Antiquities, vol. I, p. 116.
  - Hultzsch's South-Indian Inscriptions, vol. I, p. 167.
  - 4 See ante, p. 362.

- 7 See Böhtlingk and Roth's Senskrit-Wörterbuch, s v सदनचतुर्देशी, सदनच्यीदशी, and सदनचादशी.
  - Read TT.
  - · I. c. बन्नवारदङ्ग.
  - Bead मृट्याराबर.
  - 11 Read are for my throughout the inscription.
  - Bead प्रतिष्ठेव मास्तिस्

- 9. बद्धतपडिगे13 समर्पिथिद14 [गु]त्तिसीमेयोळगच इं-
- 10. नेनाख्यीळगष वंगन्र ग्राम १ उ€्धवर्ती-
- 11. डिय सीमेयोळगच बेलचितेग्राम १ उभयं
- 12. यामवेरडकं पालिशिद् धर्मशासनद क्रमवे-
- 13. तंदरे [»\*] नाउ<sup>16</sup> विजयनागरद<sup>17</sup> सिंइ्हासन-
- 14. दब्रू खिरराज्यं गैयिउतिहु अधापुर-
- 15. दक् चार्यकुखभहर कैयक् प्रतिष्ठे-
- 16. य माडिशि चितैथिद<sup>19</sup> त्रीमत्मकलभुवना-
- 17. घीखर चखिळांडकोटिबंद्यांडना-<sup>20</sup>
- 18. यकराद श्रीलक्सीनरसिष्ठइदेवर<sup>क</sup> नैवेदा-
- 19. के गु[त्ति]सीमेयीळगण हेंनेनाड चीळगण
- 20. वंगन्र गाम १दं उ€ उत्वितिहेय
- 21. सीमे पोळगण बेलचितेय ग्राम १इं
- 22. विरोधिसंवतारद वैशास ग्र १५ ग्रद-
- 23. मू अमयाइणपुंख्यकालदल् अ
- 24. सिंद्रं सीदकदानधारापूर्वकवा-
- 25. नि घारेयनि € विवाचा समर्थिसिटे-
- 26. वादकारच<sup>35</sup> [इ]<sup>36</sup> ग्राम २कं<sup>37</sup> सलुव<sup>36</sup> च-
- 27. तु[स्ती]मेयोळगच निधिनिचेपजलपावा-

# B .- North face.

- 28. चचिचीमागामिसिध्यसाधंगळेंव<sup>20</sup> महभी-
- 29. गतेज[:\*]खाम्यसर्वी[त्पत्ति]सक्तवळिसहितवागि सुंबा-
- 30. सुवर्नादायतळवाॐकेसहितवाद सकलखा-
- 31. म्यगळ् सर्वमान्यवागि चाचंद्रार्कस्थाइ-अ
- 32. यागि विवाचा धारियने € समर्पिसिट
- 33. ग्रामगळ धर्मशासन ॥ खदत्तादिगुषं गं पुं-
- 34. व्यं परदत्तानुपालनं [। ] परदत्तापशारेख
- 35. खदत्तं निष्फलं भवे[त्] ॥ [सा]मान्यीयं धंर्भ-"
- n Read चमृत<sup>o</sup>.
- " Read समर्पिसद.
- 15 Read पाविधिद.
- 16 Read नाव.
- 17 Read वनगरह.
- u Read बेयागिह.
- 19 Read माडिसि चित्रेसिट.
- " Read "TETTE".
- n Read orter.
- # I. c. चोंदबु-

- 28 See page 399, note 9.
- 34 Read सीमयहरू.
- 26 I.e. समर्पिसदेव । भाटकार्च.
- 36 Read .
- 2 Le. Q134.
- ™ Read सम्ब
- 29 Read Few.
- 30 Read ेसाधि.
- 31 Read खदणाहिंगुणं.
- 32 Read धर्म<sup>0</sup>.

- 86. चेतुर्नराणां काले काले पालनीयो भवडि[:] [i\*] चर्वा-
- 37. नेतानभाविनः पार्थिवेद्रान् भूयो भूयो या-
- 38. चते रामचंद्रः ॥ खदत्तां परदत्तां वा यो
- 39. इरेत वसुंघरो । पष्टिवैषसङ्खाबि<sup>33</sup> विष्ठा-
- 40. यां जायते क्रिमि: ॥ त्री त्री त्री [॥\*]
- 41. यावे "सार्दे(:)बतुर्मि(:) देशभिरपि यतै:
- 42. संमित सर्वदारिखने वैत्राख्यमास
- 43. सितमदनितयी जीववार्र्यमर्जे । क्र[श्वा]-
- 44. पुर्यो यश्रखीं नरसनुपस्तोका-"
- 45. रयत्जुचरायः जुचीपार्येन अ ल-
- 46. भीसहितनरहरे: सात्रितेन प्रतिष्ट[i\* #]

#### TRANSLATION.

# A .- Kanarese portion.

(L. 1.) Hail! The following are the contents of the religious edict (dharmaéásana), by which the illustrious mahárájádhirája and rájaparaméśvara, the conqueror of hostile kings, the destroyer of the three kings (of the South), he who was unrivalled on the battle-field (as well as) in music and rhetoric, the illustrious Vîrapratâpa, the illustrious Vîra-Krishnarâya-mahârâya, protected the two villages, (viz.) 1 village (called) Vanganûru, which belonged to Henne-nâdu, a division of Gutti-sîme, (and) 1 village (called) Belachinte, which belonged to the sîme of Uruvakonde, which (two villages) he gave, on Friday, the 15th of the bright half (of the month) of Vaiśâkha in the Virôdhi-samvatsara, which was the 1451st year of the illustrious, victorious and prosperous Śâlivāhana-Śaka, for (providing) the daily oblations (amritapadi) to (the image of) the blessed Lakshmi-Narasimhadêva, the consecration (pratishṭhâ) of which he (viz. king Krishnarâya) had caused to be performed by Ârya Krishna Bhaṭṭa at Krishnāpura:—

(L. 13.) "While we were firmly reigning on the throne of Vijayanagara, we gave, —at the auspicious time of an eclipse of the moon (sômagrahana), on Friday, the 15th of the bright half (of the month) of Vaisakha in the Virôdhi-samvatsara, having given away gold and poured out water, with threefold repetition of the words ("Not Mine!") and with a libation, for (providing) oblations (naivêdya) to (the image of) the glorious lord of the whole world, the chief of the universe with its crores of minor worlds, the blessed Lakshmî-Narasimhadêva, the consecration of which we had graciously caused to be performed by Ârya Kṛishṇa Bhaṭṭa at Kṛishṇapura,—1 village (called) Vaṅganûru, which belonged to Henne-nâḍu, a division of Gutti-sîme, (and) 1 village (called) Belachinte, which belonged to the sîme of Uruvakoṇḍe. Therefore (we issued this)

अ Read वर्ष्ट वर्ष°.

अ Read सार्चें.

<sup>»</sup> Read सर्वधारिखाई.

अ Read यवसी.

E Read ogyo.

<sup>26</sup> Read क्रचेगायेंच.

<sup>»</sup> Read प्रतिष्ठाम्-

<sup>\*</sup> H. Krishna Sastri, my Kanarese assistant, informs me that it is still customary to utter the two Sanskrit words ৰ মূল in making a gift.

religious edict (which refers) to the villages, which (we) gave as rent-free (sarvamánya), with threefold repetition of the words ("Not Mine!") and with a libation, to last as long as the moon and the sun, endowed with all the taxes (bali), all the produce (utpatti) and the right of the power over the eight kinds of possession, viz. buried treasures, deposits, water, stones, the akshini, future additions (? ágámin), actuals (? siddha) and outstandings (? sádhya), which obtain within the four proper boundaries of these 2 villages, and (with) all rights (svámya), as tolls (sunka), the land-rent in money (swarnádáya) and the village-watchman's quit-rent."

# B .- Sanskrit portion.

- (L. 33.) "The preservation of the gift of another is twice as meritorious as one's own gift; by the confiscation of the gift of another, one's own gift will become fruitless."
- (L. 35.) "Râmachandra again and again implores all future lords of this earth: 'This bridge of merit, which is common to (all) men, must be preserved by each of you in his time.'"
- (L. 38.) "He who shall confiscate land given by himself or given by another, is born as a worm in ordure for sixty thousand years."
- (L. 41.) In the Śâka (year) measured by fourteen and a half hundreds (i.e. 1450) (which was) the (cyclic) year Sarvadhârin, on Thursday, the lunar day of Madana in the bright half of the month called Chaitra, under the Aryamarksha, Krishnarâya, the renowned son of king Narasa, caused to be performed by Ârya Krishna, who had placed himself under his protection, the consecration (of the image) of Lakshmi and Narahari (i.e. Narasimha) at Krishnâpurî.

" I. e. the Uttara-Phalguni-nakshatra.

<sup>&</sup>quot;On ashtabhoga-tejah-svolmya see Ind. Ant. vol. XIX, p. 244, and Mr. Rice's Mysore Inscriptions, p. 3, note ‡.

"The term talavarike is derived from talavara or talari (Tamil talaiyari), 'a village-watchman.' Compare Ind. Ant. vol. XII, p. 165, note 38; Mr. Rice's Mysore Inscriptions, p. 229, note 3; Hultzsch's Sonth-Indian Inscriptions, vol. I, p. 108, note 6, and vol. II, p. 119, note 4.

# THE COMPUTATION OF HINDU DATES IN INSCRIPTIONS, &c.

By Professor Hermann Jacobi, Ph. D., Bonn.

# Introductory.

If we compute the moment of expiry of a tithi by the elements of two or more Siddhántas, the results may differ by an hour or even more. This difference will affect the calculated date only where the end of the tithi falls near the beginning or end of a day. But in such cases even a small difference may carry the end of the tithi to the preceding or following day, and thereby change the date by a whole day. For these cases, then, it is desirable to be able to compute the tithi according to more than one Siddhánta. Besides, the moment of the Samkranti, or the true beginning of the solar month, varies with the different authorities, and this difference may affect the name of the lunar month according as the new-moon falls before or after the beginning of the solar month; and hence the necessity of tables for all available Siddhántas.

- 2. The following tables are based, as far as possible, on the Hindu solar year. This arrangement recommends itself by facilitating the finding of the lunar month, and by abridging the calculation of the *tithi*.
- 3. A close study of the subject proves that the several Siddhántas furnish the elements on which a date depends nearly correct (i.e. compared with the results of modern science) for the time of their composition. Some Siddhántas yield tolerably correct results for a long period extending over several centuries, while others diverge sooner from the truth. Now of course it is always uncertain which Siddhánta was followed by the unknown almanac-maker who furnished the date recorded in any historical document; but it may be presumed that he used the karana most in vogue, i.e. one which was not very old, and which therefore yielded correct results for the time being. These considerations have induced me to construct a General Table in which the value of the quantities necessary for the calculation of dates, viz. the relative position of sun and moon, and the moon's anomaly, are set down in accordance with modern science.
- 4. The General Table is to be first used; and only when by that table the end of the *tithi* falls very near the beginning of the day, and the week-day comes out in error by one day only, need the Special Tables for the several *Siddhantas* be tried to see if one of them will furnish the desired result.

<sup>1</sup> The tables published by me in the Indian Antiquary, vol. XVII, pp. 147-181, are based on the Silvya Siddhanta as now current. They yield therefore the end of a tithi, the principal item of a Hindu date, in accordance with that Siddhants only.

<sup>&</sup>lt;sup>2</sup> My previous tables give the beginning of the solar month according to the Arya SiddAdata only; the present furnish the same also according to the other SiddAdatas available to me.

# Hindu Chronology.

5. The difficulties which beset the verifying of Hindu dates are of two kinds: one, caused by the strictly astronomical basis of the calendar, will be as far as possible removed by the present tables. The other is due to the intricacy of the calendar system, which is further enhanced by the variety of usages adopted in different parts of India as regards some of the elements. It may therefore be convenient to preface these tables by a short description of the principles of Hindu chronology.

# The Solar and Lunar Calendars.

- 6. The solar year is the same all over India. It commences with the instant of the sun's entrance (Samkránti) into the Hindu sign of Mesha—Aries, which is, at the same time, the beginning of the solar month Vaiśākha. The beginnings of the other solar months are similarly determined by the entrance of the sun into the different zodiacal signs (see Table III). The moment of the entrance (Samkránti) however is not the same if calculated according to different authorities, but this calculation is reduced to a very easy process by the tables. The solar years are recorded in the era of the Kaliyuga, the years of which are converted into those of the Christian era by subtracting 3101 from the number of complete years elapsed since the beginning of the Kaliyuga; and, vice versá, the corresponding complete, or expired, year of the Kaliyuga is found by adding 3101 to the Christian year.
- 7. The items of the solar calendar most frequently recorded in documents are the Samkrântis, which, as stated above, are identical with the true commencements of the several solar months; and of which the Makara-Samkrânti is also called Uttarâ-yaṇa-Samkrânti, because with it the sun enters upon his northern course, and the Karkaṭa-Samkrânti is called the Dakshiṇâyana-Samkrânti, because with it the sun enters upon his southern course. Otherwise the solar calendar is seldom used by itself; a knowledge of it however cannot be dispensed with, as the solar year is the scale by which the lunar calendar is regulated.
- 8. A lunar month corresponds to one lunation. It is reckoned either from new-moon to new-moon, or from full-moon to full-moon. The first scheme is called the amánta, darśánta, or southern scheme; the latter the pūrnimānta or northern scheme.<sup>5</sup>
- 9. Each month consists of two pakshas, usually translated by 'fortnight'. The bright fortnight (śukla, śuddha or sita paksha, or śudi, sudi, śuti) is the period of the waxing moon; the dark fortnight (kṛishṇa, bahula or asita paksha, or badi, vadi, vati) that of the waning moon. As indicated above, the bright fortnight in the amanta or southern scheme is the first paksha of the month; in the purnimanta or northern scheme, it is the last. But in either case it denotes the same space of time. It is different with the dark fortnight; for the dark fortnight of an amanta month corresponds to that of the following month in the purnimanta scheme, e.g. the dark fortnight.

It should however be kept in mind that the Christian year does not quite correspond to the year of the Kaliyuga. For, roughly speaking, the three first months of the corresponding Christian year belong to the preceding year Kaliyuga; and the same months of the following Christian year form the end of the given year of the Kaliyuga.

<sup>4</sup> Compare however § 39, on the tropical Samkrantis.

s Though the purnimants or northern scheme is decidedly the older of the two, yet for practical reasons the lunar tables are primarily intended for the amanta scheme.

night of Chaitra in the amanta scheme is the dark fortnight of Vaisakha in the purnimanta scheme, and vice versa.

10. The name of the lunar month is now invariably determined by the new-moon forming the true beginning of its bright fortnight. For the lunar month takes the name of the solar month in which that new-moon occurs, e.g. the new-moon in the solar month of Chaitra always inaugurates the bright fortnight of the lunar month Chaitra. If two new-moons occur within one solar month, there will be two lunar months of the same name: the proper one (nija) and the intercalated one (adkika). In the south the intercalated month precedes the proper one; in the north it is inserted between the two pakshas of the proper month. Usually, however, the two homonymous pakshas are marked prathama and doitiya. If no new-moon occurs in a solar month, there will of course be no lunar month of that name, and that month is considered expunged (kshaya).

11. Each pakeha is divided into fifteen tithis. A tithi is the time required by the moon to increase its distance westward from the sun by twelve degrees of the zodiac. As the true motions of the sun and the moon vary with their position in their orbits, the length of a tithi is variable; but the General Tables enable us to determine the limits of any tithi within about one ghatika (24 minutes) of the truth, and the Special Tables to within about a pala (24 seconds).

12. The tithis are named or numbered by the Sanskrit ordinals—prathamá, dvitíyá, &c., up to pañchadatí, but the 15th tithi of the bright half is also called the full-moon tithi—paurnamásí, and the 15th tithi of the dark half, the new-moon tithi—amávásí or amávasyá; and the first tithi of either half bears the name pratipad or pratipadá. The instants of new and full-moon are the terminal points of the dark and bright fortnights. In civil reckoning, the tithis are coupled with the civil days in such a way that the civil day (from true sunrise to sunrise) takes the name, i.e. number of that tithi which ends in it; e.g. Mágha-éuddha-pañchamyám (usually abbreviated Mágha-sudi 5) means the day on which ends the 5th tithi of the bright fortnight of Mágha.

13. It sometimes happens (on an average once in 63-19 tithis) that two tithis end in one civil day; in that case the tithi which falls within the civil day is considered as expunged (kshaya), and the day is named (or numbered) after the first tithi ending in it, the name (or number) of the second being omitted in the numbering of the civil days; e.g. if tithis 5 and 6 end in one day, that day is called the 5th, and the following day the 7th. On the contrary, if a tithi begins on one day, runs over the following, and ends on the next again, the day on which no tithi ends takes the same number as the preceding day, which is thus repeated (adhika or dvitiya); e.g. if the 4th tithi ends on one day, and the 5th on the day next but one, the three days are numbered respectively 4, adhika or dvitiya 4, and 5.

<sup>\*</sup> It is evident that generally only a part of the lunar month falls in the eponymous solar month; in the amdala scheme the last part of the lunar month extends into the next solar month; in the pdraimdala scheme either the beginning of the lunar month falls in the preceding solar month, or the end of the lunar month in the following solar month.

<sup>7</sup> According to a verse quoted from Brahmagupta, a lunar month which begins and ends in the same solar month receives the name of the preceding solar month. This custom however has long since gone out of use. See Fleet's Corp. Inser. Ind., vol. 111, p. 88, note 5.

According to Warren (Kalasankalita), its name is compounded with that of the following mouth.

For full-moon and new-moon form the end of the bright and dark fortnights respectively.

- 14. In connexion with civil reckoning it may be remarked here that the Hindus have adopted the planetary week current in Europe since about the 2nd century A.D. The Indian week-days are named in the same order as ours, Ravivára, Somavára, Mangala or Bhanmavára, Budhavára, Guruvára, Subravára, Sanivára, being our Sunday, Monday, &c. In documents, the week-day is frequently noted together with the lumar date, which enables us to verify the latter. The mean civil day is divided into 60 ghatikás, of 60 palas each. The ghatiká is therefore = 24 minutes, and the pala = 24 seconds.
- 15. Astronomers begin the lunar year with the new-moon in Chaitra; and this reckoning also prevails in Northern India. It will be remarked that the beginning of the lunar year thus falls in the middle of the lunar month of Chaitra according to the paraiminate scheme, the first or dark fortnight of Chaitra belonging to the preceding year. In the amanta scheme, however, the beginning of the lunar year coincides with that of the month. In Southern India the lunar year usually begins seven months later, i.e. with new-moon in solar Karttika. The part of the year from Karttika to Phálguna is the same in the north and south of India; but the months Chaitra to Aśvina of the southern year stand one year in advance of the northern account.
- 16. The most common eras in which the lunar years are reckoned are the Saka nand Vikrama eras. By adding 3044 to the Vikrama year and 3179 to the Saka year, the concurrent year of the Kaliyuga is found. The northern lunar year coincides with the concurrent solar year (K.Y.), except in the first part (of varying length) of the lunar month Chaitra, which always falls in the preceding solar year; but of the southern lunar year only the first part, viz. Karttika to Phalguna, coincides with the concurrent solar year,—the lunar months Chaitra to Aśvina falling in the following year.
- 17. Usually the year given in a date means the expired year, e.g. Saka 785 means in full phrase "after 735 years of the Saka era had elapsed," and the year denoted is actually the 736th year current. In conformity with this, the tables always give expired years. The Hindus however occasionally use the current year, the number of which is, of course, in advance by one of the expired years.
- 18. In interpreting a date, we must keep in mind all possible cases. The year may be either the expired or the current year; it may be either the northern or the southern lunar year; and the date may be recorded either in the northern (paraimdats) scheme, or in the southern (amonto) scheme. Therefore, if the first calculation of a date yield an unsatisfactory result, we must try the other possible cases before deciding upon it."

11 It may perhaps be worth while to note that in fishn 0, the mean solar year began with full-macu.

- I. Dates in the five months from Karttika to Phal-
  - (e) dates in bright fortnights; two possible cases:
    - (1) expired year, (2) carrent year;
  - (b) dates in dark fortnights; four possible cases: expired year and current year according to both the pursuindate and entires schemes.
- II. Dates in the seven months from Chaitra to Africa-
  - (a) dates in bright fortnights; three possible eness:
    - (1) northern year current.
    - (2) northern year expired = southern year ourrent,
    - (3) southern year expired;
  - (b) dates in dark fortnights; six pensible cases: the same three years according to both the privatments and aments schemes.

w The sidereal day which is shorter than the civil day by about 10 sindple or polar (correctly 3 minutes 50 555 seconds) is divided into 60 mildie, each of 60 sindple, each of 6 sense. The difference between civil and sidereal time may be neglected, whenever the time is sufficiently small, any less than 3 planticle. This will always be the case in this paper. Occupably speaking, the Hindus employ tree civit time, so that the planticle are not of invariable length. This difference, however, may eafaly be neglected in the operations with which we are concerned.

m I subjoin in a tabular form the various ways in which, as Professor Kielhorn has shown (Ind. Ant. vol. XIX, page 23), a date may be interpreted—

# The Tables: the Julian Calendar.

19. The tables are based, as far as possible, on the Hindu solar calendar; but for simplicity a solar calendar is employed in them in which the dates may differ by one day from the Hindu solar dates. As the Hindus scarcely ever used the solar calendar by itself, this difference is of no practical moment; in the sequel, however, will be shown how the true solar date may be elicited from the tables. It is only necessary here to show how a date in the tables may be converted into the corresponding Christian date, old style. For this purpose the subjoined tables may be used.

PART I.—CURRENT CENTURIES OF THE KALITUGA.

Century . Equation	•	81 0	32 1	33	34 8	35 3	36 4	37 5	<b>3</b> 8 6	39 7	•40 8
Century .	٠	41	42	43	44	45	46	47	48	49	50
Equation		9	10	10	11	12	13	14	15	16	1 <b>6</b>

# PART II .-- ODD YEARS OF THE CENTURY K.Y.

For the years 1, 2, 5, 6, 9, 10, 13, 17, 21, 25, 29, 33, 37, 41, subtract 1.

72, -76, 80, 84, 88, 92, 96, add 1.

Years not entered here take the equation of the century without any alteration.

PART III .- FOR HIMDU MONTHS.

Vaisakha  14th March  14th April		Ashādha Srāvaņa		Bhådrapada	Āśvina				
		15tā May 16th June		17th July	17th August				
Kårttika Mårgatira		Pausba	Mågha	Phâlguna	Chaitra.				
17th September 17th October		15th November	14th December	1314 Jeanary	18th February.				
Chaitra of preceding year K.Y.   Norn.—If the date falls in a common Julian year, the fact date should be taken; if in a lean year, the second									

year K.Y.

12th February C.Y.
13th March C.Y.
13th March L.Y.

13th March L.Y.

15th March L.Y.

20. Rule for finding the Julian date corresponding to a date in the Tubles: Ex. 1. for 3940 K.Y. 25th Bhådrapada. Take the equation of the century K.Y. from Part I, in this case 7; make the alteration prescribed by Part II, here none; add the result to the Julian date placed below the given Hindu month, here 7 + 17 = 24th July. This is the Julian date corresponding to the first day of the solar month, which in the table is numbered 0. Add to the above result the number of the given day, here 25; the sum is the corresponding date of the given day, vis. 24 + 25 = 49th July, i.e. 18th August. Accordingly 3940 K.Y., 25th Bhådrapada is A.D. 839, 18th August, O.S.

Ecample 2: 4237 K.Y., 28th Magha.

10 - 1 = 9. 9 + 14th December + 28 = 51st December 1136, i.e. 20th January, 1137, O.S.

Example 3: 4584 K.Y., 13th Karttika.

12 + 1 + 17th September + 13 = 43rd September, i.e. 13th October A.D. 1483, O.S.

21. To find the date corresponding to a given Julian date: Ex. 1: A.D. 839, 18th August. Convert the year A.D. into the corresponding year K.Y. by adding 3101. (Take care, however, to select the year K.Y. in which the Julian date actually falls); 839 + 3101 = 8940 K.Y. Take the equation of the corresponding year K.Y. viz. 7. Add it to a date in Part III, so that the sum, or resulting date, is still less or earlier than the given Julian date: 17th July + 7 = 24th July = 0 Bhâdrap, and if July 24th = 0 Bhâdrap, the 18th Aug. (25 days later) must be 25th Bhâdrapada, 3940 K.Y.

Example 9: 1187 A.D., 20th January. The date fails in 4237 K.Y. 10 - 1 = 9. 14th December or 0 Magha + 9 = 23rd December.

20th January = 51st December. 51 - 23 = 28th Magha 4237 K.Y.

Reample 3: 1483 A.D., 13th October.

4584 K.Y. 12 + 1 = 13. Kārttika 0, or 17th September + 13 = 30th September; 13th October=43rd September. 43 - 30 = 13th Kārttika.

# Description and use of the General Tables.

22. Tables I-IV serve to verify lunar dates coupled with the week-day. The tables are based on the solar calendar, and indirectly indicate the lunar date. This must always be borne in mind in order to understand the application of the tables.

Tables I and II refer to the years of the Kaliyuga. Table I contains the centuries; Table II the complete odd years of the century; Table III gives the days of the solar months approximately; and Table IV, the ghațikás of a whole day.

To the right of the Index the three columns headed Feriæ (i.e. week-day), Tithi, and 'moon's mean anomaly', furnish the elements on which the verification of a lunar date depends.

23. To convert a date of the tables into a lunar date:—First convert the given year of the Saka, Vikrama (or other) era into the corresponding year of the Kaliyuga, by applying the proper equation. As an example take—Saka 1503, Vaisakha-sudi 11 Friday. Here we have 1503 + 3179=4682 K.Y.

The quantities contained in the columns in the different tables must be summed up, e. g., with the date 4682 K.Y. 18th solar Vaisakha, we proceed as follows:—

By Table	I	4600	Per. (0)	Tithi. 17:60	) 's an. 15
27 17	11	82 years	(5)	7.09	971
22 23	111	18th Vais.	(1)	15-26	544
	Sum. 46	82K:Y. 18th Vais.	(8)	39-95	560

The week-days are counted from Sunday=1 (Saturday being 7 or 0). Therefore, if the Feria is greater than 7 (or 14), retrench 7 (or 14); the remainder indicates the week-day. In this case it is the 6th, or Friday.

24. The tithis are counted from 0 to 30, the order of the numbers being that of the amanto scheme; 0 to 15 are the tithis of the bright fortnight, 15 to 30 (or 0) those of the dark fortnight. Therefore, if the sum of the tithis is greater than 30 (or 60), retrench 30 (or 60). In this case we have 39-95—30 = 9-95. This is the sum of the complete tithis elapsed and the decimal fraction of the current tithi, at the moment to which the tables refer, viz. the beginning of the day of Hindu astronomers, i.e. mean sunrise at Lanka (supposed to be situated on the Equator under the prime meridian). Tithi 9-95, therefore, means that 9 complete tithis and 0-95 of the tenth tithi of the bright fortnight have elapsed at mean sunrise at Lanka. If the tithi (or remainder)

is above 15, retrench 15; the remainder indicates the complete tithi of the dark fortnight, e.g. 1760 denotes that 260 tithi of the dark fortnight have elapsed.

This, however, is not the true lithi, but always less, and a correction must be applied to obtain the true lithi. This correction, which is always additive, depends on the mean anomaly of the moon, which is here expressed in thousandth parts of a revolution. Therefore, if it exceeds 1000, the first figure, if it has more than three, is to be rejected. With the remainder as argument turn to the Auxiliary table III, and take out the equation for this argument. The equation added to the mean lithi gives the true tithi.

Accordingly, on the day under consideration, which was a Friday (as shown by Fer. = 6), the 11th tithi was running at mean surfise at Lanka. Of the 11th tithi 0.21 had elapsed, 0.79 tithi being wanting to complete it. Table IV shows that 0.79 tithi is equal to about 46 ghatikas. Accordingly the 11th tithi ended at about 46 ghatikas after mean sunrise at Lanka, and therefore that day (18th solar Vaisakha) was sudi 11. Newmoon occurred about 11 days before the 18th solar Vaisakha, or on the 7th; and since it fell in solar Vaisakha, it commenced the lunar month of Vaisakha. The lunar date corresponding to 18th Vaisakha 4682 K. Y. is therefore Vaisakha-sudi 11, Friday.

Example 2: 43	27 K. Y.	. 22nd I	Pausha.		
_	Fer.		( 's an.		
4300 K. Y.	(0)	27-78	251		
27 years	(6)	28.78	908		
22nd Pausba.	(6)	29.33	617		
	(5)	25.92	776		
an. 776, eq.	=	+ 0.01			
		25.93,	or 10.93	of the dark	fortnight.

To find the day of new-moon preceding or succeeding the day under consideration: subtract the tithi tound, vis. 25.92 from the tithi of 22nd Pausha, vis. 29.38=3.46; on the day whose tithi is equal to or near this remainder of 3.46, new-moon occurred. The next preceding new-moon fell on the 26th Margasira; the next following new-moon on the 27th Pausha. Therefore the lunar date corresponding to 4327 K. Y. 22nd Pausha is, in the amanta scheme, Margasira badi 11, Gurau or Thursday; in the Parainanta scheme—Pausha badi 11, Gurau or Thursday.

25. But the problem which the historian is called upon to solve, is the converse of this: viz. the tithi being given, to find the day on which it ended, or more correctly, the tithi and the week-day being given, to find whether they really went together or not in a given year. The majority of dates in all kinds of documents give rise to this question when we have to test their genuineness, or to elicit circumstantial or other general information. The problem must be solved indirectly, i.e., we ascertain approximately the day on which the given tithi was likely to end, and then calculate, in the way stated above, the tithi that really ends on that day; and the solution of this problem may be so managed that the first approximation leads at once to a definite result. The method will be best explained by an example.

The date 3585 K. Y., Ashadha-sudi 12, Thursday, being given,—we calculate first the Feria, titki, and & 's anomaly for the beginning of the given year, viz. 3585, K. Y.

3500 K. Y.	Рет. (1)	Tithi. 25.96	( 's an. 585	
85 years	(2)	10-52	747	
3585 K. Y.	(8)	6.48	332	

We next ascertain the new-moon in solar Ashadha, as by it the lunar month Ashadha is determined. New-moon being equal to tithi 30.00, we find (by subtracting the tithi for the beginning of the given year, vis. 6.48 from 30) that 23.52 tithis have to elapse before the next new-moon. Therefore all days in Table III, whose tithi is 23.52 or the next lower figure, are approximately new-moon days in 3585 K. Y. Call 'Index of new-moon,' the difference between the tithi for the beginning of the given year and 30, and 'Index of the tithi,' the sum of the index of new-moon and the number of the tithi given in the date to be verified. In this example the Index of new-moon is 23.52, and the Index of the tithi is 23.52 + 12 = 35.52 or 5.52.

We now look out in Table III, in the column of the given month, for the day whose tithi is nearest to, but smaller than, the Index of new-moon. In this case we find that this occurred on the 24th Ashadha. We then select the day whose tithi is nearest to, but smaller than, the Index of the tithi. If the date belongs to the bright fortnight, or if it is a date in the amanta scheme, the day selected must be the nearest day pointed out by the index of the tithi, which comes after new-moon; but if the date belongs to the dark fortnight of the paraimanta scheme, the day is to be sought before the new-moon day. The date in the present case belonging to the bright fortnight we look out the index of the tithi, 5.52, after the 24th Ashadha (the day of new-moon); and the tithi of the 2nd Sravana being 4.70, we select it, and add the corresponding elements to those calculated for the beginning of K. Y. 3585, thus:—

Accordingly, at the beginning of the day, the 12th tithi was current, 0.80 tithi being wanting to complete the 12th. Table IV shows that 0.80 tithi is equal to about 47 ghatikas. Therefore the 12th tithi ended on the day in question, about 47 ghatikas after mean sunrise at Lanka; that day was a Thursday as the corresponding Feria is (5). It follows that the date—3858 K. Y. Ashadha-sudi 12, Thursday, is correct, or that in 3858 K. Y. Ashadha-sudi 12 fell on a Thursday. The above operations may be expressed in the following—

# Rules.

26. (1). Sum up Feria, tithi, ('s an. for the century (Table I) and the odd years (Table II) of the Kaliyuga corresponding to the given date. The result is the Feria, tithi, and ('s an. for the beginning of the given year.

<sup>12</sup> Though this notation of the solar day is artificial, still it should always be recorded in the calculation; for it will be of use in some cases, as will be seen in the sequel.

- (2). Subtract from 30 the tithi for the beginning of the given year. The remainder is the Index of new-moon. Add to it (i.e. to its complete tithis) the number of the tithi given in the date; the sum is the Index of the tithi. It should however be remarked that, if the tithi belongs to the dark fortnight, 15 must be added to the above sum to find the Index of the tithi, both for the amanta and paraiments schemes.
- (3). Then look out, in Table III, in the solar month synonymous with the lunar month given in the date, the day whose tithi is nearest to, but smaller than, the Index" of new-moon. Now, if the date belong to the amdata scheme, or if it belong to the bright fortnight of either scheme, look out, after new-moon day, the day whose tithi is nearest to, but smaller than, the index of the tithi. But the tithis of the dark fortnight in the purpindata scheme precede new-moon. Add the Feria, tithi, and & son of the day indicated by the Index of the tithi, to the quantities found for the beginning of the given year, and add to the tithi thus found the equation for & son from the Auxiliary Table III. The result shows what tithi was current at the beginning of the day at Lanka. The end of the tithi can be found approximately by Table IV.

Er. 1. Samvat 1232 Bhådrapada-sudi 13, Ravau (northern year Sam 1232=K.Y. 4276, Ravau=Sunday=1.)

Ex. 2. Samvat 1011, Bhādrapada-čadi 11, Sukradine (pārņimānia, northern year), Sam 1011=4055 K.Y.

4000 K.Y. 55 years	For. (1) (6)	Tithi. 8-98 8-83	623 63	Ind	●=\$0-17:\$1=12:69. badi 11, is 15+11+12:69-30=8:69.
4055 K.Y. 4th Bhidr.	(7)	17·31 8·31	586 573		
€ 's an. 159, eq.	(7)	25·63 + 0·77 26·39	159		

Accordingly, at the beginning of Saturday (= 7) the 27th tithi, or the 12th tithi of the dark fortnight, was running; and the 11th tithi ended on the preceding day, a Friday, which therefore was the day intended in the date.

Et. 3. Samvat 1236, Vaisakha-sudi 15, Sukre, southern year; bence Vaisakha does not belong to the corresponding solar year, 4280 K.Y., but to the following year 4281; see above §15.

The 15th tithi having ended on the preceding day, which was a Friday (6), the date is correct.

<sup>14</sup> We may also take the tithi which is equal to the Index or even a little lerger.

Ez. 4. Samvat 1154, Chaitra-sadi 2, Ravau (southern year), Samvat 1154=4198 K.Y. Chaitra belonging to the corresponding solar year, K.Y. 4198, we use the second Chaitra of Table 111 (see § 16).

The 2nd tithi ended on the preceding day, Sunday, as required.

Ex. 5. Samvat 1194, Chaitra-badi 5, Gurau. Northern year, pernimanta.

We must use the second Chaitra of Tuble III (see § 15). Samvat 1194 = 4238 K.Y.

Thus the 20th tithi, or 5th tithi of the dark fortnight, ended on Thursday as required.

If a doubt be entertained, whether the tithi actually ended on the day whose tithi has been calculated, calculate for the following day; thus—

20:33 Hence at the beginning of Friday (6) the 21st tithi

was running, and therefore the day could not be badi 5.

We may however dispense with a second calculation whenever the running tithi is between 10 and 90.

- 27. Corrections for true time.—The tables yield the date in mean Lanka time; to convert it into mean local time, add to or subtract from it the difference in time between the prime meridian—that of Ujjain, or 75° 51′ 45″ (5 hours 3 minutes 27 seconds) east of Greenwich,—and the place from which the document is dated, one degree being equal to 6 vinádis. If the place lies to the east of Ujjain, the amount must be added; if to the west, it must be subtracted, for local time. Table XXV furnishes, for the principal towns in India, the latitudes, longitudes, and difference in time expressed in ghatikis and palas. The sign + or indicates the amount that is additive or subtractive.
- 28. A second correction (the Equation of time) is required for converting mean local time into true local time. A method for finding the exact value of this correction will be given below. For the present it will be sufficient to know in which way the correction influences the date. The rule is that true local time is in advance of the mean time (i.e. the correction is additive) from about solar Vaisakha to Karttika, but behind it (or subtractive) from about Karttika to Vaisakha. The correction is at its maximum about the ends of solar Ashadha and Pausha, and at its minimum about the beginnings of Vaisakha and Karttika.
- 29. To find the beginning of a solar month.—Whenever new-moon occurs on one of the three first days of a solar month, viz. on one of the three days marked 0, 1, 2, in the

tables, it becomes doubtful whether the new-moon belongs to the current or to the preceding solar month. For the true beginning of each solar month, i.e. the instant of the samkránti, or entrance of the sun into the zodiacal sign, usually falls near the beginning of the second day of the solar month of the tables, i.e. on one of the two days marked 0 and 1; it may however also fall on the day marked 2, and still more rarely on the last day of the preceding month. It will therefore, in these cases, be necessary to ascertain the precise beginning of the solar month. For this purpose the column headed "Solar Cor." in Tables I and II, and a similar element placed under the names of the solar months in Table III, is used. The figures entered in this column of Tables I and II denote, in ghatikas and palas, the time by which the beginning of the mean solar year (according to the different authorities named in Table I) precedes (-), or follows (+), mean sunrise at Lanka (i.e. the beginning of the day throughout these tables) of the 3rd Vaisakha of Table III. E.g.—According to the Arya Siddhanta the "Solar Cor." for 4000 K. Y. is -16 gh. 40 p.; for 30 years-14gh. 23p.; for K. Y. 4030, therefore, -16gh. 40p. -14gh. 23p. or -31gh. 3p.; for 36 years +18gh. 45p., for K. Y. 4036 = -16gh, 40p, +18gh, 45p, = +2gh, 5p. These figures denote that the mean solar year according to the Arya Siddhanta began in 4000 K. Y. 16gh. 40p. before mean sunrise at Lanka; in 4030 K. Y. 31gh. 3p. before; and in 4036 K. Y. 2gh. 5p. after mean sunrise at Lankâ of the 3rd Vaisâkha of the tables. In Table III the 'Solar Cor.' placed below the names of the several months, as the correction of the month, shows by how much the true beginning of the month is separated from the mean sunrise of the second day of the same month (marked 1 in Table III), the beginning of the mean solar year being supposed to coincide with the beginning of the 3rd of Vaisakha. In all other cases the 'Solar Cor.' for the year must be combined with the 'Cor.' of the month, in order to find the true beginning of the latter, e.g., 4030 K.Y. = -31gh. 3p;  $\hat{A}$ śvina = +17gh. 51p.: the sum, -13gh. 12p, indicates that  $\hat{A}$ śvina in 4030 K. Y. began 13gh. 12p. before the 1st Âśvina in Table III. As however the beginning of the solar year, and consequently that of the solar months, varies with the different authorities, four columns are given under Corrections for Solar dates in Table I, headed by the name of the Siddhantas from which the elements are derived. The 'Cor.' in Table II strictly applies only to the Ârya Siddhanta, and for other Siddhantas it requires a small correction; this however may be neglected in calculations with the General Tables, as the exact calculation can only be made with the Special Tables. In using the Brahma Siddhanta, we must use the day 0 of Table III, in place of the day 1, as according to that Siddhanta the beginning of the solar year precedes by about one day the beginning of the solar year employed by the other Siddhantas.

The "Cor." for the months differs also with the different authorities. It is given according to the Ârya Siddhânta<sup>15</sup> and to the Sârya Siddhânta, which yield the greatest and the smallest amounts. As the General Tables give only approximate results, i.e. results correct only to within one or two ghatikâs, it would be needless to strive after greater accuracy in the ascertainment of the beginning of the solar months.

<sup>&</sup>quot;I give the 'Cor.' for the months according to the Sūrya Siddhānta as found by the Special Tables; but the 'Cor.' according to the Arya Siddhānta is calculated from the length of the solar months given by Warren. The latter result differs in some cases by more than half a ghatikā from my calculations. But as Warren probably gave his dates on the authority of a native tradition, and as the difference is smaller than need be taken into account, I have adhered to his statements.

As the beginning of a solar month is the moment of the samkranti, the rules given above serve at the same time for calculating the samkrantis.

30. Doubtful cases.—When the index of new-moon points to one of the first three days of a month in Table III, compute the true beginning of the solar month as above, and then calculate the *tithi* for the moment thus found. The result shows at once whether new-moon followed or preceded the true beginning of the month, and consequently whether that new-moon belonged to the same or to the preceding month.

Rule.—Sum up the tithi, & 's an. and Cor. for the given year; add the tithi and & 's an. for day 1 of the given month, and the Cor. for the given month. Add to, or subtract from these sums the tithi and & 's an. for the ghatikas of the sum of Cor. (Table IV) according as the latter has the sign + or —. Then proceed as usual and interpret the result (i.e. the true tithi) as explained above. This will be best illustrated by examples.

Ex. Suppose a date in Pausha 3844 K. Y. be given, we calculate as usual:-

The index of new-moon points to the first Pausha and to the first Magha, both these days belonging to the doubtful days; hence it is uncertain whether the first new-moon belongs to Margasira or Pausha, and whether the second belongs to Pausha or Magha. We therefore determine first the true beginning of the solar months Pausha and Magha. Cor. for 3800 is -0gh. 50p., for 44 years +22gh. 55p.; consequently for 3844 K. Y. it is +22gh. 5p. Add 'Cor.' for Pausha (+9gh. 44p.) = +31gh. 49p., and for Magha (+30gh. 37p.) = +52gh. 42p. We then add to the result for 3844 K. Y. the tithi and c's an. for 1 Pausha and 1 Magha, and the increase of tithi and c's an. for the calculated Cor. of Pausha and Magha.

3844 K. Y 1 Pausha . 32 gb. (Table IV)	:	Tithi. 21.63 8.11 0.54	An. 591 855 19	3844 K. Y l Mågha . 53 gh.	•	Tithi. 21-63 7-48 0-89	An. 591 · 908 32
('s an. 465, eq.	•	0.28 0.51 0.79	465	('s an. 531, eq.		0-00 0 84 0-34	<u> </u>

The true tithi for the beginning of both months shows that, in both cases, new-moon had passed; consequently the first new-moon belonged to Margasira and the second to Pausha.

- 31. Intercolory and expunged months.—If in the above example the first new-moon had occurred after, and not before the beginning of Pausha, there would have been two new-moons in the same solar month, and consequently there would have been an intercalation of Pausha. If on the contrary the second new-moon had occurred ofter the beginning of Magha while the first occurred before that of Pausha, there would have been no new-moon in Pausha, and consequently lunar Pausha would have been expunged. The preceding remarks lead us to the following rules:—
- (1) If at the beginning, as well as at the end, of a solar month, the moon is either waxing or waning: or, in other words, if both the current tithis belong either to the bright or to the dark fortnight, there is an ordinary and no intercalary or expunged month.

- (2) If the moon is waning at the beginning, but waxing at the end of a solar month there is an intercalary month.
- (3) If the moon is waxing at the beginning, but waning at the end of a solar month, the homonymous lunar month is expunged. These rules are expressed in the subjoined scheme.

At beginning of a solar month, and At end of the same solar month, Sudi and Sudi ordinary month. Radi Badi and Sudi intercalary month. Badi and Sudi and Badi expunged month.

Examples for intercalary months-

Ex. 1. Samvat 1218 (northern year) dvio Ashadha sudi 5, Gurau.

Samvat 1218 = 4262 K. Y.

4200 K. Y.				Fer. (1)	Tithi. 2-19	An. 699	Cor.—32	р. 30
62 years .	•	•	•	(1)	25.98	861	+ 2	17
4262 K. Y.				(2)	28.17	560	-30	13

'Cor.' for Ashadha, + 10gh. 51p. added to 'Cor.' of the year,-30gh. 13p. makes-19gh. 22p.; Ashâdha began 19gk. 22p. before 1 Ashâdha of Table III. 'Cor.' for Sravana, - 12gk. 31p. added to -30gh, 13p. makes -42gh. 44p.; Sravana began (or Ashadha ended) 42gh. 44p. before 1 Sravana of the Table.

We now calculate sudi 5, of the intercalated month. Accordingly there was an intercalary Ashâdha.

Accordingly the 5th tithi ended on the preceding day, which was a Thursday, as shown by its Fer. being (5). The suds 5 of the regular month fell on the 6th Ashadha, which was a Wednesday.

Ex. 2. Samvat 1298, dviº Bhâdrapada-badi 7, Gurau.

The year being the southern year, Bhadrapada fell in 4343 K. Y. (not in 4842 K. Y.) See § 16.

We proceed as above-Tit hi. An. Fer. р. 35 (0)27.28 251 4300 K. Y. 24 997 25.66 (5) 43 years (5) 22.94 248 4343 K. Y. + 16gh. 59p. = + 32 gh. 40 p.Bhâdrapada Cor. + 15gh. 41p. + 16gh. 59p. = + 34 gh. 50p.+ 17gh. 51p.Asvina Cor. Tithi. An. Tithi. An. 22.94 248 4343 K. Y. . 248 22.94 4343 K. Y. . 6.80 589 1 Âśvina 5.26 464 1 Bhâdrapada 0.57 21 + 35 gh. 20 0.56 + 33 gh. 0.31 732 28.76 0.09 An. 858, eq. 0.00 An. 731, eq.= 0.40. Moon waxing 28.76. Moon waning.

Accordingly, there was an intercalation of Bhadrapada. We calculate the tithi:-

Accordingly the 22nd tithi, or badi 7, ended on Thursday (5), as required.

We have selected the day according to the amanta scheme, which comes out correctly; had we tried the parnimanta scheme, the week-day would not have come out correctly, viz. 24th Bhâdrapada, Wednesday, in the first month, 25th Śrâvana, Monday. If we had tried the northern year Sam 1298, whose Bhâdrapada fell in 4342 K. Y., we should have found that there was no intercalary Bhâdrapada in that year. As the character of a given date is not usually known beforehand, all these calculations must be made in order to decide the case.

32. Though an expunged month cannot occur in a date, still it may be interesting to see how an expunged month can be proved by calculation to have been due. If it be suspected that in 4012 K. Y., Pausha had been expunged, we calculate the *tithis* and anomaly for the beginning of Pausha and Mâgha:—

The calculation shows that no new-moon occurred in solar Pausha: accordingly Pausha was expunged in the Lunar calendar of 4012 K. Y.

The following general rules will be found useful:-

- (1) The months Kârttika up to Phâlguna only can become expunged.
- (2) There can never be an intercalary Pausha, and the intercalation of the months Mârgaśira and Phâlguna is possible only under favourable circumstances, depending on the moon's anomaly.
- 33. It may sometimes be desired to know in which years of a given century a certain month was intercalary. This may best be explained by an example. If it be required in which years of the 40th century of the Kaliyuga, Śrâvaṇa was intercalary: we add the elements of the 40th century to those of the 1 Śrâvaṇa and 1 Bhâdrapada, and calculate them for the beginning of those months in 4000 K. Y., viz.—

Now it is evident that, as 12.17 + 17.83 = 30, and 14.22 + 15.78 = 30, those years in Table II whose tithi is larger than 15.78, but smaller than 17.83, may have had an intercalary Śrâvana; for such a tithi added to that for the beginning of Śrâvana of 4000 K. Y., viz. 12.17, will give less than 30, indicating wane of the moon. and added to the tithi for the beginning of Bhâdrapada, viz. 14:22, give more than 30 or indicate waxing moon as required for an intercalary month. Running the eye over Table II. we select the years whose tithi is between 15.78 and 17.83, viz. 7, 15, 34, 53, 64, 72, 91.

In these years, therefore, an intercalation of Śrâvana was possible. Those years whose tithi is very near the limits must be calculated, as for them the intercalation is

doubtful, e.g. 7, the Cor. of 7 being -12 gh. 21p. subtract the equivalent (Table IV) from the result.

As 29.73 indicates waning moon, the month was intercalary, for without calculation we see that the 1st tithi of Bhàdrapada comes out larger than 30 or 0.

But, if we compute for 4064, we find that the new-moon had occurred before the beginning of the Śrâvana,—there being consequently no intercalary month of that name.16

34. As the beginning of the solar year, and consequently of the solar months. depends on the length of the solar year, and as the different authorities vary in this particular, Table I exhibits columns for the solar correction according to the different Siddhantas most in use. By using the different columns we get different beginnings of the solar months. Usually the difference amounts to a few ghatikás only; but the Brahmasiddhanta yields a date differing by about one day from that of the others.

It is obvious that the difference in the beginning of the solar months, even if it amounts to few ghațikás only, may occasionally make one month intercalary according to one Siddhanta, while others would make a preceding or following month intercalary. For instance, if we calculate Bhadrapada in Samvat 1467, that month is an ordinary one according to the Arya Siddhanta, but intercalary according to the Súrya Siddhanta. while Âśvina is intercalary according to the Arya Siddhanta.

1st. - The calculation according to the Surya Siddhanta-

4500 
$$\frac{11}{20.99}$$
  $\frac{428}{428}$   $\frac{9}{428}$   $\frac{9}{428}$   $\frac{9}{428}$   $\frac{9}{428}$   $\frac{15}{428}$   $\frac{1}{428}$   $\frac{1}{$ 

<sup>16</sup> The two factors which influence the preliminary result are Cor. of the year and ( 's an. The former may even extend the limits under certain circumstances if Cor. of the odd year is -, the limit for the beginning of the month mas become extended, if +, that for the end of the month; but never by more than 0 60.

Now compute Asvina and Karttika according to the Arya Siddhanta.

The calculation proves that in Samvat 1467, Bhâdrapada was intercalary according to the Sârya Siddhânta, and Âśvina according to the Ârya Siddhânta. However, to decide such cases beyond doubt, the tithi should be calculated by means of the Special Tables for the Siddhânta in question.

35. On mean intercalations. 17-It is probable that, in ancient times, besides the

Mean solar mont	h.	Mean tithi.
(Chait, prec. yr.		29.68
Vaisakha .		0.60
Jyaishtha .		1.52
Ashadha .		2.44
Šravana .		3.37
Bhadrapada		4.29
Âsvina		5.21
Kârttika .		6 13
Mârgasira .	1	7:06
Pausha		7.98
Magha .		8.90
Phâlguna .		9 82
Chaitra		10.74
(Vais. fol. yr.		11.67

system of true intercalations as described above, that of mean intercalations was used. The difference between the systems consists in this, that in the latter mean solar and lunar months are used instead of true ones. As a mean lunar month is shorter by 54 ghatikás 28 palas than a mean solar month, it follows that a mean intercalation is due whenever mean newmoon occurs within 54gh. 28p. after the beginning of the mean solar month, or, expressed in a form more convenient for calculation,—when at the beginning of the mean solar month the mean tithi is between 29.08 and 30.00. From this, it follows that, when at the beginning of a mean solar month the mean tithi is found to be between 0.00 and 0.92, the preceding month was intercalary.

In computing mean intercalations we sum up the *tithi* and *Cor*. for the century and the odd years, from Tables I and II, and add the mean *tithi* current at the beginning of the mean solar month under consideration from the table here given.

Ex. 1.—The Khera plate of Dharasena IV mentions an intercalary Mârgasira. It has been proposed by Dr. Schram<sup>18</sup> that this was a mean intercalation which occurred in 3749 K.Y. Let us calculate the mean *tithi* for the beginning of mean Mârgasira according to the above rules.

<sup>17</sup> The calculation of mean intercalations is easier by the Special Tables, as will be seen from the example in § 56. Satzungsberichte der phil. hist. Classe der Kais. Akademie der Wissenschaften, Wien 1885.

As the *tithi*, 28.53, does not come within the limits prescribed above for a mean intercalation (*viz*. 29.08—30), Mârgaśira could not have been intercalary.

Now, as a mean solar month is longer by 54gh. 28p. than a mean lunar month, it follows that at the beginning of a mean solar month the tithi will be larger by 0.92 than at the beginning of the preceding one. By this rule we find that in this case the mean tithi at the beginning of mean solar Pausha (the month after Margasira) was 28.53+0.92=29.45. And as this tithi makes the month intercalary, it follows that there was a mean intercalation of Pausha; if, however, we have recourse to Brahmagupta's way of naming intercalary months (see § 10, note 7), the intercalated month was Margasira.

Ex. 2.—It has been suggested that, in Kaliyuga 3741, mean Pausha was intercalary according to the elements of the Brahma Siddhanta.

The ti/hi being just within the prescribed limits, the month was probably intercalary. See below § 57.

#### On Karanas.

36. Half a tithi is called a Karana, sixty of which make up a lunar month. Their names and numbers are as follows:—

Kimstughoa	. 1	Banij . 7, 14, 21, 28, 35, 42, 49, 56	
Bava .	. 2, 9, 16, 23, 30, 37, 44, 51	Vishți . 8, 15, 22, 29, 36, 43, 50, 57	
Balava .	. 3, 10, 17, 24, 31, 38, 45, 52	Sakuni . 58	
Kaulava .	. 4, 11, 18, 25, 32, 39, 46, 53	Nâga . 59	
Taitila .	. 5, 12, 19, 26, 33, 40, 47, 54	Chatushpada 60	
Gara	6, 13, 20, 27, 34, 41, 48, 55		

The first tithi of the bright fortnight is composed of the karanas Kimstughna and Rava, the second of Balava and Kaulava, and so on. The karanas therefore do not denote a particular day, but a certain part of a day, about 29½ ghatikas.

Ex.—In the date Sam. 1275 (i.e. 4319 K.Y.) Margasira-sudi 5, the karana Balava is given. What time of the day is intended? We calculate first the tithi.

From the above scheme of Karaņas we make out Balava No. 10 to have been the second half of sudi 5. By table IV we find that the difference between the tithi for the beginning of the day 4.36 and that for the beginning of Balava 4.50, viz. 0.14, is equal to about 8 ghaṭikās. The time intended by Balava therefore was 28th Margaśira 8 to 37 gh.

w Comp. also Fleet, Corp. Insc. Ind. vol. III, introd. p. 94.

<sup>&</sup>quot; Sitzungsberichte, ut sup.

#### Place of the Moon.

37. Moon's Nakshatra and Rási.—Dates are frequently coupled with the name of the Nakshatra or asterism in which the moon was at the time of the date; occasionally the rási or zodiacal sign also is mentioned. Table IX shows which part of the Hindu ecliptic is attributed to each Nakshatra, and Table V that of the single zodiacal signs, e. g. Table IX shows that the Nakshatra Viśākhā denotes 200°—213° 20′ of sidereal longitude, and Table V that the sign Kumbha extends from 300° to 330° sidereal longitude. If we know the longitude of the moon, we can tell at once in which Nakshatra and zodiacal sign she stood. It will, therefore, be necessary to calculate the moon's longitude. Now the longitude of the moon—longitude of the sun + distance of sun and moon. The latter element is furnished by the tithi; for, as one tithi is equal to the time required by sun and moon to increase their distance by 12°, we need only multiply the tithi for a given moment by 12, to find the distance of the sun and moon in degrees. We found above that, at the beginning of the 28th Mârga-sira 4319 K.Y. the true tithi was 4·36; it follows that the distance of sun and moon is  $12 \times 4·36 = 52°·32$  or 52°·19.'

The true longitude of the sun for the beginning of every day of the solar year is furnished by the column headed  $\odot$ 's longitude in Table VIII, but a correction must be applied for the interval between the beginning of the mean solar year and the beginning of the given day.

Rule.—Having found 'Cor.' for the year under consideration, add as many minutes to the longitude of the sun as 'Cor.' contains ghațikâs, if 'Cor.' is negative; if positive, subtract the amount from the sun's longitude.

Thus for the 28th Mårgaśira 4319 K.Y. we must subtract 14', for 'Cor.' (+19 gh. 35p.—5 gh. 6p.) = +14 gh. 29p. from the longitude of the sun given in Table VIII for the day under consideration, viz. 237° 49'. The result, 237° 35', is the sun's longitude at the beginning of 28th Mårgaśira 4319 K.Y.

To the longitude of the sun must be added the distance of sun and moon; the result, retrenching 360° if necessary, will be the true longitude of the moon. Turning with the longitude of the moon to Table IX, we find in which Nakshatra the moon was at the moment calculated. In the same way Table V shows through which zodiacal sign she was then passing through.

In this example we have—

Longitude of the sun		•		•			237°	35'
+ Distance of sun and moon	•	•	•				52°	19'
Longitude of the moon					_		9800	54'

According to Table IX the moon stood in Śravana (280°—293° 20'), and would pass into the next Nakshatra in between 15 and 16 ghaṭikás, the difference 293° 20'—289° 53'=3° 27', being equal to 15gh. 43p. (the motion of the moon being supposed to be of mean amount), see Table XI. Table V shows the moon to have been in Makara, the Hindu Capricornus.

#### Yogas.

38. A Yoga is the period, of variable length, in which the joint motion in longitude of the sun and the moon amounts to 13° 20′, being the extent of a lunar mansion. There

are therefore as many Yogas as there are lunar mansions, viz. 27. Their names and the portions of each are given in Table IX, together with those of the Nakshatras.

In order to find the Yoga current at a given moment, add the longitudes of the sun and moon, and interpret the sum from Table IX.

Ex.—For the beginning of the day, whose Nakshatra we have calculated above, 4319 K.Y. Mârgaśira-sudi 5, we have found:—

Table IX shows that 167° 29' falls within the portion of the yoga Vyatîpâta (160°  $-173^{\circ}$  20') which therefore was current at the beginning of the day. It ended, and Harshana commenced, after about 25 ghaṭikâs, as the difference 5° 53' (=173° 20'-167° 29') is by Table XI =24 gh. 55 p.

I shall now give the calculation of a date which contains all the particulars discussed in the foregoing paragraphs.

Vikrama 1531 (K.Y. 4575), Kârttika-sudi 9, Budhavâsare, Dhanishṭhâ-nakshatre Vṛiddhi-yoge, Kaulava karaṇe, Kumbha-râśi-sthite chandre.

Calculate first the tithi and weekday-

Accordingly, on Wednesday (4), at mean sunrise, the 9th tithi was current; it ended about 33 ghaṭikās (the equivalent of 0.56, see Table IV) later. At the same moment ended the karaṇa Kaulava, No. 18, being the second-half of the ninth tithi.

On the 20th Karttika the longitude of the sun is 199° 15' (Table VIII), Cor. for 4575 K.Y. is, as calculated above, + 23gh. 53p. Accordingly 23' 53", or say 24' must be subtracted from the ©'s longitude. The remainder 198° 51' is the true longitude of the sun at the beginning of the day under consideration.

The distance of sun and moon is  $12 \times 8.44 = 101^{\circ}.28$  or  $101^{\circ}.17$ . Add longitude  $\odot$  to find the  $\circ$  s longitude  $= 198^{\circ}.51' + 101^{\circ}.17' = 300^{\circ}.8'$ . Table IX shows that the moon stands in the *Nakshatra* Dhanishtha, and Table V that she had just entered Kumbha or Aquarius, when her longitude is  $800^{\circ}.8'$ .

The yoga is  $198^{\circ}$  5' +  $300^{\circ}$  8'=498° 59' or  $138^{\circ}$  59', and Table IX shows that the yoga Vriddhi was current.

This proves the date to be correct in all particulars. By the rules laid down in § 20 we find that the day corresponded to the 19th October 1474, (Old Style), a Wednesday.

#### The place of the Sun.

89. To find for any particular day the sun's place in the ecliptic—either in zodiacal sign or in lunar mansion, we need only use the sun's longitude for the given day (in Table VIII) for the Index of Tables V and IX, and in the same way as we have used the

longitude of the moon for finding the Nakshatra and Rási. The Nakshatras divide the course of the sun into 27 equal parts which determine fixed periods of the year. These periods are commonly used for regulating agricultural labours; but I do not know whether they are mentioned in the dates of documents. The particulars most frequently mentioned in dates are the Samkrántis. As a Samkránti is the moment of the true beginning of a solar month, this element can be derived from the tables.

In connection with those Samkrantis, however, which determine the Uttarayana and Dakshinayana, it will be necessary to remark respecting the precession of the equinoxes (Krântipátagati), that as stated above, the Hindus measured all longitudes on the fixed ecliptic, taking for its initial point the vernal equinox, as it was in 3600 K.Y.22 At that time the sidereal (nirayana) signs coincided with the tropical (sayana) signs, but afterwards they differed from each other by the amount of the precession (ayanámśa). This amount, in degrees, is found by multiplying the difference between the given year K.Y. and 3600 by 3, and dividing by 200; e.g. in 4572 K.Y. the avanámsa amounted to  $\frac{3 \times 1073}{300} = 14^{\circ}.58$  or 14° 34'.8. By so much the beginning of every tropical (sayana) sign precedes that of the sidereal sign. Hence to find a tropical (sáyana) Samkrânti, we must subtract the ayanámsa of the given year from the number of degrees supplied by Table V for the beginning of the fixed (sidereal or nirayana) signs. Thus the beginning of the tropical sign Kanya in K.Y. 4572 will be at 150°-14° 35'=135° 25' of longitude. Table VIII shows that the sun was at that point about the 17th Bhâdrapada. By means of Tables I-III, we find the day to have been a Friday, Bhâdrapada sudi 2, and we compute as follows:-

			Fer.	Tithi.	( 's An.	Cor	
K.Y. 4500 .	•		(0)	22.99	428	+ 3	h. <b>45</b>
72 years		•	(0)	17.04	434	22	80
17th Bhådr.		•	(6)	21.54	45	-18	45
			(6)	1.57	907		
		An.	907, eq.	0.19			
			•	1.76	Friday, su	di Z	

We must, however, as explained above, § 37, add as many minutes to the longitude of the sun for the calculated day (in this case, 135° 10') as the solar correction for the year (-18µh. 45p.) has ghatikas; 135° 10' + 19' = 135° 29'. Accordingly the sayana Samkranti of Kanya, which should take place at 135° 25', occurred just before the beginning of the day calculated, vis. about 4 ghatikas earlier.

A calculation of this sort should be made whenever a date coupled with a Sambranti, does not come out correctly in all particulars. For, it is possible that a sayone Samkranti may be intended, since these Samkrantis too are suspicious moments.

## Eclipace.

40. The solar and lunar eclipses from B.C. 1207 down to A.D. 2000 are registered in von Oppolzer's Canon der Finsternisse. The details of solar eclipses can easily be derived from the tables of Dr. Schram (ib. vol. LI). To these works therefore the student is referred in all cases where actual eclipses have to be dealt with. But the

<sup>&</sup>quot; According to the Siddhanta Stromani, however, in 3628 K.Y.

The rule for the SiddAdnia Stromand is—subtract SCSS from the given year K.Y.; the remainder is the ayandada in minutes. Subtract from this result, if a high degree of accuracy is wanted, the tenth part of the above remainder taken as seconds.

M Denkechriften der Kateerlichen Abademie der Wiesenerhaften, math. natur. Classa, Wien, vol. Lil.

eclipses mentioned in inscriptions are not always actually observed eclipses, but calculated ones. My reasons for this opinion are the following:—Firstly, eclipses are auspicious moments, when donations, such as are usually recorded in inscriptions, are particularly meritorious. They were therefore probably selected for such occasions, and must accordingly have been calculated beforehand. No doubt they were entered in the pañchángas or almanacs in former times as they are now. Secondly, even larger eclipses of the sun, up to seven digits, pass unobserved by common people, and smaller ones are only visible under favourable circumstances. Thirdly, the Hindus place implicit trust in their Sastras, and would not think it necessary to test their calculations by actual observation. The writers of inscriptions would therefore mention an eclipse if they found one predicted in their almanacs.

For determining the occurrence of eclipses the columns showing the sun's distance from the moon's nodes in Tables VI, VII, VIII, serve. The quantities are given in thousandth parts of the semicircle. In Table VI this quantity is given from modern European tables and also according to the Árya, Súrya, and Brahma Siddhántas, and the Siddhánta Śiromani. In the remaining tables the difference between the various authorities is so small that it is neglected.

According to Hindu science-

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At new-moon a solar eclipse is

{
    certain, if ① from node is between 0 and 90, or 910 and 1000 doubtful ,, ,, ,, 91 ,, 105 ,, 909 ,, 895 impossible ,, ,, ,, 106 ,, 894

{
    certain, if ② from node is between 0 and 58, or 942 and 1000 doubtful ,, ,, ,, 59 ,, 75 ,, 911 ,, 923 impossible ,, ,, ,, ,, 76 ,, 922
```

41. A solar eclipse can only happen at the time of new-moon, i.e. when tithi is 0 or 30, and a lunar eclipse only at the time of full-moon, i.e. when the tithi is 15:00. It is also obvious that an eclipse of the moon is visible only when the moon is above the horizon during the eclipse, i.e. after sunset; and a solar eclipse is invisible after sunset. Therefore, in computing lunar eclipses, we calculate the moment of mean sunset, i.e. 30gh. For this we must add 0:51 to the tithi, 18 to anomaly, 3 to node as shown below:—

Er.—Saka 851, 4030 K.Y. Magha-sudi 15, Sunday, a lunar eclipse.

According to Tables I-III, and (node) Tables VI-VIII:-

			Fer.	Tithi.	( 's An.	Node.	
4000 K, Y			(1)	8.98	523	62	Ind. • 18.83
30 years .			(3)	2.19	684	228	Ind. Tithi 3.83
4080 K. Y	•	•	(4)	11.17	207	290	
27 Magha .			(4)	2.81	815	712	
30 ghatikás .				0.51	18_	3	
			(1)	14 95	40	5	
€'s an. 40, eq.	•	•	• •	52			
			Tit	ni 15.01			

<sup>\*\*</sup> An eclipse which was not visible in India is recorded in Professor Kielhorn's paper, "Examination of questions connected with the Vikrama era."—Ind. Ant. vol. XIX, p. 116, eclipse No. 83.

The limits of a solar eclipse are approximate only. They determine eclipses that might be visible at some point of the whole earth. The Hindu method of calculating solar eclipses is cumbrous, and the results cannot be given in a convenient tabular form. It is different with lunar eclipses. In the middle of solar Âshādha a lunar eclipse occurs, as calculated by the Strys Niddhada, when at full-moon the anomaly is 500 and 0 and distance from node 75 or 925, or anomaly 0 and distance of node 63 or 938; in the middle of solar Paushs, when at full-moon the anomaly is 500 and distance from node 74 or 926, or anomaly 0 and distance from node 58 or 942. It will be seen that the limit is influenced more by the value of the anomaly than by the time of the year. Details need not be entered upon here; these remarks will serve for most cases.

The tithi 15.01, shows that on the day calculated, a Sunday, full-moon occurred before mean sunset at Lankâ (about  $\frac{1}{2}gh$ , earlier, see Table IV) and as 'node'=5 is within the limits of certain eclipse, there was therefore a lunar eclipse visible in India. The date is 17th January, 930 A.D. On that day, according to von Oppolzer's Canon, the middle of a lunar eclipse occurred at 13 hours 8 minutes after mean midnight at Greenwich" or 12 hours 12 minutes after mean sunrise at Lankâ. Our tables make the middle of the eclipse fall about half an hour earlier than the true time.

Ex.—Was there a solar eclipse in 4730 K.Y. Jyaishtha? Calculate first Jyaishtha badi 15<sup>28</sup>:—

					Titbi.	An.	Node.		
4700 K. Y.		•			14.20	605	345	Ind.	13.61
30 years		•	•	•	2.19	684	328		
4730 K.Y.	•	•			16.39	289	578		
13 Áshádha	•			•	13.30	631	413		
					29.69	920	986		
An. 920, eq.	•	•	•		0.55				
					29.91				

New-moon therefore occurred 0.09 tithis or  $5\frac{1}{3}$  ghatikas = 2 hours 12 minutes later. There was a solar eclipse at that time, though we do not find by the tables whether it was visible in India or not. But we learn from von Oppolzer's Canon and maps that the eclipse on the 11th June 1629 was so. The middle of the eclipse occurred at 3 hours after mean sunrise at Lanka. Our result therefore is in error by 48 minutes.

# The cycles of Jupiter.

- 42. A chronological datum not unfrequently met with in Hindu dates is the name of the year according to one of the cycles of Jupiter. We know of two Jovian cycles, one of twelve years, and one of sixty years; and there are two ways of applying either cycle. We begin with:
- 43. The sixty-year cycle.—The names of the 60 years in the cycle are given in Table XXIII. They are applied, in the north, on strictly astronomical principles, while in the south this cycle has no longer any connection with the movements of Jupiter. The years in the sixty-year cycle in the south coincide with the civil (solar) year.
- Rule.—Subtract 14 from the year of the Kaliyuga, or 15 from the Saka year, or 30 from the Vikrama year (or 33 from the year A.D.); divide by 60, and the remainder is to be looked out in Table XXIII as the number of the cyclic year; e.g.—For 3678 K.Y. 3678—14=3664. 3605 = 61, rem. 4. No. 4 in Table XXIII is Hemalamba, which therefore is the cyclic name of the K.Y. year 3678; that year is Saka 499, Vikrama 634, 577 A.D.; and going through the same operation as prescribed in the rule with these numbers, we always arrive at the same result.
- 44. The sixty-year cycle in the north.—The years in this cycle are Jovian years. The Jovian year is equal to the mean time (about 361 days  $1\frac{1}{4}$  gh.), required by Jupiter to move through a zodiacal sign. Therefore one cycle contains five mean revolutions of Jupiter<sup>20</sup> or about  $59\frac{1}{3}$  civil years.

<sup>27</sup> Greenwich time from midnight, less 56 minutes, gives mean Lanks time from annrise.

Compare note 9.

These five minor cycles, contained in one whole cycle, are named (after the five years of the Vedic yuge):—
(1. Semvatsara, (2) Parivatsara (3) Idavatsara, (4) Anuvatsara, and (5) Udvatsara,—Bribat Sambita, VIII, 24

The columns headed 'Jupiter's Samvat.' in Tables VI, VII, VIII, furnish the means of ascertaining the Jovian year for any given epoch. The numbers in them must be summed up for the parts into which the given date is divided, e.g., we find for 3542 K.Y., 18th Karttika:—

3500 K.Y.					Jup. Sam. 0:95
42 years		•	•		42.4914
18th Kartt.	•			•	0.5595
					44.0009

The integers give the number of the current cyclic year, Table XXIII; in this case  $44=\hat{1}\text{śvara}^{30}$ ; the decimals show how much of the Jovian year has elapsed, here  $\frac{9}{10,000}$  or about 20 ghațikâs. This result however does not refer to the beginning of the day, but to a point of time removed from it by the same interval as separates the beginning of the mean solar year from the beginning of the day. We find the moment in question by the 'Cor.' of the given year; in this case for 3542 K. Y. the 'Cor.' is (according to the Sûrya Siddhânta) + 32 gh. 52 p.-8 gh. 8 p. = + 24 gh. 44 p. Therefore the result above refers to 24 gh. 44 p. after mean sunrise at Lankâ, and the beginning of the year Îśvara occurred about 4 gh. after mean sunrise of the 18th Kârttika in K.Y. 3542.

The tables yield the Jovian years according to the Surya Siddhanta with bija. To find the same according to the Surya Siddhanta without bija, multiply the year of the Kaliyuga by 2, and divide by 9; the quotient is to be added as 10,000th parts to the value given in the tables. In the present instance  $3542 \times \frac{2}{9} = 787$ . Dividing by 10,000 gives 0.0787, and this added to 44.0009 makes 44.0796,—the value according to the Surya Siddhanta without bija.

For the Arya Siddhanta, divide the year K.Y. by 3, and add the quotient divided by 10,000 to the tabular value. In the example this gives 44:1190.

For the Brahma Siddhanta, multiply the year K.Y. by 0.0000401528; add to the tabular value and subtract 0.0180.

For Siddhanta Śiromani, multiply the year K.Y. by 0.0000273639; add to tabular value and subtract 0.0180.

For the Arya Siddhanta with Lalla's correction subtract 420 from the Saka year (or 3599 from the year of the Kaliyuga); multiply the remainder in 0.00010445; and subtract the product from the 'Jupiter's Sam.' as found for the original Arya Siddhanta.

The tables yield the result correctly within about 2 ghatikás, which in most cases is an accuracy not needed. If, however, for special cases, still greater accuracy should be required, it can be found with a high degree of exactness for the commencement of the solar year, by the help of the above rules, for the various Siddhántas. But it must be calculated for the day of the year by multiplying the ahargana, or number of the day of the year, by 0.00276988 for Sárya Siddh.; by 0.00276982 for the same Siddhánta with bíja; by 0.00276991 for the Arya Siddhánta:—the product is the 'Jupiter Sam.' for the beginning of the day under consideration. The fractions here given are the increase of the element in one solar day (60 ghatikás or 24 hours). From these data the increase for any interval in ghatikás or hours can easily be found.

<sup>30</sup> If they are larger than 60, subtract 60. The value of 'Jupiter' in Tables VI and VII, it must be noted, refer to the beginning of the mean solar year.

Ex.—To find the cyclic year current at the beginning of 4210 K. Y., and on what day that year ended. From Tables VI and VII, and Tables I and II, we have—

			Jup.	Cor. Sûrya Siddh.	Cor. Arya S.
4200 K. Y			49.14	-28 gh. 22 p.	- 32 gh. 30 p.
10 years .	٠	•	10.117	+ 35 ,, 12 ,,	+ 35 ,, 12 ,,
4210 K. Y.			59.257	+ 6 gh. 50 p.	+ 2 gh, 42 p.

Jup. 59.257 shows that Nandana, the 60th or last year of the cycle, was current. The fraction shows how much of it had elapsed according to the Sarya Siddhanta with bija. The amount according to the same Siddhanta without bija must be raised by  $\frac{3}{5}$  of  $4210 \div 10000 = 0.09355$  and is 59.3506. For the Arya Siddhanta, we must add  $4210 \div 30000 = 0.1403$  and obtain J.=59.3973.

Consequently, the end of the year Nandana, or the beginning of Vijaya, occurred after the beginning of the solar year 4210 K.Y.,—by the Sûrya Siddhânta with bija after 0.743; by the Sûrya Siddhânta without bija after 0.6494; and by the Ârya Siddhânta after 0.6027. Now taking these figures as arguments in Table VIII, we find the days on which the Jovian year ended according to the three authorities, viz. by:—

- (a) Súrya Siddhánta with bíja on 25 Pausha, when J.=0.7424, diff. 0.0006;
- (b) Súrya Siddhánta without bíja on 20th Margasira, J. = 0.6482, diff. 0.0012;
- (c) Árya Siddhánta on 3rd Margasira, J.=0.6011, diff. 0.0017.

Multiplying the figures of the differences by  $2\frac{1}{6}$ , the result is the difference in ghatikás. In this case we have (a) 13 gh., (b) 26 gh., (c) 37 gh. Added to Cor. we get (a) 20 gh., (b) 33 gh., and (c) 40 gh. for the times after mean sunrise at Lankâ, of the above calculated days, when the year Nandana ended according to the three different authorities.

It must, however, be noted that this calculation yields results correct only within two ghaṭikás, unless the calculation explained above should be resorted to, in which case any degree of accuracy may be attained.

45. The beginning of a cyclic year according to the Arya Siddhánta falls about three days earlier than if the same moment is calculated by the rule of Varâha Mihira (Brihat Samhitá, VIII, 20, 21) or the Jyotistattva. To find the time intervening between the beginning of the mean solar year and the beginning of the cyclic year according to these authorities we compute thus: Multiply the Saka year by 44, add to the product 8589, according to Varâha Mihira, or 8582 according to Jyotistattva; neglect the quotient, and multiply the remainder by 365 days 15 ghaṭikás 31 vindḍis, 31 the product divided by 3750 shows the interval in days supposed to have elapsed since the beginning of the cyclic year, current at the beginning of the solar year, up to the latter moment. If it is proposed to find the end of Jupiter's year current at the beginning of a given Saka year, we must compute, not for the given year, but for the next following one, and find the part of the Jovian year elapsed up to the calculated moment. The result subtracted from 365 days 15½ ghaṭikás shows the interval elapsed from the beginning of the given Śaka year up to the end of the Jovian year which was current at its

<sup>&</sup>lt;sup>21</sup> This part of the rule, which is wanting in Varâha Mihira, is absurd. The remainder should be multiplied by 361 days is gh. 21 p. The Ksheps too does not correspond with the results of the Arya Siddhânta, on which the rule is based; it ought to be 8626 instead of 8589 or 8582.

beginning.<sup>32</sup> If a few days do not influence the general result, as is usual, the tables here given may be used, applying the correction prescribed for the *Arya Siddhánta*.

- 46. The cycle of twelve years.—The years in this cycle take the names of the common months with Mahá prefixed, e.g. Mahâkârttika; they are entirely regulated by Jupiter, but on two distinct principles.
- 47. The mean-sign system.—In this system the name of the Jovian year depends on the zodiacal sign in which mean Jupiter is at a given time. The end and beginning of the Jovian years are exactly the same as in the sixty-year cycle. We can therefore use the tables as before.

Rule.—Find 'Jupiter's Samvat.' for the given date according to the Siddhanta to be employed. Divide the figures of the integral part by 12, neglect the quotient, and the remainder is the index of the subjoined table:—

	_	
0 or 12. Áśvayuja,	4. Mâgha.	8. Jyaishtha.
1. Kârttika.	5. Phâlguna.	9. Âshâdha.
2. Margasira.	6. Chaitra.	10. Sravana.
3. Pausha.	7. Vaisākha.	11. Bhâdranada

E. g. we have found above that 'Jupiter' according to the Arya Siddhanta about the beginning of 4210 K.Y. was 59:3973. By the above ule we find that then the year Maha-Bhadrapada was running, which ended, as calculated above, on the 3rd Margasira.

48. The heliacal rising system.—The year in this system begins with the heliacal rising of Jupiter i.e. his reappearing after his conjunction with the sun: the year is named from the Nakshatra in which the planet rises heliacally, in the same way as the lunar months were named after the Nakshatra in which the moon of a particular month became full. The 27 (or 28) Nakshatras are formed into twelve groups (indicated in Table IX by an asterisk placed after the last Nakshatra in each group). Of the two or three nakshatras in each group, only one (the name of which is spaced in Table IX) gives name to the lunar month or to the Jovian year.

The problem, therefore, is to find the apparent longitude of Jupiter at his heliacal rising, and the time of the rising. If we know the longitude of Jupiter when heliacally rising, we can readily interpret it according to the different systems of the Nakshatras as specialised in Tables IX and X. A strict solution of the problem would entail long and troublesome calculations. As, however, all dates as yet found in this cycle have already been calculated (by Mr. Dikshit, Corpus Inscrip. Ind. vol. III, p. 105), there will only be occasion to solve the problem when new dates occur. We may therefore be content to ascertain the time of Jupiter's heliacal rising within a day from the correct date, and the longitude of Jupiter at that time within a degree of the truth.

Ex.—Calculate 'Jupiter's Sam.' for the beginning of the year; e.g. 8576 K.Y., 0.95 + 16.8892 = 17.8892. For the Sarya Siddhanta without bija add  $\frac{1.4.3396}{8000}$  = 0.0795, making 17.9187, or rejecting the 3rd and 4th decimals—17.92. Subtract 12 or multiples of 12 from the integers, and there results 5.92. Multiply this by 0.088, add the product, 0.49, to the 'Jupiter Sam.' found above: 5.92 + 0.49 = 6.41. With the sum apply to Table XII and add to or subtract from it (as directed in the table) the

<sup>\*</sup> For such problems, however, Professor Kielhorn's tables published in the Indian Antiquary (1889), vol. XVIII, pp. 198ff. and 880ff., and in the Abhandlungen der Kinigi. Gesellschaft der Wissenschaften zu Göttingen, 1889, supply an easy method of computation.

equation; thus 6.41 - 0.05 = 6.36. Convert the last result into degrees by multiplying it by 30;  $6.36 \times 30 = 190^{\circ}.8$  or  $190^{\circ}.48^{\circ}$ . This is approximately the longitude of Jupiter at his conjunction with the sun. Add  $1^{\circ}$ ; the result will be approximately the apparent longitude of Jupiter at his heliacal rising. Looking out this longitude of Jupiter in Tables IX and X, we find in which Nakshatra the planet stood, and consequently what was the name of the Jovian year which then commenced. In this case we find Mahâ-Vaiśākha according to the Brahma Siddhânta, and Mahâ-Chaitra according to the other systems. But this is only an approximation.

49. The second part of the problem is to find the date of the heliacal rising of Jupiter. At the same time we can correct the longitude of Jupiter. Select in Table VIII the day on which the longitude of the sun is equal to that found for Jupiter at his conjunction, and calculate 'Jupiter Sam.' for that day, correct it by the equation, and convert it into degrees as above. The longitude of the sun is 191° 14' on the 12th Kârttika; 'Jupiter' for that day is 0.5429, which added to the value for beginning of 3576 K.Y.: 5.9187 makes 6.4616 or 6.46; subtract equation 0.05, and we have 6.41, or in degrees 192°.3 or 192° 18'. If the resulting longitude of Jupiter is smaller than the longitude of the sun calculated for the day, the conjunction has passed; if larger, it is still to come. In either case the conjunction is removed from the computed date by as many days as degrees intervene between Jupiter and the sun. About 14 days after the conjunction the heliacal rising of Jupiter takes place, and the new Jovian year begins. In this case we find that the conjunction took place on the 13th Kârttika, and consequently the heliacal rising of Jupiter about the 27th, when his longitude was about 193° 18'. The 27th Kârttika of 3576 K.Y. is to be calculated by Tables I—III,—

			rer.	11001.	An.
<b>35</b> 00 .		•	(1)	25.96	585
76 years		•	(5)	1.27	456
27 Kårtt.			(1)	4.67	658
			(7)	1.90	699
	An,	699, e	q.	= 0.03	
				1.99	

Kârttika-sudi 2, Saturday.

•Mr. Dîkshita, who has calculated the same date, ascertained that the heliacal rising took place on Kârttika sudi 1; this result therefore differs from the correct one by one day. If we calculate again the longitude of Jupiter for the 27th Kârttika we find it to be 193°30′, interpreted by Table X as the beginning of Svâti, according to Garga and Brahmagupta. The year was therefore Mahâ-Vaiśâkha.

### The Ahargana.

50. An element constantly used in Hindu calculations is the Ahargana, or the days elapsed since the beginning of the Kaliyuga. Column Ahar. in Tables VI-VIII, serves for finding the Ahargana for any given date, by summing up the figures in the column for the three parts into which a date is divided; e.g. for K.Y. 4163, 19th Phâlguna, we find—

4100								Ahar.
4100 .	•	•	•	•	•	•	•	1497561
63 years .	•	•	•	•	•			23011
19th Phalguna	•	•	•	•	•	•		821
Ahargana .	•	•	•		•			1,520,893

By adding 588,466 to the Ahargana, we get the corresponding day of the Julian period, in this case 2,109,359. Divide the Ahargana or the day of the Julian period by 7; the rest indicates the week-day, counting from Friday =0 for the Ahargana, or Monday =0 for the Julian period.

If the Aharguna is given, we find the date from the tables in the following way:—Find in Table VI the Ahar. nearest to, but smaller than, the proposed Ahargana, and subtract it from the latter; with the remainder go through the same operation using Table VII; and with the second remainder apply to Table VIII for the day of the year. The entries of the Index put together will give the date sought.

E.g. the poet Narayanabhatta mentions that he finished his Bhágavata stotra on the 1,712,210th day of the Kaliyuga. We find the corresponding date according to the above rule, thus:—

The day intended was K.Y. 4687, 0 Pausha, or A.D. 1586, 28th November.

If instead of the Ahargana the day of the Julian period be given, subtract 558,466 from the latter. The remainder is the Ahargana with which we proceed as just explained.

#### THE SPECIAL TABLES.

51. The Special Tables are chiefly intended for calculating tithis and other items of Hindu dates according to different Siddhántas, after the day and time of the day when the tithi ended has been ascertained approximately by means of the General Tables. The General Tables serve as a key for the Special Tables; hence the general arrangement is the same in both. There is, however, this difference, that, while the General Tables refer to mean sunrise at Lankâ, the Special Tables for centuries and odd years (XIII and XIV—XIX) refer to the beginning of the mean solar year. The time intervening between this moment and mean sunrise at Lankâ is furnished by the column 'Cor.' In order, therefore, to make the calculation for mean sunrise at Lankâ by the Special Tables, we must add to, or subtract from, the elements furnished by the tables for the day under consideration, their increase for the time indicated by 'Cor.' The amount of the increase, taken from the Table XXII for ghaṭikâs and palas, must be added with the sign of 'Cor.' i.e. the amount must be added if 'Cor.' is additive, and vice versa.

The Special Tables furnish the astronomical data on which the *tithi* depends, *viz*. the mean distance of sun and moon, the mean anomaly of the moon, and the mean anomaly of the sun. The latter is composed of the anomaly of the sun for the beginning of the century<sup>34</sup> and the mean longitude of the sun for the moment under con-

<sup>33</sup> The sign of 'Cor.' in the Special Tables will be found to be the converse of that in the General Tables. But the numerical value is the same in both.

<sup>24</sup> As this is practically the same in odd years, the corresponding column has been omitted in the table for odd years.

sideration. These three elements for the several parts into which a date is divided, must be summed up; and complete revolutions rejected.

With the resulting & 's anomaly and O's anomay, turn to the Table XXIV, for the equation; take the corresponding equations (interpolating for values intermediate between those in the table), find their sum or difference as the equations are additive or subtractive. The sum or difference, according to its sign, must be added to, or subtracted from, the mean distance to obtain the true distance of sun and moon for the moment calculated. As 12° indicate one tithi, we find the number of tithis clapsed since the instant of the last conjunction or amácásyó by dividing the degrees of the equated distance by 12; the quotient shows how many tithis are gone.

Ex.—We have found above (§ 25) that Ashadha-sudi 12 K. Y. 3585, occurred on 2nd Śrâvana. Mr. Dikshit has calculated the same date according to several Siddhantas, (Corp. Insc. Ind. vol. III, introd. p. 157), and he states that according to the Súrya Siddhanta the 12th tithi ended 51 yh. 11 p. after mean sunrise at Lankâ.

First compute K. Y. 3585, 2nd Śravana, according to the Sarya Siddhanta:-

	Dist.			H.	40° 29' 30"			)'s an.		Cor.		
8500 K. Y.		3230	65"	• 0"	400	29'	30"	282°	45	25"	- 23 g	A. 52 p.
55 years				48	268	1	32	0				21
2nd Srilvan		53	44	23	135	2	33	91	39	39	- 23	31
Sums.			52	11	443	33	35	374	25	4		
Or	·	142	52	11	83	33	35	14	25	4	1	

As shown by 'Cor.', we must retrench the increase for 23 gh. 31 p. to find the value of the elements for mean sunrise at Lanka. But as we have to calculate their amount tor 51gh. 11p. after sunrise, we add that time to 'Cor.' viz.— 23gh. 31p. + 51gh. 11p. = + 27gh. 40p. We therefore add the increments for 27 gh. 40 p. (Table XXII for ghatikas and palas) to the above result:—

We have now to find the equation for the  $\epsilon$ 's anomaly. In Table XXIV, we have the equation for  $\epsilon$ 's anomaly 86° 15′ =  $-5^{\circ}$ 2′9′. The difference between the given  $\epsilon$ 's anomaly and this is 3° 20′. The increase of the equation for one minute of anomaly  $\Delta$  is 0.″16, accordingly for 3° 20′ or 200′ it is 32″. Added to the above equation this makes  $-5^{\circ}$ 2′41′.

In the same way we find the equation for the O's anomaly 14° 52′ = + 0° 34′ 4′. The sum of both equations = -4° 28′ 37, added to 148° 29′ 28″ gives 144° 0′ 51″ for the true distance of sun and moon. As a tithi is equal to 12° of distance, 144° marks the end of the 12th tithi, and the distance 51″ is equal to about 4 palas (Table XXII), by which time the end of the tithi occurred before the moment calculated by Mr. Dikshit."

Let us now calculate the same date according to the Brahma Siddhanta and the

<sup>&</sup>quot; In all these calculations care should be had to take the tables for the same Siddhdata throughout the process; only Tables XXI and XXII equally apply to all Siddhdatas.

<sup>&</sup>gt; In this instance it would have been easier to start from anomaly 90°, and subtract the increase for 25'; the resulting equation will then be found to be 5°2' 42", which is more correct.

I cannot account for the difference in the result, but I should think that the native method of calculation admits of various abbreviations of the process which in the end bring about a slightly different result.

Siddhánta Śiromaņi. Mr. Dîkshit finds that the 12th tithi ended according to the Brahma Siddhánta at 50 gh. 15 p. after mean sunrise at Lanka, and according to the Siddhanta Śiromaṇi at 53 gh. 21 p. For the Brahma Siddhánta (Tables XIII and XVI), we must select the 3rd Śrávana and not the 2nd:—

		Dis	st.		( 's	anons	dy.	⊙'•	anom	aly.	C	OT.
3500 .		312°	30'	0"	22°	47'	43"	252°	6'	0*	- 81 g	i. 52 p.
bő vears .		125	52	80	268	27	31	0	0	0	+ 1	58
Sed Sravana		65	55	50	148	6	27	95	38	47	- 29	54
, ,	-	144	18	20	79	21	41	14	44	47		

The corrections for Siddhanta Siromani (Table XIX) are :-

These corrections must be subtracted from the above result:-

Add 50 gh. 15 p. to Cor. - 29 gh. 54 p. = + 20 gh. 21 p. for Brahma Siddhanta.

" 53 " 21 " " " " " " " " " " " " Siddhanta Siromani.

Add the increase to the result for both authorities (Table XXII)-

We find the equations for the Brahma Siddhanta (Table XXIV):—

$$6 = -5^{\circ}$$
 0' 14'  
 $6 = +$  38 58  
 $6 = -4^{\circ}$  26' 16"

And for the Siddhanta Siromani:-

$$( = -5^{\circ} 0' 7^{\circ} 0) = + 32 15$$
  
 $0 = + 32 15$   
 $0 = -4^{\circ} 27 52$ 

Applying the sum of the equations to the above results we get by the Brahma Siddhanta, 144° 0′ 9′; by the Siddhanta Siromani, 144° 1′ 1″. Accordingly the 12th tithi ended before the time stated by Mr. Dikshit, by less than one pala in the case of the Brahma Siddhanta, and by four palas in that of the Siddhanta Siromani.

# Other problems solved by the Special Tables.

52. All problems which depend on the position of the sun and the moon, and which are treated of in the preceding section can be solved, for the several Siddhantas, with the greatest accuracy by means of the Special Tables.

True longitude of the Sun.—A calculation of a date as conducted in the preceding paragraphs yields (1) the distance of the mean moon from the mean sun for a particular moment (Dist.), (2) the mean anomaly of the moon, (3) the mean anomaly of the sun for the same time, (4) the equation of mean moon to true moon, (5) the equation of mean sun to true sun, and (6) the true distance between sun and moon.

From (3) and (5) we derive the true longitude of the sun by adding to the mean anomaly of the sun the equation of the sun, but with the sign changed, and then subtracting the mean anomaly of the sun for the beginning of the century. E. g. we have found that K. Y. 3585, Âshâdha sudi 12, ended, according to the Brahma Siddhânta, 50 gh. 15 p. after mean sunrise at Lankâ, and that at that moment the mean anomaly of the sun was 15° 4′51"; the corresponding equation is + 33′ 58"; applying the equation with the sign changed, we have 14° 30′ 53". By subtracting the mean anomaly of the sun for the beginning of the century, viz. 282° 6′, we have the sun's true longitude 92° 24′ 53".

53. True longitude of the Moon.—If we add the true longitude of the sun to the true distance between sun and moon (5), we get the true longitude of the moon, on which depends the Nakshatra and Rási (see § 6).

Here we have  $144^{\circ} + 92^{\circ} 24' 53'' = 236^{\circ} 24' 53''$ . The nukshatro is Jyeshtha (Table IX) and the rási Tulà (Table XII). Adding the  $\odot$ 's long. to the  $\bullet$ 's long. we find the Yoga,  $236^{\circ} 24' 53'' + 92' 24' 53'' = 328' 49' 46''$ , Yoga: Brahman (Table IX).

54. The Samkrantis.—The time of all Samkrantis according to the Surya Siddhanta is found in Table XX. If the time, according to another Siddhanta, is wanted, we can use the mean longitude of the sun as given at the same place; e.g. if it be proposed to find the moment of the Karkata Samkranti in K. Y. 4581, according to the second Arya Siddhanta, we calculate as follows:—

At the moment assumed for the Samkranti, viz. 0 Śrav. 49 gh. 48 p., the Samkranti had passed, and the sun had advanced 2' 15" beyond the initial point of Karkata. According to Table XXII3, 2' 15" is equal to about 2 gh. 17 p. by which time therefore the Samkranti, according to the second Arya Siddhanta, preceded the moment calculated. The Samkranti occurred therefore on 0 Śravana 47gh. 31p. This result however does not refer to mean sunrise at Lanka, but to the beginning of the mean solar year. In order to reduce the result to Lanka time, we must find the correction: 4500 = -6gh. 22p., 81 years = +2gh. 45p., K. Y. 4581 = -3gh. 37p. Sunrise at Lanka preceded the beginning of the mean solar year by 3gh. 37p. Hence the Samkranti occurred 47gh. 31p. +3gh. 37p. = 51gh. 8p. after mean sunrise at Lanka according to the second Arya Siddhanta.

55. Interculary months.—If we know the age of the moon at the beginning and end of a solar month, we can decide by the rules in § 31, whether there was an intercalated month or not. We compute the tithi at the time of the two Samkrantis which

It may be remarked that the minutes and seconds of the mean motion of the sun nearly correspond to as many graticals and pulse.

form the beginning and the end of the solar month. As Table XX furnishes the elements on which the *tithi* depends for the time of the Samkranti according to the Surya Siddhanta, the calculation for that Siddhanta will be easy. Let us compute the 2nd example in §31, Bhadrapada, in K. Y. 4343.

Accordingly new-moon was still to come.

Accordingly new-moon had passed. It follows that there were two new-moons in solar Bhadrapada, and consequently there was an intercalary Bhadrapada.

If the calculation is to be based on another Siddhanta, we still make use of the elements for the Samkranti as furnished by Table XX. The same calculation will show by what time the Samkranti and by what time the new-moon preceded or followed the moment calculated. It will then be easy to decide the case. To give an example we now calculate the same dates according to the first Arya Siddhanta.

From Table XXII (column  $\odot$ 's long.) we conclude that the Samkranti had occurred 4gh. 30p. before the moment calculated, and from the same (column  $\leftarrow$   $\odot$ ) that new moon will occur 32gh. later; consequently it fell in Bhadrapada. We now compute the next Samkranti:—

Samkranti occurred 2gh. 7p. before the moment calculated, but new-moon more than a whole day; accordingly this new-moon too belonged to Bhadrapada, and as there were two new moons in Bhadrapada, there was an intercadary Bhadrapada according to the Arya Siddhanta as well as the Surya Siddhanta.

56. The Special Tables may also be used for computing mean intercalations. For this purpose the subjoined Table, which is similar to that given in § 35, should be employed. To show its working, let us calculate by it the second example in § 35, mean Pausha, in 3741 K.Y., according to the Brahma Siddhanta.

3700 K. Y.	Dist. 227°	£0'	0*
41 years	43	46	80
Mean Pausha	88	31	4
	859°	47'	84"

Accordingly mean new-moon occurred about 1 gh. later than the beginning of

Mean solar month.		etano (@	
(Chaitra pr. y.) Vaisākha Jyaisāhha Āshādha Srāvaņa Bhādrapada Āsvina Kārttika Mārgasira Pausha Māgha Phālguna Chaitra (Vais. fol. yr.)	(348° 0 111 222 333 444 555 666 777 888 99 110 121 (132)	56' 0 3 7 11 15 19 23 27 31 34 48	7") 0 53 46 39 32 25 18 11 4 57 50 43 36)

mean solar Pausha. At the end of the same solar month the distance will be larger by 11° 3′53′. It follows that the distance will come out 10° 51′ 27° for the end of mean Pausha. By Table XXII it will be seen that this amount of difference corresponds to more than 58 gh. by which time accordingly new-moon preceded the end of Pausha. As there were two mean new-moons in mean solar Pausha, there was due a mean intercalary month, which by the common rule was Pausha; but by the rule of the Brahma Siddhānta itself quoted above (§ 10, note 7), the month would have been an intercalated mean Mârgasira.

# Corrections for true local time.

57. The calculations taught above yield the astronomical data in mean Lanka time, reckoned from mean sunrise at Lanka. The Hindus, however, actually employ true local time, reckoned from true sunrise at the place of the observer or computer. Therefore, in order to make the results square with the latter, we must apply to the result in Lanka time the following corrections.

58. Correction for mean local time.—Mean local time is reckoned from mean sunrise at the point on the Equator which has the same longitude with the place under consideration. This correction is found by the difference in longitude between Ujjain and the given place. The difference in minutes is at once the interval sought in asus, six of which make a vinádi. In Table XXV the interval between mean Lanka and local time is given for a considerable number of places. If the place is east of Lanka (i.e. Ujjain), the sign + is prefixed to the interval; if west, the sign —. The interval applied, according to its sign, to Lanka time gives mean local time.

Let it be proposed to find the true tithi for 4300 K. Y. 28th Bhâdrapada at Anhilwâd, on the basis of the first Arya Siddhânta, corrected. Mean Anhilwâd time differs from mean Lankâ time by —40 vin.; therefore, the mean sun rises 40 vin. later on the meridian of Anhilwâd than at Lankâ. We combine these 38 vin. with 'Cor.' in

order to find the values of distance of sun and moon, &c., for mean sunrise on the meridian of Anhilwad.

		Dist.		€ '8.	zn.		⊙'⊪	Rh.		gb.	p.
4300 K. Y	344°	24	0.	2740	24'	42"	2820	0'	0"	-19	35
28th Bhâdrapada .	28	36	45	169	44	44	147	60	25	+ 0	40
	13	0	45	84	9	6	69	50	25	-18	55
-18 gh. 55 p.	-3	50	36	4	7	9	0	18	88		
At mean sunrise Anhilwad	9	10	9	80	1	57	69	31	47		

59. An element wanted for the further correction is the tropical longitude of the mean sun, which is equal to the sidereal longitude of the sun plus the ayanamsas for the year. The sidereal longitude of the mean sun is obviously equal to the mean anomaly of the sun for the date calculated minus the mean anomaly for the beginning of the century; here 69° 31′ 47″—282°=147° 31′ 47″. The oyaná méa are  $3 \times (4300-3600) \div 200 =$ 10° 30′ (see § 39). Accordingly the tropical longitude of mean sun is 147° 31′ 47° + 10° 30' = 158° 1' 47' or 5' 8° 1' 47'.

60. Correction for terrestrial latitude.—This correction is combined with another which is necessitated by the obliquity of the ecliptic. Table XXVI gives the time in asus (6 asus = 1 rinadi) which each of the tropical signs takes in rising above the horizon on the parallel of latitude marked at the head of the vertical columns. We sum up the asus of the signs past, in this case 5 signs for 24° north, which is nearly the latitude of Anhilwad. Signs I-V inclusive give 1353+1533+1829+2041+2057=8813. Now we have this proportion: as the 30 degrees of sign VI rise in 1987 asus, 8° 1'.7 rise in 532 asus. Adding this to 8813 we get 9345 asus which the part of the ecliptic, through which the mean sun has passed, takes up in rising. Converting the sun's tropical longitude into minutes, we find 5' 8° 21' = 9482'; this is the time in asus which an arc of the Equator equal to the mean longitude of the sun takes in rising. Subtracting the one from the other, 9482-9345 = 137, we obtain the interval in asses between the rising of the mean sun assumed to move on the Equator and that on the ecliptic. When the sun is in one of the first six signs, I-VI, he rises earlier in a northern latitude than on the Equator; if in the last six signs, VII—XII, he rises later. In this case the sun, being in sign VI, rises earlier than calculated by 137 asus, which divided by 6 give the amount in vinádis, viz. 23. Therefore, we subtract from the element Dist. &c., as found above, their increase in 23 palas-

Thus we get 6° 9' 50" as the true distance of sun and moon at the true rising of the mean sun at Anhilwad.

61. True Sunrise.—In § 52 we have seen that the true longitude of the sun is derived from the mean longitude by adding the sun's equation with the sign changed; consequently the O's true longitude is greater or less than his mean longitude by the amount of the equation, according as the sun's equation in Table XXIV has the sign -

or +. It is evident that the true sun rises later than the mean sun if the true longitude is greater than the mean, and *vice versā*. In the present case, the equation being additive, true sunrise precedes mean sunrise.

We have now to find in how much time the part of the ecliptic equal to the ©'s equation rises on the given parallel.

Convert the ©'s equation into minutes, viz. 121'; multiply this by the asus which the tropical sign, through which the sun is passing, takes in rising, 1987, and divide by 1800. The result 135 is the interval in asus between the rising of the true and the mean sun. Divide this by 6, the quotient 23 is the interval in vinádis. The increase of distance for the interval thus found must be added to the corrected distance if the equation in Table XXIV is subtractive, or subtracted if the equation is additive. Here—

This is the final result. It will be seen from Table XXII, that 26 p. (the time corresponding to an increase of distance = 5' 10") before true sunrise, the first Karaşa had ended.

It should, however, be remarked that if the interval between true sunrise and the end of a tithi, &c. is very small, say a few palas, the case must be regarded as doubtful; for, though our calculations materially agree with those of the Hindus, still an almanac-maker avails himself of abbreviations which in the end may slightly influence the result (vide inf.).

62. Dates anterior to Bháskara (K. Y. 4251).—In the Siddhánta Siromani, Golddhyáya, iv, 20, Bháskara states that the ancient astronomers assumed that at Lankâ (or on the Equator) the zodiacal signs rise in the same time with 30 degrees of the equinoctial, or, in other words, that the udayásu of all signs are 1800. On this condition the entries in Table XXVI require a correction exhibited in column Chara, as explained at the foot of the table, e.g. the column 24° would, on this supposition, show the following figures—1483, 1538, 1694, 1906, 2062, 2127, instead of 1353, &c. It is obvious that in calculating dates anterior to Bháskara's time, the asus in Table XXVI should be corrected in the way explained.

If we knew the Hindu estimate of the latitude and longitude of the place for which the calculation is to be made, the result would of course be the same as that arrived at by a Hindu calculator. As yet, however, we do not know the Hindu latitude and longitude of any place, but substitute for them their true values. It is obvious that the error in the Hindu estimate of the geographical site of a given place influences the result, from which our result, calculated on absolutely correct data, may differ considerably. Therefore, so long as we ignore the Hindu latitude and longitude of the places for which almanacs were constructed, our calculation, though theoretically correct, must yield discordant results. I may therefore be allowed to appeal to native astronomers to collect and furnish us with a list of the latitudes and longitudes of the principal places of India, as employed by ancient Joshis.

# Examples of General Application.

1. To find the European date corresponding to a given Hindu lunar one.

This may be effected by §§ 20-26. But we may calculate also by means of the column for 'Julian Calendar' in the tables. Thus in Ex. 1, § 26, we have Sam. 1233, Bhâdrapada Sudi 13, Sunday, corresponding to K.Y. 4276, 3rd Âśvina, solar reckoning; and:—

13.32, Bhâdrapada sudi.

4276-3101=1175 A.D., 31st August, Sunday.

2. To convert a European date into a Hindu lunar date. Find (a) the corresponding Kaliyuga year by adding 3101 or 3100 as the case requires; (b) by § 21 find the date corresponding to the Julian day, and by § 23 compute the corresponding tithi; (c) the lunar month is of the same name as the solar month in which the new moon preceding the date falls, except when the date belongs to the dark fortnight and is to be interpreted according to the Pūrnimānta scheme,—when the lunar month takes the name of the following solar month; (d) if the Vikrama era, beginning generally in Kārttika, is used, the lunar months Chaitra to Kārttika in Table III belong to the preceding year; and (e) if the date is in New Style, it must first be converted into Old Style.

Ex. 1. To find the Hindu date corresponding to 1st June 1891. 1st June 1891 corresponds to 20th May (O. S.), K. Y. 4992. By §21, 16+1+14 April=1st May for 0 Jyaishtha. Hence 20th May O. S. corresponds to 19th Jyaishtha of the Tables. Now by Tables I-III:—

23.82 or 8.82 badi, i. e., badi 9.

The date belonging to the dark fortnight, about the 24th day of the moon's age, new moon must have occurred before 1st Jyaishtha, or towards the end of Vaisakha; hence in the Amánta scheme the date is Vaisakha badi 9, K. Y. 4992 or Saka 1813; but being before Karttika, it is in Samvat 1947. In the Parnimanta scheme it is Jyaishtha badi 9.

Ex. 2. For 11th February 1878.

11th February is 30th January O. S. and this falling before Chaitra, the year K. Y. is 4978. 0
Phâlguna=16+13 January=29th January. Hence 30th January=1st Phâlguna. Then—

8.16 Magha sudi.

Hence the 9th tithi sudi ended on Monday, 30th January O. S., or 11th February N. S., and new moon occurred about 23rd Magha; hence the date in both schemes is Magha sudi 9, Saka 1799 or Samvat 1934.

## ON THE CONSTRUCTION OF THE TABLES.

63. Tables I and II are so constructed that the common and leap years are distributed in such a way that the end of the tabular year differs from the end of the corresponding mean solar year of the Hindus<sup>30</sup> by an interval (indicated by 'Cor.') rarely exceeding 60 ghaṭikás, but generally much less. As 100 solar years of the Hindus contain 36,526 days less about ½th day, the centuries in table I contain 84 common and 26 leap years, except that in every eighth century there are only 25 leap years. The leap years in the century are so placed that 'Cor.' is kept under 30 ghaṭikás.

64. Calculation of the 'correction.'—As 'Cor.' is the fraction of the day by which the sum of the solar years is more or less than an integral number of days, this fraction depends on the length of the solar year; and the latter depends on the days in one Yuga according to the different Siddhántas; that is, the sum of days in a yuga divided by the number of solar years in a yuga (viz. 4,320,000) gives the length of the solar year. Thus:—

```
      Days in a yoga.
      Length of a solar year.

      Súrya Siddhánta
      . 1,577,917,828
      365:258756481 days or 365 d. 15 gh. 31:52 p.

      Árya Siddhánta
      . 1,577,917,500
      365:258680555 , 365 , 15 , 31:25 , 31:25 , 31:28 , 365:258690278 , 365 , 15 , 31:28 , 365:258437499 , 365 , 15 , 30:37 , 30:37 , 30:37 , 30:37 , 30:37 , 30:37 , 30:37 , 30:37 , 30:37 , 30:37 , 30:37 , 30:37 , 30:37 , 30:37 , 30:37 , 30:37 , 30:37 , 30:37 , 30:37 , 30:37 , 30:37 , 30:37 , 30:37 , 30:37 , 30:37 , 30:37 , 30:37 , 30:37 , 30:37 , 30:37 , 30:37 , 30:37 , 30:37 , 30:37 , 30:37 , 30:37 , 30:37 , 30:37 , 30:37 , 30:37 , 30:37 , 30:37 , 30:37 , 30:37 , 30:37 , 30:37 , 30:37 , 30:37 , 30:37 , 30:37 , 30:37 , 30:37 , 30:37 , 30:37 , 30:37 , 30:37 , 30:37 , 30:37 , 30:37 , 30:37 , 30:37 , 30:37 , 30:37 , 30:37 , 30:37 , 30:37 , 30:37 , 30:37 , 30:37 , 30:37 , 30:37 , 30:37 , 30:37 , 30:37 , 30:37 , 30:37 , 30:37 , 30:37 , 30:37 , 30:37 , 30:37 , 30:37 , 30:37 , 30:37 , 30:37 , 30:37 , 30:37 , 30:37 , 30:37 , 30:37 , 30:37 , 30:37 , 30:37 , 30:37 , 30:37 , 30:37 , 30:37 , 30:37 , 30:37 , 30:37 , 30:37 , 30:37 , 30:37 , 30:37 , 30:37 , 30:37 , 30:37 , 30:37 , 30:37 , 30:37 , 30:37 , 30:37 , 30:37 , 30:37 , 30:37 , 30:37 , 30:37 , 30:37 , 30:37 , 30:37 , 30:37 , 30:37 , 30:37 , 30:37 , 30:37 , 30:37 , 30:37 , 30:37 , 30:37 , 30:37 , 30:37 , 30:37 , 30:37 , 30:37 , 30:37 , 30:37 , 30:37 , 30:37 , 30:37 , 30:37 , 30:37 , 30:37 , 30:37 , 30:37 , 30:37 , 30:37 , 30:37 , 30:37 , 30:37 , 30:37 , 30:37 , 30:37 , 30:37 , 30:37 , 30:37 , 30:37 , 30:37 , 30:37 , 30:37 , 30:37 , 30:37 , 30:37 , 30:37 , 30:37 , 30:37 , 30:37 , 30:37 , 30:37 , 30:37 , 30:37 , 30:37 , 30:37 , 30:37 , 30:37 , 30:37 , 30:37 , 30:37 , 30:37 , 30:37 , 30:37 , 30:37 , 30:37 , 30:37 , 30:37 , 30:37 , 30:37 , 30:37 , 30:37 , 30:37 , 30:37 , 30:37 , 30:37 , 30:37 , 30:37 , 30:37 , 30:37 , 30:37 , 30:37 , 30:37 , 30:37 , 30:37 , 30:
```

From these data is derived the mean duration of 100, 1000 and 3000 years according to the different authorities. Thus according to the Arya Siddhánta, 3000 years being 1,095,776d. 2gh. 30p., the 'Cor.' is + 2gh. 30 p. As the astronomical day in the Súrya Siddhánta begins with mean midnight at Lankâ, while common use makes it begin with mean sunrise at Lankâ from the duration 1,095,776d. 16gh. 10p., we must retrench 15 ghațikâs (the time between mean midnight and mean sunrise), the remainder + 1 gh. 10 p. is the required 'Cor.' as entered in the table. But according to the Brahma Siddhánta, 3,000 solar years contain 1,095,775d. 18gh. 45p. or about one day less than is given by the other Siddhántas; 3000 K.Y. therefore began on the day preceding that entered in the tables, and the 'Cor.' was + 18gh. 45p.

65. Calculation of the week day (Feria):—Kaliyuga began with a Friday, or according to our notation the Feria was (6). Now as 3,000 solar years contain 1,095,776 days or 156,539 weeks + 3 days, 3000 K.Y. began on (6) + (3) = (9) or (2) = Monday. Again as a century of 36,526 days contains exactly 5,218 weeks, it follows that after the lapse of such a century the week-day will be found the same as at the beginning of it. But after a century of 36,525 days the week-day must retrograde by one day. In this way the Feriæ of Table I have been ascertained. In Table II, the week-day advances by one day after every common year (of 365 days), and by two days after a leap year (of 366 days). The advance of F. by 2 in Table II therefore shows that the preceding tabular year consists of 366 days.

66. Verification of a date in the Tables.—The Kaliyuga began on the 18th February 3102 B.C., after the 588,465th complete day of the Julian period. As 4,000 solar years

The Hindu solar year is the sidereal year. The tropical year on which European Chronology is based is hardly ever used by the Hindus. So also, in Hindu astronomy the revolutions of the planets, &c., are sidereal, and not tropical. The procession of the equinoxes is taken into account in such cases as are affected by it, but it is neglected in all others.

The European value of this sidereal year is 365-2563744 days, while the tropical year consists of 365-24224 days; and taking the precession of the equinous at 180 revolutions in a year, according to the Sarya Siddhdata, the Hindu tropical year would be 1,577,917,828 ÷ 4,320,180 = 365-243539667 days.—J.B.

of the Hindus contain 1,461,035 days, they are equal to 40 centuries of Julian years plus 35 days. Therefore 4000 K.Y. began on 18th February + 35 days = 26th March. The same date will be yielded by the tables if the 3rd Vaiśākha or beginning of the mean solar year of 4000 K.Y. is calculated. We may also test the Julian date by calculating the ahargana, or civil days from the commencement of the Kaliyuga, by tables VI, VII, VIII, and adding 588,465, the result being the corresponding day of the Julian period, which can readily be converted into the corresponding day of the Julian Calendar by the usual tables.

- 67. Construction of the Special Tables XIII—XXI.—The Special Tables are based on the mean solar year, and not on the artificial year introduced in the General Tables. It is evident that 'Cor.' must denote the same interval of time in both sets of tables, but with a contrary sign, because in the General Tables, the artificial year being given, 'Cor.' serves to find the end of the solar year, and in the Special Tables the solar year being given, it serves to find the end of the artificial year, i.e. the interval between the end of the solar year and the beginning of the next preceding or following sunrise at Lankâ.
- - (1) the synodical motion of the moon,
  - (2) the anomalistic motion of the moon,
  - (3) the anomalistic motion of the sun.

Besides this we require tables furnishing the equation for (2) and (3).

69. The synodical motion of the moon (Tables XIII to XIX) in one solar year is evidently equal to the synodical revolutions of the moon in a yuga divided by the number of solar years in a yuga. The moon's synodical revolutions in a yuga are, in the Sûrya Siddhânta and Ârya Siddhânta 53,433,336; 2nd Ârya Siddhânta 53,433,330. Dividing these figures by 4,320,000 and multiplying by 360°, we find the mean synodical motion in degrees for one solar year, viz. Sûrya and Ârya Siddhânta—rejecting complete revolutions or multiples of 360°,=132° 46′ 40.8″ in 100 solar years: 317° 48′, &c.

As the mean distance of the sun and moon at the beginning of the Kaliyuga was 0° (the longitude of both being supposed to have been 0°), the mean distance  $\mathfrak{C} - \mathfrak{O}$  at 3000 K.Y. was 174° as given in column headed 'Distance'  $\mathfrak{C} - \mathfrak{O}$  of Table XIII. From these data the value of the distance for centuries and for odd years can easily be computed; in a similar way the corresponding values for the other Siddhantas have been computed.

<sup>4</sup> The Julian date advances by one day after each century of 36,526 days, but remains the same after a century of 36,525.

<sup>42</sup> Hence the synodical period of the S. S. is s = 1,577,917,828 d. ÷ 53,433,336 r. = 29.53058795 days.—J.B.

70. The daily synodical motion of the moon's in degrees is, according to the Sûrya Siddhânta, 12° 11′ 26″ 69817, as given in the translation of the Sûrya Siddhânta (Journ. Am. Or. Soc.) i, 34. This value is practically the same for the other Siddhântas also, for the difference in a year amounts to 2 seconds only for the 2nd Ârya Siddhânta, and to 1 second every month for the Brahma Siddhânta. For the latter Siddhânta therefore we get the correct value, if we add to that furnished by Table XIV one second for each month elapsed since the beginning of the solar year.

71. The calculation of the anomalistic motion of the moon is similar to that of the synodical motion. The anomalistic revolutions of the moon in one yuga—are (1) Súrya Siddhánta 57,265,133; 4 (2) Árya Siddhánta 57,265,117; (3) 2nd Árya Siddhánta 57,265,125·326; and (4) Brahma Siddhánta 57,265,194·142.

According to the Sûrya Siddhânta, the anomalistic motion in one solar year is 92° 5' 39.9"; and in 100 solar years, 209° 26' 30", &c.

72. As the position of the moon's apogee at the beginning of the Kaliyuga was 90° according to the Sūrya and 1st Ārya Siddhāntas, the mean anomaly was 270°; and as in 3000 solar years the increase of the anomaly, according to the Sūrya Siddhānta, is 163° 15′, the mean anomaly of the moon at 3000 K. Y. was 73° 15′ as in the Special Table XIII for the Sūrya Siddhānta, in the column headed ¢'s Anom. From the above data the value of this element for the other periods is computed.

73. In calculating the mean anomaly of the moon for the 2nd Árya Siddhánta and the Brahma Siddhánta, we must add to the increase of ¢'s an. 236° 9' 36" and 234° 30' 14" respectively as the anomaly of the moon at the beginning of the Kaliyuga; for the position of the moon's apogee at that epoch was according to the 2nd Árya Siddhánta 123° 50' 24" and according to the Brahma Siddhánta 125° 29' 46"

The daily increase of the moon's mean anomaly according to the Súrya Siddhánta is 13° 3′ 53″ 889; and the other Siddhántas yield nearly the same result. The difference accumulating to a few seconds in a year may be neglected, as it does not sensibly affect the calculation of the true place of the moon.

74. The mean anomaly of the sun is the sun's mean longitude minus the longitude of the sun's apogee. As the sun's mean longitude at the beginning of a mean solar year is 0° (or 360°), we subtract long. o's apogee from 360°, in order to find the sun's mean anomaly for the beginning of the mean solar year.

75. The long. of  $\odot$ 's apogee, according to the Arya Siddhanta, is 78° and this quantity is regarded as constant. Therefore the mean anomaly of the sun for the beginning of every mean solar year is 282° according to this Siddhanta.

The other Siddhantas attribute a slow motion to the sun's apogee, viz.:-

#### The sun's apogee.

					Revol. in a Kalpa.	Position at 0. K. Y.	Mean anom. O at 0 K. Y.
Súrya Siddhánta: .	•	•	•	•	. 387	77° 7′ 48″	282° 52′ 12″
2nd Árya Siddhánta :		•			. 461	77° 45′ 36″	282° 14′ 24″
Brakma Siddhanta : .					. 480	77° 45′ 36″	282° 14′ 24″

44 This is found by dividing 360° by the synodical period; see preceding note. - J. B.

45 In European astronomy the longitude increases by about 11."25 from the motion of the apsides,-J. B.

4 Sarya Siddh. N. S. I. 44.

<sup>44</sup> Hence the anomalistic revolution takes place in  $g = 1577,917,828d. \div 57,265,133$  rev. = 27.5545999 days; and the daily motion =  $360^{\circ} \div g = 13^{\circ} 3' \cdot 53'' \cdot 889. - J.$  R.

The motion in seconds in one solar year, according to the Súrya Siddhánta, is thus 0."1161; similarly for the 2nd Árya Siddhánta it is 0."1383, and for Brahma Siddhánta 0. 144. Subtracting the amounts for 3000 years from the sun's mean anomaly for 0 K.Y., we find the same for 3000 K.Y., viz. (1) 282° 46′ 24″; (2) 282° 7′ 29″; (3) 282° 7′ 12"; as entered in Table XIII in the column headed o's an.

76. The tables for the equations of the centres of the sun and moon are calculated from the epicycles. Their dimensions are the following:-

			According to Arya S	l. 2nd Arya S.	Brahma S.
Epicycle of the moon		-	31° 30′	31° 34′	31° 36′
Epicycle of the sun .	•	.	13 30	13 40	13 40

Now according to Hindu astronomy, sin. eq.: sin. an. :: minutes in the epicycle: minutes in the orbit.

In all these calculations the Hindu sines have to be used. Thus we find e.g. the eq. c for c's an. =45° (sin 45°=2431'), according to the first Arya Siddhanta, 212'71= 3° 32′ 43°; according to the second Arya Siddh. 213. 65=3° 33′ 39°.

77. The epicycles of the moon and sun, according to the Súrya Siddhánta, have circumferences of 32° and 14° respectively, and are assumed to contract at the odd quadrants by 20'. The amount of the contraction at any other point, say at anom. a, is 20x Sin.a; hence the equation of the sun's centre for anomaly a is  $= \sin \frac{32}{360} a - \frac{20 \times 8 \ln^2 a}{3450 \times 300 \times 60}$ , which formula will be found convenient for the calculation of the table. This has been done by Davies (As. Res. vol. II, p. 256); I have taken Davies' tables from Warren's Kala Sankalita, Tables XXII and XXIII.

78. The General Tables yield approximately correct results with the smallest amount of calculation; but they do not conform strictly to the data of any Siddhanta, but are based on the European tables of Largeteau47 with this difference that while Largeteau expresses the mean distance of sun and moon, a, in 10,000th parts of the circle, these tables furnish the same element, called tithi, in 30th parts of the synodical revolution. But the mean anomaly of the moon is expressed in the same way in both. For 3200 K.Y. = 99 A.D. 18th March, Largeteau's tables give a=moon's age 2575, and b=857, for mean midnight at Paris. Reducing this for mean sunrise at Lanka we must add the increments of a and b for  $1^h$   $6^m$ , viz. 15 and 2, which give a = 2590 and b = 859. From a we subtract 200 (the sum of the equations of and o at their maximum), multiply by 30, and divide by 10,000; which gives 7.17 the required tithi for 3200 K.Y. as in Table I. The value of b found above, 859,48 is transferred to column ('s an. of Table I without further change. The same elements in Table II can easily be derived from Largeteau's Table for the years of the 9th century, attention being paid to the leap years.

45 If the degrees in 'Distance ( - O' Table XIII, &c., be multiplied by 30 we obtain this element a according to the different Siddhantas; thus for K.Y. 3200 we have 89° 6 × 30 = 2688; or if we divide the same by 12, we have 7.47 tithi. Again for b, from Table XIII, 132°  $10' \times 100 \div 36 = 367$ , and 367 - 500 = 867, differing by about 3° from the European value. Hansen's Tables de la Lune give for the value of the tithi here, 7:1637 and for ( 's anom. = 858:11.—J. B.

Additions a la Connaissance des Temps, 1846, pp. 1-29, containing Tables pour le calcul des Syzygies écliptiques ou quelconques; par M. C. L. Largeteau. These short tables are founded on those of Defambre for the sun and of Damoiseau for the moon, and take only the larger equations into account. M. Largeteau uses six quantities in his tables, but does not explain what each indicates; they are, -a = moon's age (or distance from the sun) in 10,000ths of a lunation—300 (sum of negative equations); b = moon's mean anomaly (Hansen's g); c = 2a - b; d = sun's mean anomaly (Hansen's g'); e = moon's mean anomaly (Hansen's g')moon's distance from the Node or Hansen's  $g + \omega$ ; and  $f = \sinh \omega$  distance from Moon's Node or  $2e - 2 \alpha$  (that is Hansen's 2g' + 2e'). The last four quantities are given in 1000th parts of the circumference. Similar handy tables, but sexagesimal, and with more equations were published in the seventh edition of the Encyclopædia Britannica, and others in Gummere's Astronomy (Philadelphia 1858).-J. B.

- 79. As the beginning of the mean solar year (i.e., mean long.⊙=0) always falls on the 2nd or 3rd Vaisākha of Table III, it is obvious that on any given date in that table the ⊙'s mean long, and consequently the ⊙'s mean anomaly and the equation dependent on the latter will be nearly the same for every year. Accordingly the equation ⊙ has been coupled with the tithi of the several solar days, so that only the equation of the moon's centre had to be exhibited in the table auxiliary to Table III. 'Sun from Node' of Tables VI, VII, VIII, denotes the distance of the true sun from the moon's node expressed in thousandth parts of the semi-circle. This element has been derived from Largeteau's tables by coupling Largeteau's values with the equation of the sun's centre.
- 80. 'Jupiter's samvat' is the Jovian year, according to the Sûrya Siddhânta with bija, twelve of which make up one mean revolution of Jupiter. Hence the increase of this in one solar year is evidently equal to twelve times the revolutions of Jupiter in a yuga divided by the number of solar years in the yuga, viz. 1.0117. The increase for 100 solar years is 101.17, or, as 60 years make up one cycle, 41.17. In making these calculations according to the 2nd Ârya Siddhânta and Brahma Siddhânta the mean place of Jupiter at the beginning of the Kaliyuga is to be taken into account, viz. 357° 7' 12" according to the former, and 359° 27' 36" according to the latter Siddhânta.
- 81. The tables for finding true local time have been calculated according to the precepts of the Siddhanta Śiromani, Goladhyaya, IV, 19-24, and Surya Siddhanta, III, 42ff.
- 82. The Longitudes and Latitudes of the principal places in India have been taken partly from Johnston's *Index Geographicus*, and partly from the list attached to the Sáyana Pañchánga of Bombay.

The longitude of Lanka i.e. Ujjain is 5h 3m 27 east of Greenwich.

83. The following is a list of all the data required from the Siddhantas-

Eloments.	Sûrya Siddh.	Árya Siddh.	2nd Arya Siddh.	Brahma Siddh.
Sun's revol. in a Yuga Civil days , , ,	4,320,000	4,320,000	4,320,000	4,320,000
	1,577,917,828	1,577,917,500	1,577,917,542	1,577,916,450
Lunar tithis,, ,,	1,603,000,080	1,603,000,080	1,603,000,000	1,602,999,000
Moon's synod. revol. in a Yuga .	53,433,336	53,433,336	53,433 334	53,433,300
,, sider. ,, ,,	57,753,336	57,753,336	57,753,234	57,733,300
	57,265,133	57,265,117	57,265,125-326	57,265,194·142
" nodes " "	-232,238 <sup>50</sup> 488,203		-232,313·354 488,108·674	232,311·168 488,105·858
Jupiter's revol. " "	364,220 <sup>51</sup> 387		461	364,226·455 480
Circumference of the ©'s epicycle.	14° & 13° 40′	13° 30′	13° 40′	13° 40′
	32° & 31° 40′	31° 30′	31° 34′	31° 36′
Place of O's apsis at 0 K.Y.	77° 7′ 48″	78°	77° 45′ 36″	77° 45′ 36″
	90°	90°	123° 50′ 24″	125° 29′ 46″
" Jupiter at 0 K. Y	00	0°	357° 7′ 12″	329° 27′ 36″

Largeteau's f, or Hansen's 29' + 2 w' is the mean value, independent of the Sun's equation of the centre, the correct period of which is 173:30998176 days; or, from the Surya Siddhanta elements it may be found thus: 1577917828÷2(4320000+232238)=173:3123167 days.—J. B.

n With bijs this becomes 364212.

In the Sûrya Siddhânta with bija, this is—232,242 rev.; the apsides make 488,199 rev.; and Jupiter 364,228 rev. The modern value of the mean heliocentric motion of Jupiter in a Julian year being 30° 20′ 46"72, his motion in a Yuga of 4,320,000 true sideresl years would be only 364195'406 revolutions; or, in the yuga of the Sûrya Siddhânta, 364,197798 rev. and twelve times this divided by the years in a yuga gives 1.011938328 instead of 1.0117 as in § 78.—J. B.

Table I .- For Centuries of the Kaliyuga.1

L	MI-	GLAR DA	TA.		Co	PRECTIONS P	OR SOLAR D	mpo
-	_	7					OF SOUTH D	ITSS.
Years R. Y.		Tithi.	Moon's M. Anom.	Jul. Cal.	Árya- Siidh.	Sårya- Siddh.	Brahma Sıddh.	Siddh. Śirom,
<b>300</b> 0	2	13.97	685	-2	gh. p. + 2 30	gh. p. + 1 10	gh. p. +18 45	gh. p.
3100	2	10.57	272	-1	- 5 25	- 6 18	9 22	ſ
3200	) 2	7.17	859	0	18 20	13 46	0 0	
3300	2	8.77	446	+1	21 15	21 13	- 9 23	1
8400	2	0.37	34	2	30 10	28 41	18 45	ĺ
3500	h	25.96	585	2	+ 82 55	+23 52	+31 52	
3600	Ιī	22.56	172	3	15 0	16 24	22 30	1
3700	li	19.17	759	4	7 5	8 56	13 7	
3800	1	15.77	848	5	- 0 50	1 29	3 45	
390 0	1	12.37	936	6	8 45	- 5 59	- 5 37	
4000	1	8.98	523	7	-16 40	-13 27	-14 59	
4100	1	5.58	111	8	24 35	20 54	24 22	-2241
4200	1	2.19	699	9	32 30	28 22	33 44	30 41
4300	0	27.78	251	9	+19 35	+24 10	+16 53	+21 27
<b>440</b> 0	0	24.38	840	10	11 40	16 43	7 31	13 35
4500	0	20.99	428	11	+ 8 45	+ 9 15	- 1 52	+ 5 45
4600	0	17.60	15	12	- 4 10	1 47	11 14	3 6
4700	0	14.20	605	13	12 5	- 5 40	20 37	9 58
4800	0	10 81	194	14	20 0	13 8	29 59	17 49
4900	0	7.41	783	15	27 55	20 36	39 22	25 40
5000	6	3.00	337	15	+24 10	+31 57	+11 16	+26 30

TABLE II. - Years of the century.

		FOR OND	TTA BC	<b>/</b> 0	94)	FOR ODD YEARS-(25-49).							
-	,	ZUE OUD	1 3 4 4 5	ν,	-43).				OB ODD	IDARS	_	- <del>30</del> j.	
Year,	Fering.	Tithi.		Jul. Cal	Solar Co		Year.	Ferim.	Tithi.	) 's Anom	Jul. Cal.	Solar A.	
0 1 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21	0 1 2 4 5 6 0 2 3 4 5 0 1 2 4 5 6 0 2 3 4 5	0 10·80 21·60 3·42 14·22 25·03 5·83 17·65 28·45 9·25 20·05 1·87 12·67 23·47 5·29 16·09 26·89 7·70 19·51 0·32 1 b12	0 246 493 776 22 269 515 798 44 291 537 820 66 313 595 1 842 88 335 618 10	100110011001	gh. 10 0 + 15 3 + 31	p. 031 26 5 66 7 00 01 2 6 5 6 3 1 0 1 7 6 5	25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44	3 5 6 0 1 3 4 5 6 1 2 3 4 6 0 1 2 4 5 6 1 2	6·14 17·96 9·57 9·57 2·19 12·99 23·79 4·59 16·41 27·21 8·01 18·82 0·63 11·44 22·24 3·04 14·86 25·66 6·46 18·28 29·08	379 662 908 155 401 684 930 706 952 199 445 728 974 221 467 750 997 243 576		94. +28 -16 -0 +14 +30 -14, +16 +32 -12 +3 +18 +34 -10 +5 +20 +36 -8 +7 +22	
22 23	0	21.92 3.74 14.54	357 0 640 1 886 1	i	+25 50 -18 33 - 3	3	47 48	3	9.88	19 265	1	-	28
24	2	25.34	133 1	- 1	+12 3	- 11	49	6	2.50	548	i		29

TABLE II .- continued.

_		TA	BLE	II.	—с	ont	inı	red.		
	_	1	FOR OD		YRA	B.5	-(50	0-99		
	Year.	Feries.	Tit	hi.	And	's om.	Jul. Cel.		ar C 1. <i>S</i> .	
5	50 51 52 53	0 1 2 4 5	13·3 24·1 4 9 16·7 27·5	11	79 4 28 57 81	7 0	1 1 1 1	+1 +2 -1	11 :	p. 58 94 5 24
5 5 5	5 6 7 8 9	6 0 2 3 4	8·3 19·1 0·9 11·7 22·5	3 5 5	6: 30: 59: 83: 84:	9	1 1 1 1 1 1 1	+1 +2 -1 +	9 1 5 1 0 1	9 9 2 4
6 6 6 6	1 2 3	5 0 1 2 3	3·3· 15·1 25·9 6·7 17·5	7   8   8	331 614 861 107 353			+3 -1: + : + 1: + 3:	3 1 2 1 7 4	9
68 68 68	3	ı	29·4( 10·2( 21·0( 1·8( 13·6(		636 883 1 <b>2</b> 9 376 658	1111		-11 + 4 +19 +35 - 8	1 1: 5 5: 5 2:	4
70 71 72 78 74	2	5	24·42 5·29 17·04 27·84 8·65		905 151 434 680 9 <b>2</b> 7	1 2	-	+ 8 + 21 - 22 - 6 + 8	59	
75 76 77 78 79		3	19·45 1·27 12·07 22·87 3·67	1	173 156 702 949 195	1 2 1 1	-	- 24 - 20 - 4 - 10 - 26	25 54 37	
80 81 82 83 84	5 6 1	1	15:49 26:29 7:09 17:90 19:71	2	78 25 71 17 00	2 1 1 1 2	+	- 18 - 2 - 12 - 28 - 16	49	
85 86 87 88 89	3 4 6 0	1	0·52 1·32 2·12 3·94 4·74	9 2 5	47 93 40 22 69	1 1 2 1	+-+		44 47 19 10 21	
90 91 92 93 94	1 2 4 5 6	2	5·54 6·34 8·16 8·96 9·77	5 7	15 62 44 91 37	1 2 1 1	+-++	18	52 24 5 26 57	
95 96 97 98 99	0 2 3 4 5	2	0·57 2·39 3·19 3·99 4·79	8	84, 66 13 59	1 2 1 1 1	- + +	34 10 5 21 36	29 0 31 2 34	

TABLE III .- For days of the year.

Sola	e r }	haitra of ding yea Â. S29 S. S28	r. <sup>86</sup> · 31 <sup>p</sup> ·		1. Vaišā (Mādha) — 8sh. —10	va).		2. Jyais (Śukra —13 <sup>84</sup> —14	a).		3. Âshā (Śuch +10 <sup>gh</sup> +11	1).		4. Śrāv (Nabh: -12 <sup>6h</sup> -10	ıs). · 31*-		5. Bhâdra (Nabha + 15 <sup>gh</sup> + 17	sya).	6. Âśvina (Isha). +17 <sup>24</sup> ·51 <sup>3</sup> ·Â. S. +19 80 S. S.			
Date.	Fer.	Tithi.	('s	Fer.	Tithi.	D's	Fer.	Tithi.	€'s An.	Fer	Tithi.	€'s An.	Fer.	Tithi.	( 's An.	Fer.	Tithi.	€'s An.	Fer.	Tithi.	€'s An,	Date.
0 1 2	2 3 4	26·49 27·50 28·52	802 839 875	4 5 6	26.96 27.97 28.99	891 927 964	0 1 2	28·49 29·50 0·52	16 52 89	3 4 5	0.06 1.07 2.09	141 177 214	0 1 2	2.66 3.68 4.70	303 339 375	3 4 5	4·24 5·26 6·28	428   464   500	6 0 1	5.78 6.80 .7.82	553 589 625	0 1 2
3 4 5 6	5 6 0 1	29·53 0·55 1·56 2·58	912 948 984 20	0 1 2 3	0.00 1.02 2.04 3.06	0 36 73 109	3 4 5 6	1.54 2.56 3.58 4.59	125 161 198	6 0 1	3·11 4·13 5·15	250 286 323	3 4 5	5·72 6·74 7·76	411 448 484	6 0 1	7·29 8·31 9·33	536 573 609	2 3 4	8·83 9·85 10·87	661 698 734	3 4 5
7 8 9	3 4	3·59 4·61 5·62	56 92 129	5 6	4·07 5·09 6·10	145 181 218	0 1 2	5·61 6·63 7·65	234 270 306 343	2 3 4 5	6·17 7·19 8·21 9·23	359 395 432 468	$\begin{bmatrix} 6 \\ 0 \\ 1 \\ 2 \end{bmatrix}$	8·77 9·79 10·81 11·83	520 557 593 629	2 3 4 5	10·35 11·36 12·38 13·40	645 682 718 754	5 6 0 1	11.88 12.90 13.91 14.93	770 807 843 879	6 7 8 9
10 11 12	5 6 0	6.64 7.65 8.67	165 202 238	0 1 2	7·12 8·14 9·16	254 290 327	3 4 5	8·67 9·68 10·70	379 415 452	6 0 1	10·24 11·26 12·28	504 540 577	3 4 5	12.85 13.87 14.89	665 702 738	6 0 1	15·44 15·44 16·45	790 827 863	2 3 4	15.95 16.96 17.98	916 952 988	10 11 12
13 14 15 16 17	1 2 3 4 5	9.68 10.70 11.71 12.73 13.75	272 310 347 383 419	3 4 5 6 0	10·17 11·19 12·21 13·22 14·24	363 399 436 472 508	6 0 1 2 3	11·72 12·74 13·76 14·78 15·80	488 524 561 597	2 3 4 5	13·30 14·32 15·34 16·36	613 649 686 722	$\begin{matrix} 6 \\ 0 \\ 1 \\ 2 \end{matrix}$	15.91 16.92 17.94 18.96	774 811 847 883	2 3 4 5	17·47 18·49 19·51 20·53	899 936 972 8	5 6 0 1	19·00 20·01 21·03 22·04	24 61 97 133	13 14 15 16
18 19 20	6 0 1	14·76 15·78 16·79	455 492 528	1 2 3	15·26 16·28 17·29 18·31	544 581 617	4 5 6	16·81 17·83 18·85	633 669 706 742	6 0 1 2	17·38 18·40 19·41 20·43	758 794 831 867	3 4 5 6	19·98 21·00 22·02 23·04	919 956 992 28	6 0 1 2	21·54 22·56 23·58 24·59	81 117 153	2 3 4 5	23·06 24·08 25·09 26·11	170 206 242 278	17 18 19 20
21 22 23 24	2 3 4 5	17.81 18.83 19.84 20.86	564 601 637 673	<b>4</b> <b>5</b> <b>6</b> 0	19·33 20·34 21·36	653 690 <b>726</b> 762	0 1 2 3	19·87 20·89 21·91 22·93	778 815 851 857	3 4 5 6	21·45 22·47 23·49 24·51	903 940 976 12	0 1 2 3	24·05 25·07 26·09 27·11	65 101 137 174	3 4 5 6	25.61 26.63 27.65 28.66	190 226 262 299	6 0 1 2	27·12 28·14 29·16 0·17	315 351 387 424	21 22 23 24
25 26 27 28	6 0 1	21·87 . 22·89 23·90 24·92	710 746 782 819	1 2 3 4	22·38 23·40 24·41 25·43	798 835 871 907	5 6	23.94 24.96 25.98 27.00	923 960 996	0 $1$ $2$	25·53 26·55 27·57	48 85 121	5 6	28·13 29·15 0·16	210 246 282	0 1 2	29.68 0.70 1.71	335 371 407	3 4 5	1·19 2·20 3·22	460 496 532	25 26 27
29 30 31	3	25.94	855	5 6	26·45 27·47	944 980	1	28·02 29·04	32 69 105	3 4 5 6	28·59 29·60 0·62 1·64	266	0 1 2	1·18 2·20 3·22	319 355 391	3 4 5	2·73 3·75 4·77	444 480 516	6 0 1	4·23 5·25 6·26		28 29 30 31
0 - 1	Mins. Mesha. 26 Feb C. Year. = 14 Mar.					-	Vrisha 0 = 14 Anr.			Mithuns.			Karkata.			Simble		Kanyā.				

			MIN	١.		ı
0	_	26	Feb	C.	Year.	ı
0	-	27	Feb.	L.	Year. Yr.	ļ
_	_	_				

	les	a.	- 1
•	14	Mar.	

	V	risi	18
0	=	14	Apr.

# $0 = 16 \text{ June.} \qquad 0 = 17 \text{ July.}$

0 = 17 Aug.

Ī	Philguna of ing yea	-
1 -	1 1	1

Date.		Tithi.	An.
13	6	9.24	185
14	0	10.26	222
15	1	11.27	258
16	2	12.28	294
17	3	13.30	331
18	4	14:31	367
19	5	15.33	403
20	6	16.34	439
21	0	17:36	476
22	1	18.37	512
23	2	19:38	548
24	3	20.44	585
25	4	21.46	621
26	5	22.43	657
27	6	23.44	694
28	0	24.41	730
29	1	25.47	766

AUXILIARY TABLE III.

# C's Equation of the centre: to be applied to the Tithi.

Argument:	Eq. Argument:	Eq. Argument  + C's Anom	: Eq. +	Argument:	Eq.
0 or 500 10   490 20   480 30   470 40   460 50   450 60   440 70   430 80   420 90   410 100   400 110   390 120 or 380	0-42	0	90   -39   -37   -70   -34   -31   -50   -28   -24   -22   -10   -17   -10   -15	630 or 870 640   860 650   850 660   840 670   830 680   820 690   810 700   800 710   790 720   780 730   770 740 or 760	0-11 -10 -08 -07 -05 -04 0-03 -02 -02 -01 -00 -00 0-00

TABLE III-continued.

7. Kärttika (Ürja). Sol. 3. S14**, 47 Corr. 3. S. S14 7	8. Mårgesira (Sahas). -2075, 409, -20 34	9. Pausha (Sahasya), +9 <sup>th</sup> , 44 <sup>p</sup> , +8 55	10. Magha (Tapas). +30 <sup>th</sup> . 37°. +28 0	11. Phâigun (Tapasya). -1 <sup>5a</sup> . 7 <sup>a</sup> . -5 8	12. Chaitra (Madhu). —13 <sup>th</sup> . 4 <sup>t</sup> . —15 53	13. Vnišikha of following year. +5 <sup>2</sup> , 20°, Å, 8, +6 38 8, 8,
gi gi Tithi.		Tithi. C's	Tithi. C's	Tithi. ('e	E Tithi. An.	Tithi. An. O
0 2 7-28 67 1 3 8-29 71 2 4 9-31 75	8 4 7·71 766 4 5 8·73 803	5 7·10 819 6 8·11 855	4 1 2 1 1 1 1 1 1	1 6.86 960 2 7.88 996 3 889 33	3 7·29 49 4 8·31 85 5 9·32 121	5 7.75 138 0 6 8.77 174 1 0 9.79 210 2
3 5 10-32 78 4 6 11-33 82 5 0 12-35 85 6 1 13-37 89	3 1 11.77 912 9 2 12.78 948 5 3 13.79 984	2 11·15 964 3 12·16 0 4 13·18 37	4 11.53 53 5 12.55 89	4 9-90 69 5 10-92 105 6 11-93 142 0 12-95 178 1 13-96 214	6 10-33 158 0 11-35 194 1 12-36 230 2 13-38 267 3 14-39 303	1 10-80 246 3 2 11-82 283 4 3 12-84 319 5 4 13-85 355 6 5 14-87 391 7
7 2 14·39 93 8 3 15·40 96 9 4 16·42 10 5 17·43 4 11 6 18·44 7 12 0 19·46 11	5 5 15·82 57 4 6 16·83 93 1 0 17·85 129 7 1 18·86 166	6 15-20 109 0 16-21 145 1 17-23 182 2 18-24 218	0 14·57 162 1 15·59 198 2 16·60 234 3 17·61 271	1 13.96 214 2 14.97 250 3 15.99 287 4 17.00 323 5 18.01 359 6 19.03 396	3 14·39 303 4 15·41 339 5 16·42 375 6 17·44 412 0 18·45 448 1 19·47 484	6 15-89 428 8 0 16-90 464 9 1 17-92 500 10 2 18-94 537 11 3 19-95 573 12
13 1 20-47 14 14 2 21-49 18 15 3 22-50 22 16 4 23-51 25 17 5 24-53 29	9 3 20-89 238 6 4 21-90 274 2 5 22-91 311 8 6 23-93 347	4 20-26 291 5 21-28 327	5 19-64 343 6 20-65 379	0 20-04 432 1 21-06 468 2 22-07 504 3 23-09 541 4 24-10 577	2 20·49 521 3 21·50 557 4 22·52 593 5 23·53 629 6 24·55 666	4 20-97 609 13 5 21-99 645 14 6 23-01 682 15 0 24-02 718 16 1 25-04 754 17
18 6 25.54 33 19 0 26.56 36 20 1 27.57 40 21 2 28.59 44 22 3 29.60 47	1 1 25·95 420 2 26·97 456 3 3 27·98 492 0 4 28·99 529	2 25·33 472 3 26·34 508 4 27·36 545 5 28·37 581 6 29·38 617	3 24·71 525 4 25·72 561	5 25.12 613	0 25-56 702	2 26-06 791 18 3 27-08 827 19 4 28-09 863 20 5 29-11 900 21 6 0-13 936 22
23 4 0-61 51: 24 5 1-63 54: 25 6 2-64 58: 26 0 3-66 62: 27 1 4-67 65:	2 6 1.02 601 0 2.03 637 1 3.05 674 2 4.06 710	0 0-39 654 1 1-41 690 2 2-42 726 3 3-43 762 4 4-45 799	1 29·77 706 2 0·78 742 3 1·80 779 4 2·81 915	3 0·19 795 4 1·20 831 5 2·21 867 6 3·23 904 0 4·24 940	5 0-64 884 6 1-66 920 0 2-67 956	0 1·14 972 23 1 2·16 9 24 2 3·18 45 25 3 4·20 81 26 4 5·21 117 27
28 2 5.68 69 29 3 6.70 73 30		5 5.46 835	0 5.85 924	1 5-26 976 2 6 27 13	3 5-72 65 4 6-74 101	5 6-23 154 28 6 7-25 190 29 0 8-27 226 30
Tuli Samk. 0=17 Sept.	Vrišchika. 0=17 Oct.	Dhanuh. 0-15 Nov.	Makara. 0=14 Dec.	Kumbha. 0=18 Jas.	Mine. 0 = 12 Feb.	Moshe. 0=14 Mer. C. Yr. 0=18 Mer. L. Yr.

TABLE IV.
Increase of tithi and moon's anomaly in Ghatikds.

Gh.	Tithi.	An.	Gh.	Tithi.	An.	Gъ.	Tithi.	Ån.	Gъ.	Tithi.	An
1 2 3 4 5 6 7 8 9 10 11 12 13 14 15	0·02 0·03 0·05 0·07 0·08 0·10 0·12 0·14 0·15 0·17 0·19 0·20 0·22 0·24 0·25	1 1 2 2 3 4 4 5 5 6 7 7 8 8 9	16 17 18 19 20 21 22 23 24 25 26 27 28 29 30	0-27 0-29 0-30 0-32 0-34 0-36 0-37 0-39 0-41 0-42 0-44 0-46 0-47 0-49 0-51	18	31 32 33 34 35 36 37 38 39 40 41 42 43 44 45	0-52 0-54 0-56 0-57 0-69 0-68 0-68 0-69 0-71 0-73 0-74	19 19 20 21 21 22 22 23 24 24 25 25 26 27	46 47 48 49 50 51 52 53 54 55 56 57 58 59 60	0.78 0.80 0.81 0.83 0.85 0.86 0.89 0.91 0.93 0.95 0.95 1.00 1.02	28 28 29 30 30 31 31 32 33 33 34 34 35 36

TABLE V.

Ending points of Zodiacal Signs.

		RAG.				End,
Meshs .		•	•	•	•	30° 60°
Vrisha . Mithuna	:	:	•	•		90°
Karkata	•	•	•	•	•	120° 150°
Simba . Kanya .		•	•	:		180°
Tula .	٠	•	•	•		210° 240°
Vrišchika Dhanuh	•	•	•	:		2700
Makara .	•	•	•	•	•	300°
Kumbha Mîna	:	•	:	:		360°

TABLE VI - For Centuries of the Kaliynga.

SUN FROM THE MOON'S NODE Cent. K. Y. Jupiter's Abargana, Sûrya Siddh. Mod. Ârya. Samvar. Brah. Śiro. With Text. Binn. 3000 1095 776 511 35.10 3100 1132 302 268 ... ... ... 16.27 3200 1168 828 23 ... 57.44 ... 3300 1205 354 778 ... 38.61 3400 1241 880 535 Lalla e ... ... 19.78 3500 1278 405 284 0.95 ... 3600 1314 931 40 42 42.12 3700 1351 457 796 798 796 23.29 ... 3800 1387 983 551 553 552 ... 4.46 3900 1424 509 307 309 307 45.63 4000 1461 035 62 64 64 26.80 4100 1497 551 819 820 824 820 818 7.97 4200 1534 087 573 575 577 576 574 49.14 1570 612 4300 323 325 323 326 324 ... 30.31 1607 138 4400 79 81 76 82 80 11.48 4500 1643 664 834 836 828 838 836 52.65 1680 190 4600 590 592 580 587 588 592 83.82 4700 1716 716 345 347 833 343 850 348 14.99 4800 1753 242 100 103 86 98 106 104 56.16 4900 1789 768 856 858 838 852 862 860 37.33 5000 1826 293 605 608 590 601 612 610 18.50

TABLE VII .- For years of a Century.

Yr.	Abarg.	from Node.	Jupiter's Samvat.	Yr.	Abarg.	from Node.	Jupiter's Samvat.
0	0	0	0.	25	9 131	686	
1	365	106	1.0117	26	9 497	798	25.2925
2	730	212	2.0234	27	9 862	904	26:3042
8	1 096	324	3.0351	28	10 227		27.3159
4	1 461	430	4.0468	29	10 592		25.3276
5	1 826	526	5.0585	80	1		29.3393
6	2 191	642	6.0702	81	10 958	228	30.8510
7	2 557	754	7.0819	32	11 323	334	31.3627
8	2 922	860	8.0936	33	11 688	440	32 3744
9	3 287	966	9-1053	34	12 053	546	33.3861
10	3 652	72			12 419	658	34.3978
11	4 018	184	10.1170	35	12 784	764	35.4095
12	4 383	290	11.1287	36	13 149	870	36.4212
13	4 748	396	12.1404	37	13 514	976	37.4329
14	5 114	508	13-1521	38	13 880	88	38.4116
	-	1 1	14.1638	39	14 245	194	39.4563
15	5 479	614	15.1755	40	14 610	300	40.4680
16	5 844	720	16.1872	41	14 975	406	41.4797
17	6 209	526	17:1989	42	15 341	518	42.4914
18	6 575	938	18.2106	48	15 706	624	43.5031
19	6 940	44	19.2223	44	16 071	730	44.5148
20	7 305	150	20.2340	45	16 437	842	
21	7 670	256	21.2457	46	16 802	948	45.5265
22	8 036	868	22.2574	47	17 167	54	46.5382
23	8 401	474	23.2691	49	17 532	160	47.5499
24	8 766	580	24.2808	49	17 898	272	48.5616 49.5788

TABLE VII .- continued.

			'ABL		/II. <u> </u>	-601	E & T //	mcu.	
	Y	r.	Al	srg	fre	om de.	Si	upiter imvat	9
	50	3	19	26		_	-		_
	5			62			ı	·585 ·596	
	5:		18	99:				· <b>6</b> 08	
	58		19	359	-	-		·620	- 1
	54		19	72	1 80	8		631	- 1
	55	.	20	089	91	4	25	643	_
	56		20			0		655	- 1
	57	- 1		820		-		666	
	58	3	21	18	_			6786	
	59	1	21	55(	34	4	59	6903	3
	60		21	915	45	0	0	7020	١,
1	61			281			_	7137	
1	62	- 1	22	646	66	8	2.	7254	.
ı	63	- 1		011		- 1	3.	737]	
1	64		23	376	88	U	4	<b>74</b> 88	1
Į	65		23	742	99	2	5.	7605	. 1
Į	66	1		107		8		7722	
1	67	1	24			_ ,	7.	7839	
ı	68		24			- 1		7956	
ı	69	1	25 9	203	42	2	9-	8073	1
ı	70	ı		5 <b>6</b> 8	52	В	10-	8190	ı
ı	71			933	63	- 1		8307	ı
ı	72 73			299	740			8424	ı
ı	74			364 29	859 958	_ (		8541	ı
ı		П	-				12.0	3658	ı
I	75		27 3		64			3775	ı
ı	76 77	1.	:	60 25	176			3592	L
L	78	ł	28 4		282 388			009 126	ı
l	79		28 8		494			243	L
ı	80	1	29 2						L
l	81		29 5		606 712	- 1		360 477	L
ı	82		29 9		818			594	ı
ı	83			16	924			711	ı
ı	84	3	80 6	82	86			828	L
I.	85	9	1 0	47	172		5.0	945	ı
	86			12	248			062	
1	87	3		77	354			179	
	88	_		43	466			296	
1	89	5	2 5	08	-572	3	0.0	118	
1	90	3	2 87	73	678	8	1.0	580	Ī
	91	3	3 25	38	784		2.0		
	92		3 60	- 1	896		3.0		
	93 94		3 96		2		4.08		
	- 1		4 33		108	3	5.0	93	
	5		4 69		214		B·11		1
-	6		5 06		326		7.15		
-	97	38			432		3.18		
0		36		- 1	53N 644		)·14 )·18		ĺ
	9	.,,							

These values are those of the Sárya Siddhánia with the hijs or correction, ris. for 364,212 revolutions in a yage. For this value without bijs (364,220 rev.) multiply the year K. Y. by 2 and divide by 90,000, and deduct the result from the tabular value for the Arya Siddhánia value (364,224 rev.), divide the year K. Y. by 30,000, and deduct the fraction from the tabular value.

TABLE VIII .- For months and days.

	Снагт	RA OF P	RECEDING :		ABLE		JYAISH THA.		ſ		IV. ŚRÁVAŅ	ΙΔ.			
Day.	Ab.	N.	⊙ś long.	Jup.	Ah.	N.	⊙ś long.	Jap.	Ah.	N.	⊙á long.		Day.		
0 1 2	33 32 31	799 804 810	329° 29′ 330° 29′ 331° 29′	59.9086 59.9114 59.9141	28 29 30	152 157 163	29° 10′ 30° 13′ 31° 11′	0·0776 0·0803 0·0831	91 92 93	527 533 539	89° 15′ 90° 12′ 91° 9′	0.2521 0.2548 0.2576	0 1 2		
3 4 5 6 7 8 9 10 11 12 13 14 15	30 29 28 27 26 25 24 22 21 20 19 18	816 822 827 833 839 844 850 855 861 867 873 878 884	332° 29' 333° 29' 334° 28' 335° 28' 336° 28' 337° 27' 338° 27' 339° 26' 341° 25' 342° 25' 342° 25' 343° 25' 344° 24'	59-9169 59-9197 59-9224 59-9252 59-9250 59-9308 59-9363 59-9391 59-9446 59-9474 59-9474 59-9501	31 32 33 34 35 36 37 38 39 40 41 42 43 44	170 176 151 157 193 199 204 210 217 223 229 234 240 246	32° 8' 33° 6' 34° 3' 35° 1' 35° 56' 36° 56' 37° 54' 38° 51' 39° 48' 40° 46' 41° 43' 42° 40' 43° 38' 43° 38'	0·0859 0·0886 0·0914 0·0942 0·0969 0·0997 0·1023 0·1053 0·1080 0·1108 0·1163 0·1163 0·1191 0·1219	94 95 96 97 98 99 100 101 102 103 104 105 106 107	544 550 556 562 568 574 580 587 593 598 604 610 616 622	92° 6' 93° 3' 94° 0' 94° 57' 95° 54' 96° 52' 97° 48' 98° 45' 99° 42' 100° 39' 101° 36' 102° 33' 103° 30' 104° 27'	0·2604 0·2631 0·2659 0·2687 0·2715 0·2742 0·2770 0·2798 0·2825 0·2853 0·2881 0·2909 0·2936 0·2964	3 4 5 6 7 8 9 10 11 12 13 14 15 16		
16 17 18 19 20 21 22 23 24 25 26 27 28 29 30	17 16 15 14 13 12 11 10 9 8 7 6 5 4	\$90 \$96 901 907 913 919 925 936 942 948 \$53 959 965	345° 24' 346° 23' 347° 22' 348° 21' 350° 19' 350° 19' 351° 18' 352° 17' 353° 16' 354° 15' 356° 14' 356° 13' 357° 12' 358° 11'	59-9529 59-9557 59-9612 59-9640 59-9668 59-9694 59-9723 59-9778 59-9806 59-9834 59-9862 59-9889	45 46 47 48 49 50 51 52 53 54 55 56 57	252 258 264 270 276 282 288 294 300 306 312 318 324 330	45° 32′ 46° 30′ 47° 27′ 48° 24′ 49° 21′ 50° 18′ 51° 15′ 52° 13′ 53° 10′ 54° 6′ 55° 3′ 56° 1′ 56° 57′ 57° 55′	0·1246 0·1274 0·1302 0·1330 0·1357 0·1385 0·1413 0·1440 0·1468 0·1496 0·1523 0·1551 0·1579 0·1607	108 109 110 111 112 118 114 115 116 117 118 119 120	628 634 640 646 652 658 664 670 676 682 683 694 699 705	105° 25′ 106° 22′ 107° 19′ 108° 17′ 109° 14′ 110° 12′ 111° 9′ 112° 6′ 113° 4′ 114° 1′ 114° 58′ 115° 56′ 116° 43′ 117° 50′	0·2992 0·3019 0·3047 0·3074 0·3102 0·3130 0·3158 0·3185 0·3213 0·3241 0·3269 0·3296 0·3324 0·3352	17 18 19 20 21 22 23 24 25 26 27 28 29 30		
		I. VAI	ŚĀKHA.			111.	Âshāņna.		V. BHÂDEAPADA.						
0 1 2 3	3 2 1 0	971 976 982 988	359° 10′ 0° 9′ 1° 8′ 2° 6′ 3° 5′	59·9917 59·9944 59·9972 0·0000 0·0028	59 60 61 62 63	335 341 348 354 360	58° 51′ 59° 50′ 60° 47′ 61° 44′ 62° 41′	0·1634 0·1662 0·1690 0·1717 0·1745	122 123 124 125 126	712 718 723 729 735	115° 48′ 119° 45′ 120° 42′ 121° 40′ 122° 37′	0·3379 0·3407 0·3435 0·3462 0·3490	0 1 2 3 4		
4 5 6 7 8 9	1 2 3 4 5 6	994 0 5 11 17 23	4° 3′ 5° 2′ 6° 0′ 6° 59′ 7° 57′ 8° 56′	0.0056 0.0053 0.0111 0.0138 0.0166 0.0194	64 65 66 67 68 69	365 371 377 383 389 395	63° 38' 64° 35' 65° 32' 66° 30' 67° 26' 68° 23'	0·1773 0·1800 0·1828 0·1856 0·1884 0·1911	127 128 129 130 131 132	741 747 752 758 705 771	123° 35' 124° 33' 125° 30' 126° 28' 127° 26' 128° 24'	0·3518 0·3546 0·3573 0·3601 0·3629	5 6 7 8 9		
11 12 13 14 15 16	8 9 10 11 12 13	34 40 46 52 57 64	9° 54′ 10° 51′ 11° 49′ 12° 48′ 13° 46′ 14° 44′	0·0222 0·0249 0·0277 0·0305 0·0332 0·0360	70 71 72 73 74 75	401 407 413 419 425 431	69° 20' 70° 17' 71° 14' 72° 11' 73° 8' 74° 4' 75° 1'	0·1939 0·1967 0·1994 0·2022 0·2050 0·2077		776 782 788 794 800 806 812	120° 22′ 130° 20′ 131° 17′ 132° 15′ 133° 13′ 134° 11′ 135° 10′	0·3654 0·3712 0·3739 0·3767 0·3795 0·3823 0·3850	11 12 13 14 15 16		
17 18 19 20 21 22 23 24	14 15 16 17 18 19 20 21	70 76 81 87 93 99 104 110	15° 42′ 16° 40′ 17° 37′ 18° 35′ 19° 33′ 20° 31′ 21° 29′ 22° 27′ 23° 25′	0.0388 0.0416 0.0443 0.0471 0.0499 0.0526 0.0554 0.0382 0.0609	76 77 78 79 80 81 82 83 54	437 443 449 455 461 467 473 479 485	75° 58' 76° 55' 77° 52' 75° 49' 79° 46' 50° 43' 81° 40' 82° 37'	0·2133 0·2160 0·2183 0·2216 0·2244 0·2271 0·2299 0·2327	140 141 142 143 144 145 146 147	\$18 \$24 \$29 \$35 \$41 \$47 \$52 \$59	136° 8' 137° 6' 138° 4' 139° 2' 140° 0' 140° 58' 141° 56' 142° 55'	0·3878 0·3906 0·3933 0·3961 0·3989 0·4016 0·4044 0·4072	18 19 20 21 22 23 24 25		
25 26 27 28 29 30 31	22 23 24 25 26 27	122 128 134 140 146	25° 25' 24° 22' 25° 19' 26° 17' 27° 14' 28° 12'	0.0637 0.0665 0.0693 0.0720 0.0748	\$5 \$6 \$7 88 \$9 90	491 497 503 509 515 520	83° 34′ 84° 31′ 85° 28′ 80° 24′ 87° 21′ 88° 18′	0°2435 0°2465	149 150 151 152	\$65 \$71 \$76 \$52 \$88	143° 53′ 144° 52′ 145° 50′ 146° 48′ 147° 47′	0·4100 0·4127 0·4155 0·4153 0·4210	26 27 28 29 30 31		

TABLE VIII-continued.

-	lar	_	ASVINA		_  _	-	IL MA	rga	IPA.	1_		X. Mich	A.			XII. CH	AITRA.	
1-	y. Ah,	-	Os lon		-	N.	-	long.	Jup.	Ah.				Ab	N.	⊙á long	Jup.	Da
H		3894 1900	148° 4 149° 4					° 20 ° 21′		3 272	568	268° 29	0.753	4 332	905	329° 13	3' 0.919	6 (
2			150° 4							$\frac{5}{3}$ $\frac{275}{274}$	$\frac{573}{579}$	269° 30 270° 31	0.756					٠,
8	156	911	151°4	0 432	1 21	7 261	212	a 23'	1	11 .		271° 33	1	11				1 .
1 4	-		15203	0 4349	9 21	8 267	213	° 23′	0 603	9/276	591	272° 34	0 764	1	1	OO 10		
1 8			153° 3 154° 3					° 24'	0.606	3 277	596	273° 36	0.767	3 337	933	334° 12	0.933	
7	160	934	155° 3	0.443	2 22	1 283	216			2 279	607	274° 37 275° 38				335° 12 336° 12		
9	1300		156° 3 157° 3				1	200	0.614	230	613	276° 39	0-7756	340	950	337° 11	0.9418	
16		1	158° 3		11		,		0-617				1			338° 11	1	
11			159° 2	0-454	3 22	5 306	220		0.623	2 283	629	278° 42 279° 43		342	961 967	339° 11	0.9473	1 -0
12 13			160° 2 161° 2						0.6260	284	634	280° 44	0.7867			341° 10		
14	167	976	162° 2	3' 0-462t					0.628	285	640	281° 46 282° 47				342° 10		
15 16	1		163° 24						0.6343	287	652	283' 48	0.7950			343° 9 344° 8		
17	1	993		1	B			-				284° 49		16	996	345° 8	0.9640	
18	171	999	166° 2	0-4737	232	346	2279		0.6426	289 290	663 668	285° 50° 286° 51°		349	2	346° 7		
19 20	1		167° 21						0.6454	291	674	257° 52	0.8061	351	13	347° 6 348° 6		
21	174	16	169° 19	0.4820					0.6482 0.6509	292	680  885	288° 53′ 289° 54′	0.8088	352	19	349° 5	0 9750	20
22 23	1		170° 19				231°	42	0.6537	294	39ú	290° 55′	0.8116 0.8144			350° 4′ 351° 3′	0-9778	
24	1		172° 18		n	1	232°		0.6565			291° 56′	08171			352° 2′	0.9833	
25	178	39	173° 17	0-4931	239	384	234°		0.6593 0.6620	296	702	292° 57′ 293° 58′	0·8199 0·8227	356		353° 1′	1	24
26 27	179 180		174° 16		240	390	235°		0.6648	298	112	294° 59	0.8255			354° 0′ 354° 59′	0.9889	-
28	181	56	176° 16	0.5014	242	401	236° 237°		0.6676 0.6703	299	18	296° 0′ 297° 1′	0.8282	359	59	355° 58′	0.9944	27
29 30	182 183		177° 15 178° 15	0.5041				_	00,00	301	30	297° 1′ 298° 2′	0.8310 0.8338	360 361		356° 57′ 357° 56′	0.9972 1.0000	
50	_																1	-3
0	1 1		ABTTIKA	,		IX. PAUSEA.				XI. PRILGUYA.					VAMIKE LLOWING	YBAR.		
1	184 185		179° 15 180° 15		$\frac{243}{244}$		238° 239°		0-6731			299° 3′	0.8365		77 :	358° 55′	1.0027	0
2	186	85	181° 15		245	418	240°		0.6759 0.6786	304 7	46	300° 2'	0-8393 0-8421		83  3 88	359° 54′ 0° 53′	1.0055	1 2
3	187		182° 15	1	246	423	241°		0-6814		- 1	302° 4'	0-8448		1			_
4 5	188 189		183° 14 184° 14				242° . 243° .	55'	0.6842	3067	58 1	303° 5′	0.8476	366 1	00	1° 51′ 2° 50′	1.0110 1.0138	3
6	190	107	185° 14	0.5263	249	440	244°	58'	0.6870 0.6897	307 7 308 7	63 3	304° 5′ 305° 6′	0.8504			3° 48'	1.0166	5
8			186° 14' 187° 14'	0·5291 0·5318	250		245°	59	0.6925	309 7	75 3	306° 7'	0·8532 0·8559			4° 47′ 5° 45′	1.0194	6
9			188° 14	0.5346			247° 248°	2	0-6953	310,7	811 3	307° 7'	0.0207	2701	23		1-0249	8
10	194	200							てかいりょうじょう	2117	242		0.8587	3701	~~	6° 44′		
11	1		189° 14′	0-5374			249°		0-6980 0-7008		36 3	308° 8′	0.8615	371 1	29	7° 42′	1.0277	9
	195	136	189° 14′ 190° 14′ 191° 14′	0.5401	254	468	249° 250°	5'	0·7008 0·7036	312 7 313 7	86 3 91 3 97 3	308° 8′ 309° 9′	0·8615 0·8642 0·8670	371 1 372 1 373 1	29 34 40	7° 42′ 8° 41′	1.0277 1.0304	9 10 11
12	195 196 197	136 142 148	190° 14′ 191° 14′ 192° 14′	0-5401 0-5429 0-5457	254 255 256	468 473 479	249° 250° 251°	4' 5' 7'	0·7008 0·7036 0·7063	312 7 313 7 314 8	86 8 91 8 97 8 93 8	308° 8′ 309° 9′ 310° 9′	0.8615 0.8642 0.8670 0.8698	371 1 372 1 373 1 374 1	29 34 40 46	7° 42′ 8° 41′ 9° 39′ 10° 37′	1.0277 1.0304 1.0332 1.0360	10 11 12
12 13 14	195 196 197 198	136 142 148 153	190° 14′ 191° 14′ 192° 14′ 193° 14′	0-5401 0-5429 0-5457 0-5485	254 255 256 257	468 473 479	249° 250° 251° 252°	4' 5' 7' 8' 9'	0-7008 0-7036 0-7063 0-7091 0-7119	312 7 313 7 314 8 315 8 316 8	86 3 91 3 97 3 98 3 99 3	308° 8′ 309° 9′ 310° 9′ 311° 10′ 312° 10′	0·8615 0·8642 0·8670 0·8698 0·8725 0·8753	371 1 372 1 373 1 374 1 375 1 376 1	29 34 40 46 52 58	7° 42′ 8° 41′ 9° 39′ 10° 37′ 11° 35′	1-0277 1-0304 1-0332 1-0360 1-0387	10 11 12 13
12 13 14 15 16	195 196 197 198 199 200	136 142 148 153 159 165	190° 14′ 191° 14′ 192° 14′ 193° 14′ 194° 14′ 195° 14′	0-5401 0-5429 0-5457 0-5485 0-5512 0-5540	254 255 256 257 258 259	468 473 479 485 490 495	249° 250° 251° 252° 253° 254° 1	4' 5' 7' 8' 9'	0-7008 0-7036 0-7063 0-7091 0-7119 0-7147	312 7 313 7 314 8 315 8 316 8	86 3 91 3 97 3 98 3 99 3 14 3 20 3	308° 8′ 309° 9′ 310° 9′ 311° 10′ 312° 10′ 313° 10′	0-8615 0-8642 0-8670 0-8698 0-8725 0-8753 U-8781	371 1 372 1 373 1 374 1 375 1 376 1 377 1	29 34 40 46 52 58 64	7° 42′ 8° 41′ 9° 39′ 10° 37′ 11° 35′ 12° 33′ 13° 31′	1.0277 1.0304 1.0332 1.0360 1.0387 1.0415 1.0443	10 11 12 13 14
12 13 14 15 16	195 196 197 198 199 200 201	136 142 148 153 159 165	190° 14′ 191° 14′ 192° 14′ 193° 14′ 194° 14′ 195° 14′ 196° 14′	0-5401 0-5429 0-5457 0-5485 0-5512 0-5540 0-5568	254 255 256 257 258 259 260	468 473 479 485 490 495	249° 250° 251° 252° 253° 254° 1 256° 1	4' 5' 7' 8' 9' 10' 11'	0-7008 0-7036 0-7063 0-7091 0-7119 0-7147 0-7174	312 7 313 7 314 8 315 8 316 8 317 8 318 8	86 3 91 3 97 3 03 3 09 3 14 3 20 3	808° 8′ 809° 9′ 810° 9′ 811° 10′ 812° 10′ 813° 10′ 814° 10′ 815° 11′	0·8615 0·8642 0·8670 0·8698 0·8725 0·8753 0·8781 0·8809	371 1 372 1 373 1 374 1 375 1 376 1 377 1 378 1	29 34 40 46 52 58 64 70	7° 42′ 8° 41′ 9° 39′ 10° 37′ 11° 35′ 12° 33′ 13° 31′ 14° 29′	1·0277 1·0304 1·0332 1·0360 1·0387 1·0415 1·0443 1·0471	10 11 12 13 14 15 16
12 13 14 15 16	195 196 197 198 199 200 201 201	136 142 148 153 159 165 171	190° 14′ 191° 14′ 192° 14′ 193° 14′ 194° 14′ 195° 14′	0-5401 0-5429 0-5457 0-5485 0-5512 0-5540 0-5568 0-5595 0-5623	254 255 256 257 258 259 260 261	468 473 479 485 490 495 501 507	249° 250° 251° 252° 253° 254° ] 256° ]	4' 5' 7' 8' 10' 11' 13'	0-7008 0-7036 0-7063 0-7091 0-7119 0-7147 0-7174 0-7202 0-7230	312 7 313 7 314 8 315 8 316 8 317 8 318 8 319 8 320 8	86 3 91 3 97 3 98 3 99 3 14 3 20 3 86 3	808° 8' 809° 9' 811° 10' 812° 10' 813° 10' 814° 10' 815° 11' 816° 11' 817° 11'	0·8615 0·8642 0·8670 0·8698 0·8725 0·8753 0·8781 0·8809 0·8836 0·8864	371 1 372 1 373 1 374 1 375 1 376 1 377 1 378 1 379 1	29 34 40 46 52 58 64 70	7° 42′ 8° 41′ 9° 39′ 10° 37′ 11° 35′ 12° 33′ 13° 31′	1·0277 1·0304 1·0332 1·0360 1·0387 1·0415 1·0443 1·0471 1·0498	10 11 12 13 14
12 13 14 15 16 17 18 19 20	195 196 197 198 199 200 201 202 203 204	136 142 148 153 159 165 171 176 181	190° 14' 191° 14' 192° 14' 193° 14' 194° 14' 195° 14' 196° 14' 198° 14' 199° 15'	0-5401 0-5429 0-5457 0-5485 0-5512 0-5540 0-5568 0-5595 0-5623 0-5651	254 255 256 257 258 259 260 261 262 263	468 473 479 485 490 495 501 513 518	249° 250° 251° 252° 253° 254° 1 256° 1 256° 1 257° 1 259° 1	4' 5' 7' 8' 9' 10' 11' 13' 14' 15'	0-7008 0-7036 0-7063 0-7091 0-7119 0-7147 0-7174 0-7202 0-7230 0-7257 0-7285	312 7 313 7 314 8 315 8 316 8 317 8 318 8 319 8 320 8 321 8 322 8	56 3 91 3 97 3 98 3 99 3 14 3 96 3 81 3 12 3 18 3	808° 8′ 809° 9′ 810° 9′ 811° 10′ 812° 10′ 813° 10′ 814° 10′ 815° 11′ 816° 11′ 817° 11′ 818° 12′ 819° 12′ 819° 12′	0·8615 0·8642 0·8670 0·8698 0·8725 0·8753 0·8809 0·8836 0·8864 0·8892	371 1 372 1 373 1 374 1 375 1 376 1 377 1 378 1 379 1 380 1	29 34 40 46 52 58 64 70 76 81	9° 42′ 8° 41′ 9° 39′ 10° 37′ 11° 35′ 12° 33′ 13° 31′ 14° 29′ 15° 27′ 16° 25′ 17° 23′	1·0277 1·0304 1·0332 1·0360 1·0387 1·0415 1·0443 1·0471 1·0498 1·0526 1·0554	10 11 12 13 14 15 16 17 18 19
12 13 14 15 16 17 18 19 20 21 22	195 196 197 198 199 200 201 202 203 204 205 206	136 142 148 153 159 165 171 176 181 187 193	190° 14' 191° 14' 192° 14' 193° 14' 194° 14' 195° 14' 196° 14' 198° 14' 199° 15' 200° 15' 201° 15'	0-5401 0-5429 0-5457 0-5485 0-5512 0-5540 0-5568 0-5595 0-5623 0-5651 0-5678	254 255 256 257 258 259 260 261 262 263	468 473 479 485 490 495 501 518 518 523	249° 250° 251° 252° 253° 255° ] 256° ] 256° ] 259° ]	4' 5' 7' 8' 9' 10' 11' 13' 14' 15' 15'	0-7008 0-7036 0-7063 0-7091 0-7119 0-7147 0-7202 0-7230 0-7257 0-7285 0-7313	312 7 313 7 314 8 315 8 316 8 317 8 318 8 320 8 321 8 322 8 322 8	56 3 91 3 97 3 99 3 99 3 14 3 96 3 18 3 18 3 18 3	808° 8' 809° 9' 9' 8110° 9' 8111° 10' 812° 10' 813° 10' 815° 11' 816° 11' 816° 11' 816° 12' 819° 12' 820° 12'	0-8615 0-8642 0-8670 0-8698 0-8725 0-8753 0-8781 0-8809 0-8836 0-8864 0-8919 0-8947	371 1 372 1 373 1 374 1 375 1 376 1 377 1 378 1 380 1 381 1 382 1	29 34 40 46 52 58 64 70 76 87	9° 42′ 8° 41′ 9° 39′ 10° 37′ 11° 35′ 12° 33′ 13° 31′ 14° 29′ 15° 27′ 16° 25′	1·0277 1·0304 1·0332 1·0360 1·0387 1·0415 1·0443 1·0471 1·0498 1·0526 1·0554 1·0581	10 11 12 13 14 15 16 17
12 13 14 15 16 17 18 19 20 21 22 23	195 196 197 198 199 200 201 202 203 204 205 206 207 2	136 142 148 153 159 165 171 176 181 187 199 204	190° 14' 191° 14' 192° 14' 193° 14' 194° 14' 195° 14' 197° 14' 198° 14' 199° 15' 200° 15' 202° 16'	0-5401 0-5429 0-5457 0-5485 0-5512 0-5540 0-5568 0-5595 0-5623 0-5651 0-5678 0-5706 0-5734	254 255 256 257 258 259 260 261 262 263 264 265	468 473 479 485 490 495 501 507 513 518 523 529 535	249° 250° 251° 252° 253° 254° 1 256° 1 256° 1 257° 1 259° 1	4' 5' 7' 8' 10' 11' 13' 14' 15' 18'	0-7008 0-7036 0-7063 0-7091 0-7119 0-7147 0-7202 0-7230 0-7257 0-7285 0-7340	312 7 313 7 314 8 315 8 316 8 317 8 318 8 320 8 321 8 322 8 322 8 323 8 324 8	866 3 3 3 3 3 3 3 3 3 3 3 3 3 3 3 3 3 3	808° 8' 8' 809° 9' 9' 811° 10' 9' 811° 10' 813° 10' 813° 10' 815° 11' 816° 11' 816° 11' 816° 11' 816° 12' 820° 12' 820° 12' 821° 12'	0·8615 0·8642 0·8670 0·8698 0·8725 0·8753 0·8781 0·8809 0·8866 0·8864 0·8864 0·8919 0·8947 0·8975	371 1 372 1 373 1 374 1 375 1 376 1 377 1 378 1 380 1 381 1 382 1 383 1 384 2	29 34 40 46 52 58 64 70 76 87 93	7° 42' 8° 41' 9° 39' 10° 37' 11° 35' 12° 33' 13° 31' 14° 29' 15° 27' 16° 25' 17° 23' 18° 21' 19° 19' 20° 17'	1·0277 1·0304 1·0332 1·0360 1·0387 1·0443 1·0443 1·0447 1·0526 1·0526 1·0581 1·0609 1·0637	10 11 12 13 14 15 16 17 18 19 20 21 22
12 13 14 15 16 17 18 19 20 21 22 23 24	195 196 197 198 199 200 201 202 203 204 205 206 207 208 208	136 142 148 153 159 165 171 176 181 187 193 199	190° 14' 191° 14' 192° 14' 193° 14' 195° 14' 195° 14' 197° 14' 199° 15' 200° 15' 202° 16' 203° 16'	0-5401 0-5429 0-5457 0-5485 0-5512 0-5540 0-5568 0-5595 0-5623 0-5678 0-5706 0-5734 0-5762	254 255 256 257 258 259 260 261 262 263 264 265 266 267	468 473 479 485 490 495 501 507 518 523 529 535 540	249° 250° 251° 252° 253° 254° 1 256° 1 256° 1 260° 1 261° 2 262° 2	4' 5' 7' 8' 9' 10' 11' 13' 14' 15' 17' 18' 20'	0-7008 0-7036 0-7063 0-7091 0-7119 0-7147 0-7202 0-7230 0-7257 0-7285 0-7340 0-7368 0-7396	312 7 313 7 314 8 315 8 316 8 317 8 318 8 320 8 321 8 322 8 322 8 322 8 323 8 324 8 325 8 326 8	366 3 3 3 3 3 3 3 3 3 3 3 3 3 3 3 3 3 3	808° 8' 8' 8' 9' 9' 810° 9' 811° 10' 812° 10' 813° 10' 813° 10' 815° 11' 816° 11' 816° 12' 819° 12' 820° 12' 820° 12' 823° 12' 83	0*8615 0*8642 0*8670 0*8698 0*8725 0*8725 0*8781 0*8809 0*8864 0*8892 0*8919 0*8919 0*8975 0*9902	371 1 372 1 373 1 374 1 375 1 376 1 377 1 378 1 379 1 380 1 381 1 382 1 383 1 384 2 384 2 385 2	29 34 40 46 52 58 64 70 76 61 87 99	7° 42' 8° 41' 9° 39' 10° 37' 11° 35' 12° 33' 13° 31' 14° 29' 15° 27' 16° 25' 17° 23' 18° 21' 19° 19' 20° 17' 21° 15'	1·0277 1·0304 1·0332 1·0360 1·0387 1·0415 1·0443 1·0471 1·0498 1·0526 1·0554 1·0554 1·0669 1·0637 1·0664	10 11 12 13 14 15 16 17 18 19 20 21 22 23
12 13 14 15 16 17 18 19 20 21 22 23 24 25 26	195 196 197 198 199 200 201 202 203 204 205 206 207 208 209 209 210 2	136 142 148 153 159 165 171 176 181 187 199 204 210	190° 14' 191° 14' 192° 14' 193° 14' 194° 14' 195° 14' 197° 14' 198° 14' 199° 15' 200° 15' 202° 16'	0-5401 0-5429 0-54857 0-5485 0-5512 0-5540 0-5568 0-5595 0-56651 0-5678 0-5706 0-5703 0-5762 0-5762 0-5789	254 255 256 257 258 259 260 261 262 263 264 265 266 267 268	468 473 479 485 490 495 501 507 513 523 529 535 540 545	249° 250° 251° 252° 253° 255° 1 256° 1 256° 1 260° 1 261° 2 262° 2 263° 2	4' 5' 7' 8' 9' 10' 11' 13' 14' 15' 17' 18' 12' 12'	0-7008 0-7036 0-7036 0-7091 0-7091 0-7147 0-7174 0-7202 0-7230 0-7257 0-7257 0-7358 0-7340 0-7368	312 7: 314 8: 315 8: 316 8: 317 8: 318 8: 320 8: 321 8: 322 8: 324 8: 325 8: 326 8: 327 8:	56 3 3 3 3 3 3 3 3 3 3 3 3 3 3 3 3 3 3 3	808° 8' 809° 9' 810° 9' 811° 10' 812° 10' 813° 10' 814° 10' 815° 11' 816° 11' 816° 11' 816° 11' 816° 12' 819° 12' 820° 12' 823° 12' 823° 12' 824° 13'	0-8615 0-8642 0-8679 0-8798 0-8798 0-8753 0-8751 0-8899 0-8864 0-8892 0-8919 0-8947 0-9002 0-9003 0-9058	371 1 372 1 373 1 374 1 375 1 376 1 377 1 378 1 379 1 380 1 381 1 382 1 383 1 384 2 385 2 386 2 386 2 387 2 2	29 34 40 46 55 55 66 70 76 76 76 76 10 10	7° 42' 8° 41' 9° 39' 10° 37' 11° 35' 12° 33' 13° 31' 14° 29' 15° 27' 16° 22' 17° 22' 18° 21' 19° 19' 20° 17' 21° 15' 22° 13'	1·0277 1·0304 1·0332 1·0360 1·0387 1·0415 1·0443 1·0471 1·0498 1·0526 1·0554 1·0631 1·0609 1·0637 1·0664 1·0692 1·0720	10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25
12 13 14 15 16 17 18 19 20 21 22 23 24 25 26	195 196 197 198 199 200 201 202 203 204 205 206 207 208 209 2210 2211	136 142 148 153 159 165 171 176 181 187 199 204 210	190° 14' 191° 14' 192° 14' 193° 14' 194° 14' 196° 14' 197° 14' 198° 15' 200° 15' 201° 15' 202° 16' 203° 16' 203° 16' 204° 17' 206° 18'	0-5401 0-5429 0-5485 0-55485 0-5512 0-5540 0-55623 0-5623 0-5678 0-5766 0-57784 0-5769 0-58171 0-58171 0-5814	254 255 256 257 258 259 260 261 262 263 264 265 266 267 268 269 270 270	4468 4773 4479 4485 4490 4495 5507 5513 5529 5529 5445 545 551 551	249° 250° 251° 252° 253° 254°   256°   256°   256°   260°   260°   260°   260°   260°   266°   266°   266°	4' 5' 7' 8' 9' 10' 11' 13' 14' 15' 17' (22' 14' 155' 17' 17' 17' 17' 17' 17' 17' 17' 17' 17	0-7008 0-7036 0-7091 0-7091 0-7119 0-7114 0-7202 0-7230 0-7257 0-7257 0-7356 0-7340 0-7368 0-7396 0-7451 0-7451	312 7:313 7:314 8:315 8:316 8:317 8:321 8:322 8:	866 8 8 8 8 8 8 8 8 8 8 8 8 8 8 8 8 8 8	808° 8' 809° 9' 810° 9' 8110° 10' 813° 10' 813° 10' 814° 10' 815° 11' 816° 11' 816° 11' 816° 11' 816° 12' 816°	0*8615 0*8642 0*8670 0*8698 0*8725 0*8753 0*8781 0*8869 0*8864 0*8864 0*8969 0*8919 0*8947 0*9075 0*9000 0*9058	3371   1 372   1 373   1 374   1 375   1 376   1 377   1 381   1 382   1 383   1 384   2 385   2 386   2 387   2 387   2 388   2 38	29 34 40 46 55 55 66 77 76 83 83 83 83 83 83 83 84 84 86 86 86 86 86 86 86 86 86 86 86 86 86	7° 42' 8° 41' 9° 39' 10° 37' 11° 35' 12° 33' 13° 31' 14° 29' 15° 27' 16° 25' 17° 23' 18° 21' 19° 19' 20° 17' 21° 15' 22° 13' 22° 13' 24° 9'	1-0277 1-0304 1-0332 1-0360 1-0387 1-0415 1-0443 1-0471 1-0498 1-0554 1-0554 1-0581 1-0669 1-0667 1-0662 1-0720 1-0748	10 11 12 13 14 15 16 17 18 19 220 221 222 23 24 25 26
12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28	195 196 197 198 199 200 201 202 203 204 205 206 207 208 209 209 210 2	136 142 148 153 159 165 171 176 181 187 199 204 210 222 227	190° 14' 191° 14' 192° 14' 193° 14' 193° 14' 195° 14' 196° 14' 198° 14' 199° 15' 200° 15' 200° 15' 202° 16' 203° 16' 203° 16'	0-5401 0-5429 0-5457 0-5485 0-5512 0-5540 0-5585 0-5623 0-5678 0-5678 0-5762 0-5789 0-58174 0-58174 0-5872	254 255 256 257 258 259 260 261 262 263 264 265 266 267 268 269 270 270	4468 4773 4479 4485 4490 4495 5507 5513 5529 5529 5445 545 551 551	249° 250° 251° 252° 253° 254° 1256° 1257° 1259° 1260°	4' 5' 7' 8' 9' 10' 11' 13' 14' 15' 17' (22' 14' 155' 17' 17' 17' 17' 17' 17' 17' 17' 17' 17	0-7008 0-7036 0-7036 0-7091 0-7119 0-7147 0-7292 0-7230 0-7257 0-7257 0-7340 0-7340 0-7368 0-7340 0-7451 0-7451 0-7457	312 7.7 313 7.5 314 8.3 315 8.3 316 8.3 317 8.3 318 8.3 321 8.3 322 8.3 322 8.3 322 8.3 322 8.3 323 8.3 325 8.3 326 8.3 327 8.3 328 8.3 329 8.3 329 8.3 329 8.3	866 8 8 8 8 8 8 8 8 8 8 8 8 8 8 8 8 8 8	808° 8' 809° 9' 810° 9' 8110° 10' 813° 10' 813° 10' 814° 10' 815° 11' 816° 11' 816° 11' 816° 12' 819° 12' 820° 12' 820° 12' 821° 12'	0*8615 0*8642 0*8670 0*8698 0*8725 0*8725 0*8781 0*8809 0*8864 0*8892 0*8864 0*8929 0*8975 0*9002 0*9030 0*90586 0*90868 0*908683	371 1 372 1 373 3 374 1 375 1 376 1 377 1 378 1 383 1 382 1 383 1 384 2 385 2 386 2 386 2 386 2 386 2 386 2 386 2 386 2 386 2	29 34 440 446 552 558 64 70 76 837 99 94 10 62 23 34 40 62 23 40 64 64 64 64 64 64 64 64 64 64 64 64 64	7° 42' 8° 41' 9° 39' 10° 37' 11° 35' 12° 33' 13° 31' 14° 29' 15° 27' 16° 22' 17° 23' 18° 21' 19° 19' 20° 17' 21° 15' 22° 13' 22° 13' 22° 6'	1·0277 1·0304 1·0332 1·0360 1·0387 1·0415 1·0443 1·0471 1·0498 1·0526 1·0554 1·0699 1·0637 1·0664 1·0692 1·0720 1·0720 1·0748 1·0775	10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25
12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28	195 196 197 198 199 200 201 202 203 204 205 206 207 208 209 210 2210 2212 2212	136 142 148 153 159 165 171 176 181 187 199 204 210 222 227	190° 14' 191° 14' 193° 14' 193° 14' 195° 14' 196° 14' 197° 14' 198° 14' 199° 15' 200° 15' 201° 15' 201° 16' 203° 16' 203° 16' 205° 17' 206° 17' 206° 17'	0-5401 0-5429 0-5485 0-55485 0-5512 0-5540 0-55623 0-5623 0-5678 0-5766 0-57784 0-5769 0-58171 0-58171 0-5814	254 255 256 257 258 259 260 261 262 263 264 265 266 267 268 269 270 270	4468 4773 4479 4485 4490 4495 5507 5513 5529 5529 5445 545 551 551	249° 250° 251° 252° 253° 254°   256°   256°   256°   260°   260°   260°   260°   260°   266°   266°   266°	4' 5' 7' 8' 9' 10' 11' 13' 14' 15' 17' (22' 14' 155' 17' 17' 17' 17' 17' 17' 17' 17' 17' 17	0-7008 0-7036 0-7036 0-7091 0-7119 0-7147 0-7292 0-7230 0-7257 0-7257 0-7340 0-7340 0-7368 0-7340 0-7451 0-7451 0-7457	312 7.7 313 7.5 314 8.3 315 8.3 316 8.3 317 8.3 318 8.3 321 8.3 322 8.3 322 8.3 322 8.3 322 8.3 323 8.3 325 8.3 326 8.3 327 8.3 328 8.3 329 8.3 329 8.3 329 8.3	866 8 8 8 8 8 8 8 8 8 8 8 8 8 8 8 8 8 8	808° 8' 809° 9' 810° 9' 8110° 10' 813° 10' 813° 10' 814° 10' 815° 11' 816° 11' 816° 11' 816° 12' 819° 12' 820° 12' 820° 12' 821° 12'	0*8615 0*8642 0*8670 0*8698 0*8725 0*8725 0*8781 0*8809 0*8864 0*8892 0*8919 0*8975 0*9002 0*9030 0*9058 0*9086 30*9086 30*9086 30*9086 30*9086 30*9086 30*9086 30*9086	371 1 372 1 373 3 374 1 375 1 376 1 377 1 378 1 383 1 382 1 383 1 384 2 385 2 386 2 386 2 386 2 386 2 386 2 386 2 386 2 386 2	29 34 440 446 552 558 64 70 76 837 899 99 14 10 62 83 84 84 84 86 86 86 86 86 86 86 86 86 86 86 86 86	7° 42' 8° 41' 9° 39' 10° 37' 11° 35' 12° 33' 13° 31' 14° 29' 15° 27' 16° 25' 17° 23' 18° 21' 19° 19' 20° 17' 21° 15' 22° 13' 22° 13' 22° 13' 22° 13' 22° 13' 22° 13' 22° 13'	1·0277 1·0304 1·0332 1·0360 1·0387 1·0415 1·0443 1·0471 1·0498 1·0526 1·0554 1·0564 1·0664 1·0692 1·0720 1·0720 1·0748 1·0775 1·0783 1·0783 1·0783	10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27

TABLE IX .- For Nakshatras and Yogas.

TABLE XI.—For difference of Nakshatras and Yogas.

No.	. Nakshatra.	Index.	Yoga.
	Aévinî Bhavinî* Krittikâ Rohinî* Mrigasiras Ârdrâ* Punarvasu Pushya* Aŝleshâ Maghâ* Pûrva-Phalgunî Uttara-Phalgunî Uttara-Phalgunî Uttara-Phalgunî Uttara-Phalgunî Uttara-Phalgunî Uttara-Phalgunî Uttara-Phalgunî Uttara-Phalgunî Favishthâ Anurâdhà* Jyeshthâ Mula* Pûrva-Ashâdhâ* Öravana* Śravishthâ or Dhanishthâ* Satabhishaj or Śatatâraka Pûrva-Bhadrapadå* Revatî	0° 0' — 13° 20' 13° 20' — 26° 40' 26° 40' — 40° 0' 46° 0' — 53° 20' 53° 20' — 56° 40' 66° 40' — 80° 0' 80° 0' — 93° 20' 93° 20' — 106° 40' 106° 40' — 120° 0' 120° 0' — 133° 20' 133° 20' — 146° 40' 146° 40' — 160° 0' 173° 20' — 186° 40' 186° 40' — 200° 0' 200° 0' — 213° 20' 213° 20' — 226° 40' 226° 40' — 226° 40' 253° 20' — 266° 40' 266° 40' — 253° 20' 253° 20' — 266° 40' 266° 40' — 293° 20' 306° 40' — 320° 0' 320° 0' — 333° 20' 333° 20' — 346° 40' 346° 40' — 360° 0'	Vishkambha Priti. Ayushmat. Saubhāgya. Sobhana. Atigaṇḍa. Sukarman. Dhṛiti. Sûla. Gaṇḍa. Vṛiddhi. Dhruva. Vyāghāta. Harshaṇa. Vajra. Siddhi. Vyatipāta. Variyas. Parigha. Siddha. Sādhya. Sidha. Südha. Sukla. Brahman. Indra. Vaidhṛiti.

Naks	batra.	Δ	Yoga.
gh. 0 1 2	p. 46 31 17	10' 20' 30'	gh. p. 0 42 1 25 2 7 2 49
3	48 33	50' 1°	3 32
9	7	2° 3°	8 28 12 42
18 22	13 47	4° 5°	16 56 21 10
27 31	20 53	6° 7°	25 25 29 39 33 53
36 41 45	26 0 33	8° 9° 10°	33 53 38 7 42 21
50 54	7	11° 12°	46 <b>35</b> 50 <b>49</b>
59 60	13	13° 20′	55 <b>3</b> 56 <b>28</b>
-			

Table X.—Ending points of the Nakshatras according to Garga and the Brahma Siddhanta and the presiding Divinities of the Nakshatras.

Divini	ties of the Nake	7 (50) (51			
No.	Garga.	Br	ahma.		Deity.
1 2 3 4 5 6 7 8	13° 20′	13°	10'	35*	Aśvin.
2	20° 0′	19°	45'	32	Yama.
3	33° 20′	32°	56'	27	Agni.
4 1	53° 20′	52° 65° 72°	42'	20	Prajapati.
5	66° 40′	65°	52'	55	Soma.
6	73° 20′	720	2S'	12	Rudra.
7	93° 20′	920	14'	5	Aditi.
á	106° 40'	105°	24'	40	Brihaspati.
اةا	113° 20′	1111°	59'	57	Sarpah.
10	126° 40′	125°	10'	32	Pitarah.
ii	140° 0′	135°	21'	7	Bhaga &
12	160° 0′	158°	7'	0	Aryaman.
12	178° 20′	171°	17'	35	Savitri.
13	186° 40′	15°	25'	10	Tvashtri.
14	193° 20′	191°	3'	27	Vâyu.
15	213° 20′	210°	49'	20	Indragnî.
16 17	213° 20′ 226° 40′	223°	<b>5</b> 9'	55	Mitra.
17		230°	35'	12	Indra.
18	233° 20′	200	45'	47	Nirriti.
19	246° 40′	243	56'	22	Apah.
20	260° 0′	2560	40/	15	Viśvedevâh.
21	280° 0′	276°	42'	30	Brahma.
Abhijit		280°	56'		
22	293° 20′	294°	7'	5	Vishņu.
23	306° 40′	307°	17'	40	Vasavah.
22 23 24	313° 20′	313°	52'	57	Varuna.
25	326° 40'	327°	3'	32	Aja Ekapad.
26	346° 40'	346°	49'	25	Ahi Budhnya.
26 27	360° 0′	360°	0′	n	Pûshan.
,	300	1			1

to his mean place, at or near conjunction.

TABLE XII. - Equation of Jupiter's true

Arg. <sup>1</sup>	(§ 48)	Eq.	Arg. <sup>3</sup> (§ 48)
2.	73	0-14	8·73
2·40 o	r 3.06	0.14	8·40 or 9·06
2.06	3.40	0.13	8.06 9.40
1.73	3.73	0-12	7.73 9.73
1.40	4.06	0-11	7-40 10-06
1 06	4.40	0.09	7.06 10-40
0.73	4.73	0.07	6.73 10.73
0•40	5.06	0.05	6.40 11.06
0.06	5.40	0.03	6.06 11.40
11.73	5.73	6.00	5.73 11.73
			1

<sup>3</sup> If the equation falls in the left side, the equation is additive; if in the left, it is subtractive.

<sup>&</sup>lt;sup>3</sup> The Nakshatra Abhijit is sometimes inserted between Nos. 21 and 22; its extent is 276° 40′ — 281° 40′.

<sup>3</sup> According to the Mahietachindmani the deity of 4 is Brahma, of 8 Prajapati, and Abhijit is omitted.

SPECIAL TABLES.

TABLE XIII.—Sun and moon's places for centuries.

	Sûbya Siddhânta.											ÂBYA SIDDHÂNTA. <sup>1</sup>													
Cent.	ent. Dist. C's Anomaly.		⊙'s Anom. Cor.		Cent.			('s Anomaly.						Cor.											
K. Y.	¢-		Unec	rrec	ted.	With	Bţ	ja.	<b>⊘</b> ′s	Anc	m.	'	Cor		K. Y.	correc		Unce	orrec	ted.	Cor	recte	d.		
2000	1742		-90	17'	0,			_	252°	46'	21"		$\frac{1}{2h}$	p. 10	3000	Distance uncorrected is identical with	arme.	69°	15'	0-		•••	_	$-\frac{gh}{2}$	. p.
3000	174° 131		282	43	30		•••		282	46	12	+		18	3100	2 7	le B	278		30		•••	1	+ 5	
3100 3200	89		132	10	ő		•••		282	46	0			46	3200	1 2 2		127	52	0				+13	20
3300	47		341		30				282	45	49			13	3300	25	80	337	10	30				+21	15
3400	5		191	3	0		•••		282	45	37	+	28	41	3400	Dista	(T)	186	29	0		•••		+30	10
3500	323	0	40	29	30		•••		282	45	25	_	23	52	3500			35	47	30		***		22	
3600	230	-	249	56	0				282	45	14		16	24	3600	2800	48	245	6		$245^{\circ}$		0"	15	
3700	238	36	99	22	30				282	45	2	1-	8	56	3700	238	26		24	30		0	6	- 7	5
3800	196	24	308	49	0	1	***		282	44	51		1	29	3800	196		303	43		304	54	12	+ 0	
3900	151	12	158	15	30		•••		282	41	39	+	5	59	3900	153	42	153	1	30	154	48	18	+ 8	45
4000	112	0	7	42	0	90	2'	0'	282	41	28	+	13	27		111	20	2	20	0	4	44		+16	
4100	69	48	217	8	30	218	30	30	282	41	16		20		4100	68		211	38	-	214		30	+24	
4200	27	36	66	35	0	67	59	0	282		4		28			26	36		57	0	64	30		+32	30
4300	345		276		30	277	27	30					24			344		270	15		274	24	42	-19	
1400	303	12	125	28	0	126	56	0	252	43	41	-	-16	43	4400	301	52	119	34	0	124	18	48	-11	40
4500	261	0	334			336			252			-		15		259		328			334	12	54	1 .	45
4600			181		0	185	53	_				-	· į	47	4600	217	. 8		11	0	184	7	0	+ 4	
4700		36			-	35	21	30							4700	174	46		29		34	1	10	+12	
4800		_	243			244	50	_	1			1 .		08	4800	132		236	48		243	55 49	12 18	+20	
4900		15				94	48		282					36		90	2		$\frac{6}{25}$	~ -	94 303	49 43		+27	
5000	50	į	302	. 7	U	303	47	U	282	12	31	1-	-91	57	5000	47	40	295	25	0	303	45	24	-27	. 10

TABLE XIII .- continued.

		BRAHMA SILDE	IÁNTA.		Siddhânta Śibowani,							
Cent. K. Y.	Dist.	Ç's Anom.	⊙'s Anom.	Cor.	Cent. K. Y.	Dist. 《—⊙	( 's Anom,	⊙'s Anom.	Cor.			
3000 3100 3200 3300 3400 3500 3500	165° 0′ 122 30 80 0 37 30 355 0 212 30 270 0 227 30	58° 2′ 22° 262 59 26 112 56 89 322 50 85 172 50 00 22 47 43 202 44 47 82 41 52	252° 7′ 12″ 252 6 58 · 252 6 43 252 6 29 252 6 14 252 6 0 262 5 46 252 5 31	gh. p. -18 45 - 9 22 + 0 0 + 9 23 +18 45 -31 52 -22 30 -13 67	3000 3100 3200 3300 3400 3500 3600 3700	164° 30′ 121 59 79 28 36 57 354 26 311 55 269 24 226 53	52° 17′ 22″ 262 12 56 162 8 30 322 4 5 171 59 39 21 55 13 231 50 47 81 46 22	281° 22′ 12″ 281 20 28 281 18 43 281 16 59 281 15 14 291 13 30 281 11 46 281 10 1	Brahma Siddhhhla; but the day to be taken in Table in advance of that found by the General Table.			
37° 0 35°00 35°00		292 05 56	252 5 17 252 5 2	-345 + 537		154 22 141 51	291 41 56 141 37 30	281 8 17 281 6 32	ut the d id by the			
4000 4200 4200 4300 1400	1332 20	572 13 4 202 30 6 52 27 13 252 24 17 112 21 21	252 4 45 252 4 34 252 4 19 252 4 5 252 3 50	+14 59 +24 22 +33 14 -16 53 - 7 31	4000 4100 4290 4300 4400	99 20 56 49 14 18 331 47 289 16	351 33 4 201 28 39 51 24 13 261 19 47 111 15 21	281 4 48 281 3 4 281 1 19 280 59 35 280 57 50	na Siddhénta ; b unce of that four			
4500 4600 4700 4800 4900 5000	205 0 162 30 120 0 77 30	322 18 26 172 15 30 22 12 34 232 9 35 52 6 13 202 3 47	282 3 36 282 3 22 282 3 7 282 2 53 282 2 35 282 2 24	+ 1 52 +11 14 +26 37 +29 59 +39 22 -11 16	4600 4700 4800 4900	246 45 204 14 161 43 119 12 76 41 34 10	321 10 56 171 6 30 21 2 4 230 57 38 50 53 13 290 48 47	280 56 6 280 54 22 280 52 37 280 50 53 280 49 8 280 47 24	Same as for Brahr XVI is 1 in adv			

10's An.=282° throughout.

TABLE XIV .- Surya Sadihanta: Years of the Century.

	('s Anovaly.							LY.				,			,	6	's A	L LCM	LY.		1		
Yr.		Dist.		Wit	hout	Bija.	w	ith <i>E</i>	lija.	Co	r.	Yr.		Dist ( —		Wit			W		iya.	1	or
0 1 2 3 4	0° 132 265 38 171	46 33 20 6	0° 41 22 3 43	92 184 276 8	0' 5 11 17 22	40 20	92 154 276 8	0' 5 11 17 22	0" 41 22 3 41		$\frac{3}{25}$	51 52 53	158° 291 64 197 330	54' 40 27 14 0	41 22 2	108	43° 48° 54° 0	55 35 15	254 16 108 261 293	7 44/ 49 55 1 6	15° 56° 37° 18° 59°	$\begin{pmatrix} + & -1 \\ -2 \\ -2 \end{pmatrix}$	7 19 7 10 1 35
5 6 7 8 9	303 76 209 342 115	53 40 26 13 0	26	100 192 284 16 108	28 33 39 45 50	59 39 19	100 192 284 16 108	28 34 39 45 51	26 7 48 29 10	-17 -33 +11 - 4 -19	9 19 12	55 56 5 <b>7</b> 58 59	102 235 3 141 273	47 34 20 7 54	24 5 46 26	25 117 209 301 33	11 17 22 25 34	14 54 34	25 117 239 301 33	12 18 21 20 35	41 22 3 44 25	-13 $-29$ $+15$ $-0$ $-16$	25 3 28
10 11 12 13 14	247 20 153 286 58	46 33 20 6 53	29 10 50	200 293 25 117 209	56 2 7 13 19	19 59 39	200 293 25 117 209	56 2 8 13 19	51 32 13 54 35	-35 + 9 - 6 -21 +22	13 15 50		46 179 312 85 217	40 27 14 0 47	29 •10 50	125 217 309 41 134	39 44 51 56 2		217 309 41	41 45 72 58 3	6 47 28 9 50	+12 $-2$ $-18$	57 31 6
15 16 17 18 19	191 324 97 230 2	40 26 13 0 46	53 34 14	301 33 125 217 309	24 30 36 41 47	59 38 18 58 38	125 217	25 30 36 42 48	17 58 39 20 1	+ 7 - 8 -23 +20 + 5		68 68	350 123 256 28 161	34 20 7 54 40	12 53 37 14 55	226 318 50 142 234	8 13 19 25 30	53 33	$\begin{array}{c} 50 \\ 142 \end{array}$	9 15 20 26 32	32 13 54 35 16	-35	41 12
20 21 22 23 24	135 268 41 173 306	33 20 6 53 40		41 133 226 318 50	53 58 4 10 15	38	41 133 226 318 50	53 59 5 10 16	42 23 4 45 26	-10 -26 +16 + 2 -12	26 55	70 71 72 73 74	294 67 200 332 105	27 14 0 47 34	17 58	326 58 150 242 334	36 42 47 53 59	33 13 53 33 13	58 150 242	37 43 49 55 0	57 38 19 41	- 6 -22 +22 + 6 - 8	10 39
28	79 212 345 117 250	27 13 0 47 33	41 22 3	142 234 326 58 150	21 27 32 38 44	17 57 37	142 234 326 58 150	22 27 33 39 44	S 49 30 11 52	-25 +16 + 0 -14 -30	49 43	75 76 77 78 79	238 11 143 276 49	21 7 34 41 27	22	67 159 251 343 75	4 10 16 21 27	12	67 159 251 343 75	6 12 17 23 29	23 45 26 7	-24 + 20 + 4 - 10 - 26	4 3., 52
33	23 156 288 61 194	20 7 53 40 27	5 46 26	242 334 67 159 251	49 55 1 6 12	37 17 57	242 334 67 159 251	50 56 1 7 13	33 14 55 36 17	+14 - 1 -16 -32 +12	17 49	S1 52 53	182 315 87 220 353	14 1 47 34 21	5 46 26	167 259 351 83 175	33 35 44 50 55		259 35 <b>1</b> - 53	34 40 46 51 57	48 29 10 51 32	+17 + 2 -13 -28 +15	27 5 36
36 37 38	327 100 232 5 138	13 0 47 33 20	29 10 50	343 75 167 259 351	18 23 29 35 40	56 36 16	75 167 259	18 24 30 36 41	59 40 21 2 43	- 3 -15 -34 +10 - 5	55 26 2	86 87	126 258 31 164 297	7 54 41 27 14	29 10	268 0 92 184 276	1 7 12 18 24	32 : 11 51 31 11	92 154	3 5 14 20 25	14 55 36 17 58	+ 0 -15 -30 +13 - 1	11 12 46
41 42		7 53 40 27 13	53	83 175 267 0 92	46 52 57 3		175 267 0	47 53 58 4 10	24 5 46 27 8	-21 -36 + 7 - 7 -23	32 56	90 91 92 93 94	202 335 108	47 34	12 53 37 14 55	100 192 284	29 35 41 46 52	51 31 11 51 31	192 284	31 37 43 45 54	39 20 1 42 23	-17 -32 +11 - 3 -19	19 40 52
46 47 48	26	47 33	58 38 19	276 8 100 192	20 26 33 39		276 8 100 192	21 27 34	31 12 53 34	+21 + 5 - 9 -25 +19 + 3	50 41 13 16	96 97 98 99	146 279 52 185	54 41 27 14 1 48	38 19	201 293	58 3 9 15 20 26	11 50 30 10 50 30	201 293 25 117	0 5 11 17 22 28	5 46 27 8 49 30	$     \begin{array}{r}       -34 \\       + 9 \\       - 5 \\       -21 \\       -37 \\       + 7     \end{array} $	31 55 29

# EPIGRAPHIA INDICA.

TABLE XV .- Arya Siddhaula (with Lalla's corrections) : Years of the century.

Ye.	Distance ( —⊙.	( 's Anom-	Cor.	Yr.	Di∗tance 《—⊙-	€'s Anom.	Cor.
0 1 2 3 4	0° 0′ 0″ 132 46 35 265 33 10 38 19 44 171 6 19	0° 0′ 0* 92 5 56 184 11 53 276 17 49 8 23 46	gh. v. 0 0 -15 31 -31 2 +13 26 -2 5	50 51 52 53 54	158° 49′ 0° 291 35 35 64 22 10 197 8 34 329 55 19	284° 57′ 3″ 17 2 59 109 8 56 201 14 52 293 20 48	gh. v. + 3 58 -11 34 -27 5 +17 24 + 1 53
5 6 7 8 9	303 52 54 76 39 29 209 26 4 342 12 38 114 59 13	100 29 42 192 35 39 284 41 35 16 47 32 108 53 28	-17 36 -33 7 +11 21 -4 10 -19 41	55 56 57 59	102 41 55 235 28 29 8 15 4 141 1 38 273 48 13	25 26 45 117 32 41 209 38 37 301 44 34 33 50 31	-13 39 -29 10 +15 19 - 0 12 -15 44
10	247 45 48	200 59 25	-35 12	60	46 34 48	125 56 28	-31 15
11	20 32 23	293 5 21	+9 16	61	179 21 23	218 2 24	+13 14
12	153 18 58	25 11 18	-6 15	62	312 7 58	310 8 20	- 2 17
13	286 5 32	117 17 14	-21 46	63	84 54 32	42 14 17	-17 49
14	58 52 7	209 23 10	+22 43	64	217 41 7	134 20 13	-30 20
15	191 38 42	301 29 7	+7 11	65	350 27 42	226 26 10	+11 9
16	324 25 17	33 35 3	-8 20	66	123 14 17	318 32 7	- 4 12
17	97 11 52	125 41 0	-23 51	67	256 0 52	50 38 3	-19 54
18	229 58 26	17 46 56	+29 37	68	8 47 26	142 43 59	-35 25
19	2 45 1	309 52 53	+5 6	69	161 34 1	234 49 55	+ 9 4
20	135 31 36	41 58 49	-10 25	70	294 20 36	326 55 52	- 6 27
21	268 18 11	134 4 46	-25 56	71	67 7 11	59 1 48	-21 59
22	41 4 46	226 10 42	+18 33	72	199 53 46	151 7 44	+22 30
23	173 51 20	318 16 39	+3 1	73	332 40 20	243 13 41	+ 6 59
24	306 37 55	50 22 35	-12 30	74	105 26 55	325 19 38	- 8 32
25	79 24 30	142 28 31	-28 1	75	239 13 30	67 25 34	-24 4
26	212 11 5	234 34 28	+16 28	76	11 0 5	159 31 30	+20 25
27	344 57 40	326 40 24	+0 56	77	143 46 40	251 37 27	+ 4 54
28	117 44 14	58 46 20	-14 35	78	276 33 14	343 43 23	-10 37
29	250 30 49	150 52 16	-30 6	79	49 19 49	75 49 20	-26 9
30	23 17 24	242 58 14	+14 23	80	182 6 24	167 55 17	+18 20
31	156 3 59	335 4 10	-1 '9	81	314 52 53	259 1 13	+ 2 49
32	288 50 34	67 10 6	-16 40	52	87 39 34	352 7 9	-12 42
33	61 38 8	159 16 3	-32 11	53	220 26 8	84 13 6	-28 14
34	194 23 43	251 21 59	+12 18	84	253 12 43	176 19 2	+16 15
35	327 10 18	343 27 55	-3 13	85	125 59 18	268 24 59	+ 0 44
36	99 56 53	75 83 53	-18 45	86	258 45 53	0 30 55	-14 47
37	232 43 28	167 39 49	-34 16	87	31 32 28	92 36 51	-30 19
38	5 30 2	259 45 45	+10 13	88	164 19 2	184 42 49	+14 10
39	138 16 37	351 51 42	-5 19	89	297 5 37	276 48 45	- 1 21
40	271 3 12	83 57 38	-20 50	90	69 52 12	8 54 41	-16 52
41	43 49 47	176 3 34	-36 21	91	202 38 47	101 0 37	-32 24
42	176 36 22	268 9 31	+8 8	92	335 25 22	193 6 34	+12 5
43	309 22 56	0 15 27	-7 24	93	108 11 56	285 12 30	-3 26
44	82 9 31	92 21 23	-22 55	94	240 58 31	17 18 27	-18 57
45	214 56 6	184 27 20	$\begin{array}{c} +21 & 33 \\ +6 & 3 \\ -9 & 28 \\ -25 & 0 \\ +19 & 29 \\ +3 & 58 \end{array}$	95	13 45 6	109 24 24	-34 29
46	347 42 41	276 33 16		96	146 31 41	201 30 20	+10 0
47	120 29 16	8 39 12		97	279 18 16	293 36 17	-5 31
48	253 15 50	100 45 9		98	52 4 50	25 42 13	-21 2
49	26 2 25	192 51 6		99	184 51 25	117 48 9	-36 34
50	158 49 0	294 57 3		100	317 38 0	209 54 6	+ 7 55

Table XVI .- Brahma Siddhanta .- Years of the century.1

	Distance	l l		Т	7	1	1
Yr	Unstance (-⊙	('s Anom.	Cor.	Yr.	Distance <b>C</b> —⊙	('s Anom.	Cor.
0 1 2 3 4	0° 0′ 0″ 132 46 30 265 33 0 38 19 30 171 6 0	0° 0′ 0″ 92 5 58 184 11 56 276 17 55 8 23 53	gh. p. 0 0 -15 30 -31 1 +13 29 - 2 2	50 51 52 53 54	158° 45′ 9″ 291 31 30 64 18 0 197 4 30 329 51 0	284° 58′ 32″ 16 4 30 109 10 28 201 16 26 293 22 25	gh. p. + 4 41 -10 49 -26 19 +18 10 + 2 40
5	303 52 30	100 29 51	-17 32	55	102 37 30	25 28 23	-12 51 $-28 21$ $+16 9$ $+ 0 38$ $-14 52$
6	76 39 0	192 35 49	-33 2	56	235 24 0	117 34 21	
7	209 25 30	284 41 47	+11 27	57	8 10 30	209 40 19	
8	342 12 0	16 47 45	- 4 3	58	140 57 0	301 46 17	
9	114 58 30	108 53 43	-19 33	59	273 43 30	33 52 16	
10	247 45 0	200 59 42	$ \begin{array}{rrrrrrrrrrrrrrrrrrrrrrrrrrrrrrrrrrrr$	60	46 30 0	125 58 15	-30 22
11	20 31 30	293 5 40		61	179 16 30	217 4 13	+14 7
12	153 18 0	25 11 38		62	312 3 0	310 10 11	- 1 23
13	286 4 30	117 17 37		63	84 49 30	42 16 9	-16 54
14	58 51 0	209 23 36		64	217 36 0	134 22 8	-32 24
15	191 37 30	301 29 33	+ 7 24	65	350 22 30	226 28 6	+12 6
16	324 24 0	33 35 31	- 8 6	66	123 9 0	318 34 4	3 25
17	97 10 30	125 41 29	-23 36	67	255 55 30	50 40 2	18 55
18	229 57 0	217 47 28	+20 53	68	8 42 0	142 46 0	34 25
19	2 43 30	309 53 26	+ 5 23	69	161 28 30	234 51 58	+10 4
20	135 30 0	41 59 25	-10 7	70	294 15 0	326 57 57	- 5 26
21	268 16 30	134 5 23	-25 38	71	67 1 30	59 3 55	-20 57
22	41 3 0	226 11 21	+ 8 52	72	199 48 0	151 9 53	+23 33
23	73 49 30	318 17 20	+ 3 21	73	332 34 30	243 15 51	+ 8 3
24	306 36 0	50 23 18	-12 9	74	105 21 0	335 21 50	- 7 28
25	79 22 30	142 29 16	-27 39	75	238 7 30	67 27 48	$ \begin{array}{rrrrr} -22 & 58 \\ +21 & 32 \\ + & 6 & 1 \\ - & 9 & 29 \\ -25 & 0 \end{array} $
26	212 9 0	234 35 14	+16 51	76	10 54 0	159 33 46	
27	344 55 30	326 41 12	+ 1 20	77	143 40 30	251 39 44	
28	117 42 0	58 47 10	-14 10	78	276 27 0	343 45 43	
29	250 28 30	150 53 9	-29 41	79	49 13 30	75 51 41	
30	23 15 0	242 59 7	+14 49	80	182 0 0	167 57 39	+19 30 $+4 0$ $-11 31$ $-27 1$ $+17 29$
31	156 1 30	335 5 5	0 42	81	314 46 30	260 3 38	
32	288 48 0	67 11 3	16 12	82	87 33 0	352 9 36	
33	61 34 30	159 17 2	31 42	83	220 19 30	84 15 34	
34	194 21 0	251 23 0	+12 57	84	353 6 0	176 21 33	
35	327 7 30	343 28 58	- 2 43	85	125 52 30	268 27 31	+ 1 58
36	99 54 0	75 34 57	-18 13	86	258 39 0	0 33 29	-13 32
37	232 40 30	167 40 55	-33 44	87	31 25 30	92 39 27	-29 3
38	5 27 0	259 46 53	+10 46	88	164 12 0	184 45 25	+15 27
39	138 13 30	351 52 51	- 4 45	89	297 58 30	276 51 23	- 0 3
40	271 0 0	83 58 50	-22 15	90	69 45 0	8 57 22	$ \begin{array}{rrrr} -15 & 34 \\ -31 & 4 \\ +13 & 26 \\ -2 & 5 \\ -17 & 35 \end{array} $
41	43 46 30	176 4 48	-35 45	91	202 31 30	101 3 20	
42	176 33 0	268 10 46	+ 8 44	92	335 18 0	193 9 18	
43	309 19 30	0 16 45	- 6 46	93	108 4 30	285 15 17	
44	82 6 0	92 22 43	-22 16	94	240 51 0	17 21 15	
45 46 47 48 49 50	214 52 30 347 39 0 120 25 30 253 12 0 25 58 30 158 45 0	184 28 41 276 34 39 8 40 37 100 46 35 192 52 34 284 58 32	$+22  ext{ } 13 $ $+  ext{ } 6  ext{ } 44 $ $-  ext{ } 8  ext{ } 47 $ $-24  ext{ } 18 $ $+  ext{ } 20  ext{ } 12 $ $+  ext{ } 4  ext{ } 41 $	95 96 97 98 99 100	13 37 30 146 24 6 279 10 30 52 57 0 184 43 30 317 30 0	109 27 13 201 33 11 293 39 9 25 45 7 117 51 6 209 57 4	$\begin{array}{rrrr} -33 & 6 \\ +11 & 24 \\ -4 & 6 \\ -19 & 37 \\ -35 & 7 \\ +9 & 22 \end{array}$

<sup>1</sup> For the Siddhanta Śiromani, correct the values in this table by means of Table XIX.

Table XVIII1 .- Second Arya Siddhanta .- Years of the century.

Yr.	Distance	('s Anom.	Cor.	Yr.	Distance	Ç's Anom.	Cor.
0 1 2 3 4	0° 0′ 0″ 132 46 40 265 33 20 38 20 0 171 6 40	0° 0′ 0″ 92 6 7 184 12 13 276 18 20 8 24 26	gh. p. 0 0 0 -15 31 -31 2 +13 26 - 2 5	50 51 52 53 54	158° 53′ 307 291 40 10 64 26 50 197 13 30 330 0 10	285° 5′ 34° 16 11 41 109 17 47 201 23 54 293 30 0	gh. p. + 3 56 -11 36 -27 7 +17 22 + 1 51
5	303. 53 21	100 30 33	-17 36	55	102 46 51	25 . 36	-13 41
6	76 40 1	192 36 40	-33 7	56	235 33 31		-29 12
7	209 26 41	254 42 47	+11 21	57	8 20 11		+15 17
8	342 13 21	16 48 54	- 4 10	58	141 6 51		- 0 14
9	115 0 1	108 55 0	-19 41	59	273 53 31		-15 46
10	247 46 42	201 1 7	$ \begin{array}{r} -35 & 12 \\ + & 9 & 16 \\ - & 9 & 15 \\ - & 21 & 46 \\ + & 22 & 43 \end{array} $	60	46 40 12	126 6 40	-31 17
11	20 33 22	293 7 13		61	179 27 52	218 12 47	+13 12
12	153 20 2	25 13 20		62	312 13 32	310 18 53	- 2 19
13	286 6 42	117 19 27		63	85 0 12	42 25 0	-17 51
14	58 53 22	209 25 33		64	217 46 52	134 31 6	-30 22
15	191 40 3	301 31 40	+ 7 10	65	350 33 33	226 37 13	+11 7
16	324 26 43	33 37 47	- 8 21	66	123 20 13	318 43 20	- 4 14
17	97 13 23	125 43 54	-23 52	67	256 6 53	50 49 27	-19 56
18	230 0 3	217 50 1	+20 36	68	28 53 33	142 55 34	-35 27
19	2 46 43	309 56 7	+ 5 5	69	161 40 13	235 1 40	+ 9 2
20	135 33 24	42 2 13	-10 26	70	294 26 54	327 7 47	- 6 29
21	268 20 4	134 8 20	-25 57	71	67 13 34	59 13 54	-22 1
22	41 6 44	226 14 26	+18 32	72	200 0 14	151 20 0	+22 28
23	173 53 24	318 20 33	+ 3 0	73	332 46 54	243 26 7	+ 6 57
24	306 40 4	50 26 39	-12 31	74	105 33 34	335 32 13	- 8 34
25	79 26 45	142 32 46	-28 2	75	238 20 15	67 38 20	-24 7
26	212 13 25	234 38 53	+16 27	76	11 6 55	159 44 27	+20 22
27	345 0 5	326 45 0	+ 0 55	77	143 53 35	251 50 34	+ 4 51
28	117 46 45	58 51 7	-14 36	78	276 40 15	343 56 41	-10 40
29	250 33 25	150 57 13	-30 7	79	49 26 55	76 2 47	-26 12
30	23 20 6	243 3 20	+14 21	80	182 13 36	168 8 54	+18 18
31	156 6 46	335 9 27	- J 10	81	315 0 16	260 15 1	+ 2 47
32	288 53 26	67 15 33	-16 41	82	87 46 56	352 21 7	-12 46
33	61 40 6	159 21 40	-32 12	83	220 33 36	84 27 14	-28 17
34	194 26 46	251 27 56	+12 17	84	353 20 16	176 33 20	+16 12
35	327 13 27	343 34 3	- 3 14	85	126 6 57	268 39 27	+ 0 41
36	100 0 7	75 40 10	-18 46	86	258 53 37	0 45 34	-14 50
37	232 46 47	167 46 17	-34 17	87	31 40 17	92 51 41	-30 22
38	5 33 27	259 52 24	+10 12	88	164 26 57	184 57 48	+14 7
•39	138 20 7	351 58 20	- 5 20	89	297 13 37	277 3 54	- 1 24
40	271 6 48	84 4 27	-20 51	90	70 0 18	9 10 1	-16 55
41	43 53 28	176 10 34	-36 22	91	202 46 58	101 16 8	-32 27
42	176 40 8	268 16 40	+ 8 7	92	335 33 38	193 22 14	+12 2
43	309 26 48	0 22 47	- 7 25	93	108 20 18	285 28 21	-3 28
44	82 13 28	92 28 53	-22 56	94	241 7 58	17 34 27	-19 0
45	215 0 9	184 35 0	+21 31	95	13 53 39	109 40 34	-34 32
46	347 46 49	276 41 7	+ 6 1	96	146 40 19	201 46 41	+ 9 57
47	120 33 29	8 47 14	- 9 30	97	279 26 59	293 52 48	- 5 34
48	253 20 9	109 53 21	-25 2	98	52 13 39	25 58 55	-21 5
49	26 6 49	192 59 27	+29 27	99	185 0 19	118 5 1	-36 37
50	158 53 30	285 5 34	+3 56	100	317 47 0	210 11 8	+ 7 51

<sup>1</sup> Table XVII for Centuries is on the next page.

TABLE XVII.—Second Árga Siddhánta:
For centuries.

TABLE XIX .-- Siddh. Stromani

TABLE XXI.—For days of the Solar Year.

	_		1.01	0-1						Graun. Gr	, 5,,,,,
Cent, K. Y.		tance —⊙.	C	s And	m.	@'s	Ano	m.	Cor.	Quantities to tracted from Siddkanta	Brake
3000	173°	30′	61	° 43	′ 24″	282°	7	29	gh. p. - 4 15	Yr. Dist.	( & c
3100	131	17	271	54	32	282	7	15	+ 3 37		
3200	89	4	122	5	39	282	7	1	+11 28	5 0′ 3′	0'
3300	46	51	332	16	47	282	6	48	+19 20	10 0 6	0
3400	4	38	182	27	54	282	6	34	+27 11	15 0 9	0 1
3500	322	25	32	39	2	282	6	20	04 = 7	20 0 12	0 1
3600							Ĭ		-24 57	25 0 15	0 2
	280	12	242	50	10	282	6	6	-17 06	30 0 18	0 2
3700	237	59	93	1	17	282	5	52	- 9 14	35 0 2;	0 33
3800	195	46	303	12	25	282	5	39	- 1 23		0 36
3900	153	33	153	23	32	282	5	25	+ 6 29		-
4000			_	- 4			_			45 0 27	0 41
	111	20	3	34	40	282	5	11	+14 20	50 0 30	0 43
4100	69	7	213	45	48	282	4	57	+22 12	55 0 33	0 50
4200	26	54	63	56	55	282	4	43	+30 03	60 0 36	0 54
4300	344	41	274	8	3	282	4	30	-22 05	65 0 39	0 59
4400	302	28	124	19	10	283	4	16	-14 14	70 0 42	1 3
4500	260	15	334	30	18	282	4	2	- 6 22	75 0 45	1 8
4600	218	2	184	41	26	282	3	48	+ 1 29	80 0 48	1 12
4700	175	49	34	52	33	282	3	34	+ 9 21	85 0 51	1 17
4800	133	36	245	3	41	282	3	21	+17 12	90 0 54	1 21
4900	91	23	95	14	48	282	3	7	+25 04	95 0 57	1 26
5000	49	10	305	25	56	282	2	53	-27 05	100 1 0	1 30
					!						

Ī			-	BAT	FRA (	OF PR	BCED	IT O	TRAR.		
Day.	Al	١.		(-	Θ.	1	('s Ai	n <b>om.</b>	]	Long.	0
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4	-2	9	6	28	3 8	341	1 6	5 57	331	25	4
5	-2	8	18	39	32	354	10	51	332	24	12
6	-2	7	31	50			14	45	333	23	20
7	-2	6	43	2	26	20	18	39	334	22	28
Ļ	2		55	13	53	33	22	33	335	21	36
8	_	-1	67	25							
9	$-\frac{2}{-2}$	-:	79	36	_	-,					53
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13	-20	n!	116	11	6	98	42	2	340	17	17
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Dhanuh-S	240	96	21	17	319	47	39	240	38	0	1	Pausha.	8		23 24	21	243 256	48 0	21	261 274	17 21	58 52	19 20	42 41	43 51
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TABLE XXI. - For days of the Solar Year -continued.

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13 14 13 16 17	4	42 43 44	152 164 176	0	15 41 8 35	1 2 2	75 S8 01 14	43 47	35 32		41	24 23 22 21 21	43 51 59	104 105 106 107 108	200 21: 22:	2 1	1 4 13 1 14 5 16	11 37	278 301 314 327 341	49 53	18 12 6	1		29 28 27	18 26 34	166 168 168 170	7 2 3 2 9 2	35	39 5 51 7 2 4 14 7 25 3	19 16 12	18 31 44 57 71	51 54 58	55	16	34		44	13 14 15 16 17
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## COMPUTATION OF DATES :- SPECIAL TABLES.

TABLE XXI .- For the days of the Solar Year-continued.

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1 2 2 2 2	9 2	33 34 35	308 320 332 344 357	38	34	17	00	8 1	23 17 10 4 58	229 230 231 232	33	52 0	2 2 2	91 92 93	295 307 319 31		30 56 23	22	98 11 24 38 51	54 58	28 22 16 10 4	284 286 287 288 288	5 4 7 4 3 4	8 37 7 45 6 53	35 35 35 35 35	1 3 2 3 3 3	18 . 31 43 :	57 1 8 3 20 31 3	3 5	262 275 288 301 314	44 48 52 56 59	22 16 10 3 57	344 345 346 347 348	57 56 55 55 54	56 4	18 19 20 21 22
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8 9 10 11 12	25 25 25 25 25	2 1 3 2 4 2	04	15 27	8 35 2	49 63 75 88 101	26	2 20	1 2 2 2 3	50	21 20	18 27	31 31 31 31 31	1 19 2 20 3 21	3 .5	19 30 42		10 113 12 13 15	3 1 6 1 9 2	2 : 6 1	8	305 306 307 308 309	31 30	37	376 371 372 373 374	20 21 22	2 4 4 5 7	7 32 3 55	1 1 2	64 77 90 03	14	13 7 1	5 6 7	38 37	23 31 39 47 56	8 9 10 11 12
13 14 15 16 17	25 25 25 25 26	7 2 8 2 9 2	40 53 65 77 89	1 12 34	22 49 15	114 127 140 153 166	41 45 49	49 43 37	2 2	53		59 7 16	313 316 317 318 318	25 26	2 1 4 2 6 3	16 23 39	3 30	$\frac{191}{204}$	33	1 4	9 3	310 311 312 313 314	26 25	9 17	375 376 377 378 379	26 27 28	3 44 5 54 8 6	1 52 3 18 45 3 12 39	લસસ	42	25 29 33		10 11	34 33	28	13 14 15 16 17
18 19 20 21 22	26 26 26 26 26 26	2 31 3 32	01 13 26 38 50	10	2	179 193 206 219 232	y	25 19 13 7	2	57 58 59 60	13 12 11	40 48 57	320 321 322 323 324	31 32 33	3 1 5 2 9 3	2 : 3 : 5 : 5 : 6 : 8 : 1	50	230 243 256 269 283	3 51 5 55 5 55 3 3	2 1 1 1	3 7	315 316 317 318 319	22 21 20	42 50 58	380 381 382 383 384	32- 336 349	4 40 5 51	32	39	07 4	19 53	6 0	14 15 16 17 18	30 29	3 0 8	18 19 20 21 22
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TABLE XXII.-For Ghațikas and Palas.

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6 7 8 9	1 1 1 2	13 25 37 49 1	9 20 32 43 54	1 1 1 1 2	18 31 44 57 10	23 27 31 35 39	5 6 7 8 9	55 54 53 52 51	36 37 38 39 40	7 7 7 8	18 31 43 55 7	52 3 15 26 38	7 8 8 8 8	50 3 16 29 42	20 24 28 32 36	35 36 37 38 39	29 28 27 26 25
11 12 13 14 15	2 2 2 3	14 26 38 50 2	6 17 29 40 52	2 2 3 3	23 36 49 2 15	43 47 41 55 58	10 11 12 13 14	50 50 49 48 47	41 42 43 44 45	8 8 8 9	19 32 44 56 8	49 1 12 24 35	8 9 9 9	55 8 21 34 47	40 44 48 52 55	40 41 42 43 44	25 24 23 22 21
16 17 18 19 20	3 3 4	15 27 39 51 3	3 15 26 37 49	3 3 4 4	29 42 55 8 21	2 6 10 14 18	15 16 17 18 19	46 45 44 44 43	46 47 48 49 50	9 9 9 9	20 32 45 57 9	46 58 9 21 32	10 10 10 10 10	0 14 27 40 53	59 3 7 11 15	45 46 47 48 49	20 19 19 18 17
21 22 23 24 25	4 4 4 5	16 28 40 52 4	0 12 23 35 46	4 5 5 5	34 47 0 13 26	22 26 30 34 37	20 21 22 23 24	42 41 40 39 38	51 52 53 54 55	10 10 10 10	21 33 46 58 10	44 55 7 18 29	11 11 11 11 11	19 32 45 58	19 23 27 30 34	50 51 52 53 54	16 15 14 13 12
26 27 28 29 30	5 5 5 6	16 29 41 53 5	58 9 20 32 43	5 6 6 6	39 52 5 18 31	41 45 49 53 57	25 26 27 28 29	38 37 36 35 34	56 57 58 59 60	11 11 11 11 12	22 34 47 59 11	41 52 4 15 27	12 12 12 12 13	11 24 37 50 3	38 42 46 50 54	55 56 57 58 59	12 11 10 9 8

TABLE XXIII.—Names of Jupiter's cuclic years.

	cyclic	year	rs
No.	Cyclic year.	No.	Cyclic year.
0	Vijaya.	30	Rudhirodgårin.
1	Jaya.	31	Raktåksha.
2	Manmatha.	32	Krodhana.
3	Durmukha.	33	Kehaya
4	Hemalamba.	34	Prabhaya.
5 6 7 8 9	Vilamba. Vikārin. Sārvarī. Plava. Subhakrit.	35 36 37 38 39	Sukla. Pramoda.
10 11 12 13 14	Śobhana. Krodhin Viśvâvasu. Parâbhava. Plavanga.	40 41 42 43 44	Bhâva. Yuvan.
15	Kîlaka.	47	Bahudhânys.
16	Saumya.		Pramâthin.
17	Sâdhârana.		Vikrama.
18	Virodhakrit.		Bhrisya,
19	Paridhâvin.		Chitrabhânu.
20	Pramâdin.	50	Tarana.
21	Ânanda.	51	
22	Râkshasa.	52	
23	Anala.	53	
24	Pingala.	54	
25	Kâlayukta.	55	
26	Siddhārthin.	56	
27	Raudra.	57	
23	Durmati.	58	
29	Dundubhi.	59	

TABLE XXIV .- (A) Equation of the Moon's centre.

Args: ('s Anomaly ('s Eq. — Sárya Siddh. Árya Siddh. 2nd Árya Siddh. Brah. & S. Śir.  0° 0' 180° 0' 0° 0' 0'	Arg.: ( 'aAnomaly
0° 0′ 180° 0′ 0° 0′ 0″ 0° 0′ 0″ 0° 0° 0° 0° 0° 0° 0° 0° 0° 0° 0° 0° 0°	
15 0 165 0 1 18 54 5 17 1 1 17 52 5 11 1 18 2 5 12 1 18 7 5 13 8 45 161 15 1 37 53 5 06 1 3 8 41 5 09 1 55 19 4 92 1 55 26 4 98 1 22 30 157 30 1 56 25 4 81 2 13 0 4 79 2 13 17 4 79 2 13 25 5 08 13 8 45 146 15 2 48 48 4 4 48 2 47 8 4 46 2 47 2 3 4 47 2 47 39 4 4 47 37 30 142 30 3 4 52 4 28 3 3 8 4 27 3 3 32 4 4 4 65 2 30 5 3 4 6 6 15 153 45 146 15 4 31 46 2 47 8 4 2 30 3 3 4 5 161 15 4 31 46 2 47 8 4 2 30 3 3 4 5 161 15 4 31 46 2 47 8 4 4 5 10 1 15 108 45 4 46 5 0 1 30 4 39 56 1 1 84 4 45 10 1 15 108 45 5 10 1 15 4 56 59 1 19 4 55 22 1 1 18 2 7 7 8 4 5 10 1 15 108 45 5 2 9 0 52 5 0 23 9 0 16 5 1 46 0 16 5 2 7 0 11 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1	187 30 352 30 191 15 348 45 195 0 345 0 198 45 341 15 2 202 30 337 30 2 206 15 333 45 3 210 0 330 0 7 213 45 326 15 3 217 30 322 30 3 221 15 318 45 3 225 0 315 0 4 232 30 307 30 7 236 15 303 45 4 232 30 307 30 7 236 15 303 45 2 243 45 296 15 3 247 30 292 30 3 243 45 296 15 3 247 30 292 30 5 241 15 288 45 2 255 0 285 0 9 258 45 281 15 7 262 30 277 30 2 266 15 273 45

TABLE XXIV—continued. (B) Equation of the Sun's centre.

	AIV—Contin	ueu. (B) Equa		
Arg.:Anomaly.  O's eq.+	Strya Siddh.	Árya Siddh.	2nd Ârya, Brah, & Siddh. S'ir.	Arg.: Anomaly. ⊙'s eq.—
0° 0′ 180° 0′ 3 45 176 15 7 30 172 30 11 15 168 45 15 0 165 0 18 44 161 15 22 30 157 30 26 15 153 45 166 15 37 30 142 30 41 15 138 45 45 0 135 0 48 45 131 15 52 30 127 30 56 15 123 45 60 0 120 0 63 45 116 15 67 30 112 30 71 15 108 45 75 0 105 07 8 45 101 15 82 30 97 30 86 15 93 45 90 0 90 0	0° 0' 0" 0 8 44 0 17 24 0 25 58 0 34 24 0 42 38 0 50 40 0 58 29 1 6 3 1 31 8 1-92 1 20 13 1 26 47 1 32 57 1 38 44 1 44 5 1 48 59 1 53 26 1 57 22 2 0 50 2 3 46 2 6 11 2 8 4 2 9 26 2 10 15 2 10 31	0° 0′ 0′ 0′ 0 2″-25 0 16 50 2-23 0 25 8 2-20 0 41 26 2-15 0 49 19 2-10 0 57 0 1 4 28 1 -99 1 11 37 1 18 29 1 1-74 1 1-64 1 36 56 1 42 18 1 43 1 47 13 1 55 40 1 55 39 1 55 39 1 55 39 1 55 39 1 55 39 1 5 5 5 39 1 5 5 5 5 5 5 5 5 5 5 5 5 5 5 5 5 5 5	0° 0′ 0″ 0 2″ 28. 0 17 3 2°27 0 25 28 2°24 0 33 47 2°22 0 49 55 2°12 0 49 55 2°07 1 5 15 2°01 1 12 31 1°94 1 19 27 1°85 1 26 4 1°76 1 32 17 1°66 1 32 17 1°66 1 33 1 1°32 1 53 3 1°20 1 57 5 1°08 2 0 37 0°94 2 3 37 0°30 2 6 4 0°64 2 8 1 0°52 2 9 25 0°36 2 10 15 0°22 2 10 31	228 45 311 15 232 30 307 30 236 15 303 45

TABLE XXV.—Latitudes and Longitudes of Places.

		Lower	TUDE.			Lore	TUDE.
PLACE.	N. Lat.	E. fr. Gr.	Time Diff. fr. Lanks.	Place.	N. Lat.	E, fr. Gr.	Time Diff. fr. Lankå.
Abu (Arbuda) Agra Ahmadabad Ahmadnagar Ajanta Ajanta Ajanta Ajanta Ajanta Ajanta Angadh Allababad Amaravata Amritaar Anhilwad Arkat Aurangabad Arkat Aurangabad Badani Banavasi	24° 48' 27 10 23 2 19 8 20 38 26 28 27 53 25 25 16 35 31 3 47 12 52 26 48 16 56 25 20 14 34 12 57 23 13 22 16 18 13	72° 46' 77 59 72 43 75 48 75 48 75 48 71 56 81 51 80 24 74 48 71 56 79 21 75 28 75 40 83 0 75 40 75 37 75 37 75 40	+0 37 -0 4 +1 4 -0 1 +1 13 -0 7	Bhopal Blyanagar Bijapur Bijapur Bikaner Bombay Bundi Burhanpur Calcutta Dehli Devagiri (Dhaultābād). Dhaka Dhārā Dhāra	15° 50′ 25 13 27 12 21 44 23 30 23 14 15 17 16 48 28 1 15 26 26 26 22 36 28 37 19 54 22 35 15 26 22 35 15 26 23 45 22 35 26 40 20 53	74° 31′ 86 59 77 27 72 58 77 20 76 30 76 30 75 44 73 18 72 51 75 37 76 17 88 23 77 12 75 14 90 23 75 16 75 23 77 53 74 43	9Å. p0 12 +1 53 +0 15 -0 28 +0 21 +0 16 +0 8 +0 0 -0 24 -0 29 -0 1 +0 7 +2 8 +0 15 -0 6 +2 27 -0 5 -0 7 +0 22 -0 10

TABLE XXV-continued.

TABLE X	XV—	continu	ed.
		Lone	ITUDE.
PLACE.	N, Lat.	E. fr. Gr.	Time Diff. fr. Lanka
Dvårakå . Elura . Farrakhåbåd .	22° 16′ 20 2 27 23	68 58' 75 1 79 35	gb. p. -1 11 -0 6 +0 49
Gayâ . Ghâzipur .	24 46 25 35	85 2 83 34	+131 +118
Girnar	21 30 15 27 26 44	70 30 73 53 83 23	-0.52 $-0.19$ $+1.17$
Gorakhpur Gurkhä Gwalior	27 52 26 12	84 28 78 7	+1 26 +0 24
HaidarAbAd (Dekhan).	17 18	78 30	+0 28
Haidarabad (Sindh). Hardâ	25 24 22 18	68 18 77 2	-1 14 +0 13
Hardwar Hushangabad	29 55 22 43	78 7 77 39	+024
Indor Jabalpur	22 41 23 9	75 46 79 58	+0 1 +0 44
Jagannáthapuri Jalgaum Jambu	19 46 20 25 32 44	85 50 74 83 74 49	+141 -010 -07
Jaypur Jhânsî	26 56 25 37	75 52 78 35	+0 1 +0 29
Jodhpur . Jûnagadh .	26 19 21 29	73 2 70 22	-0 27 -0 53
Kalingapatam Kalyan Kanauj	18 18 19 13 27 3	84 9 73 10 79 58	+1 23 -0 25 +0 41
Kanauj Kanchi Kanhpur	12 50 26 28	79 44 80 19	+0 39 +0 46
Katak Khambat (Cam-	20 28 22 18	85 53 72 32	$+142 \\ -032$
bay). Khâtmâṇḍu Kochi (Cochin)	27 43 9 56	85 17 76 15	+1 36 +0 4
Kolapur Lahor	16. 43 31 33	74 13 74 16	-0 15 -0 14
Lakhnau	9 56 13 5	80 56 78 7 80 17	+0 52 +0 23 +0 46
Madras Maisur Mangalur	12 18 12 52	76 40 74 50	+0 9 -0 10 -1 3
Mândavî	22 56 27 28	69 24 77 41	+0 20
Mongir Multan	30 13	86 30 71 26 79 5	+1 58 -0 43 +0 34
Någpur Nåsik Pandharpur	20 0 17 39	73 44 75 21	-0 20 -0 4
Patiyâlâ . Pâtna .	30 20 25 33	76 5 85 21	+0 7
Puna Parniya .	25 46	73 13 87 51 79 30	-0 18 +1 58 +0 36
Râmesvaram Ratuâgiri Rewâ	17 0 24 32		-0 34 +0 56
Sågar Sahet Måhet	23 51 27 31	78 42 82 5	+0 30 +1 2 +1 21
Sambhalpur Satara Simoni	17 41	83 57 74 1 77 38	+1 21 -0 17 +0 19
Sironj Solapur Somnathpattan	17 39 22 4	75 54 71 26	+0 2
Somnathpattan Śrinagar Śrirangapatanan	n 12 24		-0 8 +0 10 -0 32
	10 45	72 32 79 7 72 57	+0 34
Thâṇâ Travankor Trichinapalli	9 10 10 47	76 50 78 43	+0 11 +0 29
Trivandram Udaypur	8 30 24 37	76 56 73 43	
Ujjain .	23 9	75 43	0 0

Table XXVI .- Showing the times of rising (in Asus or sixths of vinodi) in 10°-32° north latitude, or ullagna equivalents in Oblique Ascension.

						LATIT	UDES.					
Sign.	10°	11°	12°	13°	14°	15°	16°	17°	18°	19°	20°	21°
I & X   I . I   & X   I . I   & X   . I	1544 1693 1893 1977 1897 1796	1531 1681 1889 1981 1909 1809	1518 1672 1885 1985 1918 1822	1506 1660 1881 1989 1928 1854	1492 1650 1876 1994 1940 1848	1478 1639 1872 1998 1952 1862	1466 . 1627 1867 2003 1963 1874	1452 1616 1863 2007 1974 1888	1438 1605 1857 2013 1985 1902	1425 1593 1853 2017 1997 1915	1411 1582 1848 2022 2008 1929	1396 1570 1844 2026 2020 1944
						LATIT	UDES.					
Sign.	22°	23°	24°	25°	26°	27°	28°	29°	30°	31°	32°	Chars
I & XII . II & XI . III & X	1382 1558 1839 2031 2032 1958	1368 1546 1833 2037 2044 1972	1353 1533 1829 2041 2057 1987	1337 1521 1823 2047 2069 2003	1322 1508 1818 2052 2083 2018	1306 1496 1812 2058 2094 2034	1290 1483 1808 2063 2107 2050	1274 1469 1801 2069 2121 2066	1257 1455 1795 2075 2135 2083	1241 1439 1789 2081 2151 2099	1224 1424 1783 2087 2166 2116	+ 130 + 8 -138 -138 + 8 + 130

For the rule see above, §60.

In the column Chara are entered the Asus by which the equivalent in right ascension of the several signs, differs from the minutes of each sign. This difference is combined with the ascensional difference in the above table. As the former difference, however, was first introduced by Bhâskara, the amount of Chara must be added to the equivalents in oblique ascension if the date calculated is previous to Bhâskara, A. D. 1150.

	Ambalohidevi, perhaps a name of some divinity . p. 168
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A	Ambipātaka, vill
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Abhayadeva Sûri, Jainc priest 118, 120, 320, 332	Amoghavarsha, Vakpati II., k. of Malava 223
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Achalavarman Samaraghanghala, king of Singhapura 11, 13, 15	Anahila, a secretary 85, 92
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Agisamaja,—Agnisarmārya, pr. n 8, 9	" inscriptions
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Agrotoka, place name 94	" country
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Abuks	Anianeva Hanuman
Ajayapāla (?)	anomalistic motions
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king	Apastamba's Dharmasútra
Akbar, emperor	Âpitți or Âpitți, town
Akkuka or Akkuva, son of Dhavalappa	apogee of the sun, motion of
Akshapada, or Gotama, the founder of the Nyaya	Apsaro-devi, queen of Rajyavardhana I 68, 72, 73
system	Apûvalî, vill. now Abuvel
akshayanimi or akshayanimikā, 'a perpetual endow- ment'	Araluvaka, vill
akshayanîvî	aratthasamvinayikam
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Âlhû, pr. n	
Alle son of Väillehhette	tribe
Alla, son of Väillabhatta 154, 157, 160 Amalachandra, pr. n	Arjuna-barika at Vadnagar
amanta reckoning	Arjunakonasarana (?) vill
Amara, name of a poet	Arjunakonasarana (r) vui. Arņorāja, Vāghelā king of Gujarāt
Amaravati stûpa	300 000
Âmardakatirthanâtha, name of a sage	" king of Såkambharl
Amarika, pr. m	Ârya-Chețiya, Ajja-Chedaya-kulu
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Nohalâ	
Avanta, country	Bhâsvat, identified with Bhâillasvâmin or Bhailasvâ-
Avanta, country	min, modern Bhilsa
Avanti, a prince	Bhatarka, king of Valabhi 8
Avanti or Avantivarman, king	Bhatti, Bhatti, pr. n
Avantivarman, king of Kasmîr	
arasanika, apparently for ávásanika	Bhattibhata, a Brahman
âyâga, 'an object of homage'	Bhattisama [-śarman] 5, 7,
ayanamisa, amount of precession	Bhava,—Śiva
Ayodhyâ, vill	Bhâva—Brihaspati
Âyus	Bhavânî, goddess
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ay yapatoraj zamo or a communici.	Bhillas, tribe of the
В	Bhîma or Bhîmadeva L, king of Gujarât
_	230, 232, 235, 238, 294, 302, 317, 32
Badaun, chief town of Badaun district, North-Western	230, 232, 235, 238, 294, 302, 317, 32 Bhîma <i>mantrin</i> , an Osvâl
Badâun, chief town of Badâun district, North-Western Provinces 61	230, 232, 235, 238, 294, 302, 317, 32 Bhîma <i>mantrin</i> , an Osvâl
Badâun, chief town of Badâun district, North-Western Provinces	230, 232, 235, 238, 294, 302, 317, 32  Bhîma mantrin, an Osvâl
Badâun, chief town of Badâun district, North-Western Provinces	230, 232, 235, 238, 294, 302, 317, 32  Bhîma mantrin, an Osvâl
Badâun, chief town of Badâun district, North-Western Provinces	230, 232, 235, 238, 294, 302, 317, 32  Bhîma mantrin, an Osvâl
Badâun, chief town of Badâun district, North-Western Provinces	230, 232, 235, 238, 294, 302, 317, 32  Bhîma mantrin, an Osvâl
Badâun, chief town of Badâun district, North-Western       61         Provinces.       61         Badâun stone inscription of Lakhanapâla, edited       61         Bâgar, the language of Dungarpur       229n         Bagrârî—to be read for Bateëvar (q.v.)       207         Bahurûpašarman, pr. name       184         Bahvricha school of the Veda       183, 184	230, 232, 235, 238, 294, 302, 317, 32  Bhîma mantrin, an Osvâl
Badâun, chief town of Badâun district, North-Western       61         Provinces.       61         Badâun stone inscription of Lakhanapâla, edited       61         Bâgar, the language of Dungarpur       229n         Bagrârî—to be read for Bateëvar (q.v.)       207         Bahurûpasarman, pr. name       184         Bahvricha school of the Veda       163, 184         Bakulasvâmin, pr. n       318	230, 232, 235, 238, 294, 302, 317, 32  Bhîma mantrin, an Osvâl
Badâun, chief town of Badâun district, North-Western         61           Provinces.         61           Badâun stone inscription of Lakhaṇapâla, edited         61           Bâgar, the language of Dungarpur         229n           Bagrârî—to be read for Batesvar (q.v.)         207           Bahurûpasarman, pr. name         184           Bahvricha school of the Veda         133, 184           Bakulasvâmin, pr. n.         318           Balabadra, pr. n.         139	230, 232, 235, 238, 294, 302, 317, 32  Bhîma mantrin, an Osvâl
Badâun, chief town of Badâun district, North-Western         61           Provinces.         61           Badâun stone inscription of Lakhaṇapâla, edited         61           Bâgar, the language of Dungarpur         229n           Bagrârî—to be read for Batesvar (q.v.)         207           Bahurûpasarman, pr. name         184           Bahvricha school of the Veda         133, 184           Bakulasvâmin, pr. n.         318           Balabadra, pr. n.         139	230, 232, 235, 238, 294, 302, 317, 32 Bhîma mantrin, an Osvâl
Badâun, chief town of Badâun district, North-Western       61         Provinces.       61         Badâun stone inscription of Lakhanapâla, edited       61         Bâgar, the language of Dungarpur       229n         Bagrârî—to be read for Bateêvar (q.v.)       207         Bahurûpaŝarman, pr. name       184         Bahvricha school of the Veda       183, 184         Bakulasvâmin, pr. n       318         Balabadra, pr. n       139         Baladina, Jaina pr. n       383, 386         Balavarmâ, Jaina nun       380	230, 232, 235, 238, 294, 302, 317, 32 Bhîma mantrin, an Osvâl
Badâun, chief town of Badâun district, North-Western Provinces.         61           Badâun stone inscription of Lakhaṇapâla, edited         61           Bâgar, the language of Dungarpur         229n           Bagrârî—to be read for Batesvar (q.v.)         207           Bahurûpasarman, pr. name         184           Bakvrjicha school of the Veda         183, 184           Bakulasvâmin, pr. n.         318           Balabadra, pr. n.         139           Baladina, Jaina pr. n.         383, 386           Balavarmâ, Jaina nun         380           bali         58	230, 232, 235, 238, 294, 302, 317, 32 Bhîma mantrin, an Osvâl
Badâun, chief town of Badâun district, North-Western         61           Provinces.         61           Badâun stone inscription of Lakhanapâla, edited         61           Bâgar, the language of Dungarpur         229n           Bagrârî—to be read for Batesvar (q.v.)         207           Bahurûpasarman, pr. name         184           Bakvijcha school of the Veda         133, 184           Bakulasvâmin, pr. n.         318           Balabadara, pr. n.         139           Baladina, Jaina pr. n.         383, 386           Balavarmâ, Jaina nun         58           Ballâlasena, king, composed the Dánaságara         306	230, 232, 235, 238, 294, 302, 317, 32 Bhîma mantrin, an Osvâl
Badâun, chief town of Badâun district, North-Western         61           Provinces.         61           Badâun stone inscription of Lakhanapâla, edited         61           Bâgar, the language of Dungarpur         229n           Bagrârî—to be read for Batesvar (q.v.)         207           Bahurûpasarman, pr. name         184           Bahvricha school of the Veda         133, 184           Bakulasvâmin, pr. n.         318           Balabadara, pr. n.         383, 386           Balavarmâ, Jaina pr. n.         380           bali         58           Ballâlasena, king, composed the Dânasâgara         306           Bambhalijja, Brahmadâsika kula         379	230, 232, 235, 238, 294, 302, 317, 32  Bhîma mantrin, an Osvâl
Badâun, chief town of Badâun district, North-Western         Provinces.         61           Badâun stone inscription of Lakhaṇapâla, edited         61           Bâgar, the language of Dungarpur         229π           Bagrârî—to be read for Bateśvar (q.v.)         207           Bahurûpaśarman, pr. name         184           Bahvricha school of the Veda         133, 184           Bakulasvâmin, pr. n.         318           Balaohadra, pr. n.         383, 386           Balavarmâ, Jaina pr. n.         380           bali         58           Ballâlasena, king, composed the Dânasâgara         306           Bambbalijja, Brahmadâsika kula         379           Bâṇa, poet         68, 70	230, 232, 235, 238, 294, 302, 317, 32  Bhîma mantria, an Osvâl
Badâun, chief town of Badâun district, North-Western       Provinces.       61         Badâun stone inscription of Lakhanapâla, edited       61         Bâgar, the language of Dungarpur       229π         Bagrârî—to be read for Bateśvar (q.v.)       207         Bahurûpaśarman, pr. name       184         Bahvricha school of the Veda       183, 184         Bakulasvâmin, pr. n.       318         Balabadara, pr. n.       383, 386         Balavarmâ, Jaina pr. n.       380         bali       58         Ballâlasena, king, composed the Dásaságara       306         Bambbalija, Brahmadâsika kula       379         Bâṇa, poet       68, 70         Bâṇa, mythical personage       21	230, 232, 235, 238, 294, 302, 317, 32  Bhîma mantrin, an Osvâl
Badâun, chief town of Badâun district, North-Western         Provinces.         61           Badâun stone inscription of Lakhanapâla, edited         61           Bâgar, the language of Dungarpur         229π           Bagrârî—to be read for Bateśvar (q.v.)         207           Bahurûpaśarman, pr. name         184           Bahvricha school of the Veda         183, 184           Bakulasvâmin, pr. n         318           Balabadara, pr. n         383, 386           Balavarmâ, Jaina pr. n         380           bali         58           Ballâlasena, king, composed the Dânasâgara         306           Bambhalijja, Brahmadâsika kula         379           Bâna, poet         68, 70           Bâna, mythical personage         21           Banavâsi inscription, referred to         96	230, 232, 235, 238, 294, 302, 317, 32 Bhîma mantrin, an Osvâl
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Vadaja, queen of Harsha of Malaya	Vankesa, g.
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Yasahpala, originally w	rrote the	Khajur	aho ins	cription	Keyûravarsha
of Dhangadeva					Yuvarajadeva, younger brother of Samkaragana, k. of
Vasobala, or Ativasoba					Chedi

### ERRATA AND CORRIGENDA

- Page 1, first footnote, prefix the numeral 1.
  - line 9, after—sheet, add—This practice agrees, however, with that observable on Grantha palm-leaf MSS. which I have used.
  - 5, transcript, line 3, read—(according to a suggestion made by Dr. Kern) visaye savattha.
  - 7, line 3, from bottom, for—"[We send greeting] to . . . princes, read—"In our whole territory [we send greeting] to the royal princes.
  - ,, ,, dele note 10.
  - ,, 8, line 16, for—Khamdadha read— Khamdadha
  - ,, 9, note 36, for—anuvartayettaya, read anuvartaye tasya.
  - ,, 10, line 5, from bottom, for—"sddhukenah, read—"sddhukinah.
  - ,, 12, transcript, line 2, i. সীউলবল্প read - বৰ্ষা -.
    - ,, line 15, for-1700 A.D. read-700 A.D.
  - ,, 14, 3rd and 4th footnotes to be numbered 14 and 16.
  - ,, 15, line 3, for-polden, read-golden.
  - , ,, line 8, delete 19.
  - ,, ,, 24, for-5 read-19.
    - 17, " 18, before grahathani, insert—pravrajita, which is visible above the line in a photograph furnished by the editor; see also M. Senart, Jour. Asiat. VIIIme Sér., tom. XI, p. 512, note.
  - ,, 3rd line, from bottom, for—Pujetava eva, read—Puje-[ta]v[iya]va.
  - ,. ,, last line, for—prakaranena, read—akarena, which Dr. Burgess's new facsimile gives quite plainly.
  - " note 1, for—Dasamskandha, read—Dasamaskandha.
  - ,, 18, line 4, for-chhatiyeva, read-bhatiya va.
  - , ", line 8, ", ichh ", ichha.
  - ", ", 14, ", (i) \*\* yachha° ", istridhiya-chha°.
  - ., ", 15, " nikay(a) ", nikaye; and add \*\*\* at the end of the line.
  - ,, line 18, insert মন্ত্রজিল before বছতনি.
  - ", dele notes 27 and 36.
  - ,, 19, line 3, for-प्रवासन, read-प्रवासन.

- Page 19, line 6, for-- अतियेव, read-अतिय व.
- ", ", 13, ", " - যক্ত ", "ছিল্লিখিযক্ত", and for feat, read— feat, and add — at the end of the line.
- " ,, line 14, for-दिपना, read-दिपन.
- ", ", ", 25, ",—important point? read—reason?

  Akarena stands, as the reading dkalana of Kalsi shows, for dkarena; and akaro means in Pali 'the reason.'
- ,, note 40, first line, for—text, read—Kalsi version likewise.
- ,, 20, dele note \*\*. Vo is a vicarious form for va, which occurs frequently in the Shahbazgarhi version.
- , 22, note, for-Rajyachintakari, read-karin.
- ,, 24, line 5, from bottom, for "May God," read—"May, O God."
- ,, 25, line 20, for जिवारातिन्• read जितारातिन्•.
  - 26, " 13, " नासीद्रव्वर• " •द्र्व्वर•.
- ,, ,, ,, 25, ,, मदीक्वट ,, मदील्बट.
  - 28, note 34, " व्यक्ति: " व्यक्ति:
- " 31, line 1, " वरीचने " वैरीचने.
- ,, ,, ,, 17, ,, सूबधत्तरी ,, स्वधत्तकृतीः
- ,, 40, line 10, read—the vanquisher of the prince Chodaganga.
- " " line 28, read-Chodaganga-.
- ., 43, , 1, ,, —the prowess of the prince Chodaganga; and strike out note 26.
- 46, line 8, read-of Chodaganga's champions.
- " 47, " 21, "—Chodaganga-.
- , 48, ,, 24, ,, —puhpavantav-
- , 49, ,, 1, from the bottom, read—to Chodaganga's champions.
- 53, sixth footnote, prefix the numeral 6,
- ,, seventh ,, for—Dhurgabhaṭa, read— Durgabhaṭa.
- .. 55, text line 40, for-अपूरको च, read-अपूरको च.
- 65, line 2, read-jata-.
- ,, 66, " 22, " —samjñām-.
- , ", " 32, " —surālay-.
- ,, 68, note \*, dele—I would add . . . Bais nobles, and add—The rule refers to words beginning with \*.
- , 69, line 7, for—mahárádhirája, read—mahírájádhirája.
  - " note, for-भवदारिका, read-भर्द.
- 70, note 10, for- 'Yasomatt', read- 'Yasomati-

```
72, line 19, for - • सत्यदानुष्यात: read - • सत्यादा • .
       ,, ,, ,, ,, देन्बासुत्पद्य:
                                 "देव्यासुत्पन्नः .
          ,, 25, ,, ∘प्रविषः∘
                                 ,, द्रविश्व•.
 11
       " line 28, for-विद्यन: read-वर्षन: .
      73, " 10, " मित " मित -. .
       ,, note on line 10, for—सीमकुव्यकां read-
           सीमक्षिका॰.
      74, line 4, for ,, excellent, read-chattels and
          dele note 25.
      79, line 12, for-भौगेनच, read-भौगेन च.
           " 23, for-कलाक्य° read-कलाक्य°..
            13, for- ेस्ब: read- ेस्बे:
               3, for-इन्य कुछ, read-क्य कुछ.
      82, ,, 12, ,, Patala ,, Patala.
      85, ,, I, ,, Lallah ,, Lalla.
      87, text line 23, for-विषयाचा, read-विषयाचा.
                  34, for-राजर्ष- read-राजर्ष-.
                  36, for- चाइज: read- मा.
      88,
                  48, for [ix] read only [ix]
      93.
                 beginning of 5th śloka, for-syz.
           read—भव.
      95, line 30, for-Audhra, read-Andhra.
      96, line 26, for Satakani,-read-Satakani.
      97, last line, for-tot hat, read-to that,
 ,,
      99, line 35, for-prakliptávanam, read-pra-
           kliptávanam.
     100, line 40, after Thod huka dele II.
     101, ,, 22, for-Dombaka, read-Dom-
         baka.
    102, " 17, " naïvete, read—naïveté.
         note 13, for -But its meaning, &c. read -
           Dr. Hultzsch, anie, page 85, note 3, has
           shown that the correct reading of the
           Valabhî plate is Srî-Naga.
    103, line 41, for-May 13th, read-May 14th.
    104, ,, 12, ,, निक्पमानन्दक read-- नन्देव.
    106 " 6, " यन, read—येन.
     " " 19, " विवन्नसामाम, read--विवर्जधामासः
    107, ,, 17, ,, सासन: read-सासनै:.
    109, note 66, for-darsanatoh, read-darsanatah.
     111, last line but one, for-Sringara, read-
           Sringara.
     117, line 16, for-was, read-is.
     119, last line but one, for-Sur- read-Suri-
      " note 5, for-सतानीय, read-संतानीय.
     120, line 4, " Parśva- " Parśva-.
      ,, ,, 13, ,, भुस्यको ,, कुस्तको.
Heading of the plate facing p. 124, for-Vasovar-
           man, read-Yasovarman.
Page 128, line 18, read-[साजी:
 ,, 129, ,, 15. ,, प्रस्यमान.
 ,, 140, ,, 5, ,, ° मिन्दी: •
```

```
Page 141, line 5, read—प ग्रांच.
    143, ,, 16, ,, वर्ता.
     146, ,, 20, ,, श्रांखन:
     153, heading, for-Inscription No. III, read-
           INSCRIPTION No. VIII.
     155, note<sup>8</sup>, line 7, for—Srîmad, read—Srîmad.
     156, 20th śloka, for सुळ्येव, read सुर्व्याचेव.
     160, text line 22, for वहां भव्यस्या, read बहु भिव्यस्य।
              ,, 17, ,, विसीपक.
     166, ,,
          ,,
              ्र, 20,्र, विचारचा
              ,, 21, " विषयण.
     170, transpose the first line of this page to the
           bottom.
    174, footnote 48, for-actual representation, read
           -actual representation.
     181, line 31, read-वन्नीर्धना.
     182, " 12, " °कीर्त्त:.
     186, last line but one, for—বহাৰ read—ইমাৰ-
     187, note!! for-अवहारक read - अवहारक.
     195, footnotes, last line but one, prefix 1 before
           This.
    198, line 4, read-fari.
     201, last footnote. jor-5 read 51.
    207, line S, for-Batesvar read-Bagrari.
          " 10, for-said to have been found? in
           . . . . Agra district, read-from the
          banks of a lake at Bagraris close to
          Mahoba in the Hamîrpur district.
       " footnote<sup>2</sup>, for—I am somewhat doubtful
          about this; for the, read-2 Conf. Führer's
           Archæological Survey Lists, N.-W. Prov.,
          p. 334. This.
    210, first footnote, prefix 21.
    221, note 36, for-the Chola King Rajendra-
      Cho a, read-the Chola King Rajendra-Chola.
    223, note 7, for-published editions, read-pub-
           lished editions.
    224, line 2, for Navasahadikascharita read
           Navasáhasánkacharita.
    230, line 31, delete—and to Vishnu-Ramesvara.
    232, note<sup>40</sup>, add—The story is confirmed by the
          statement of Śrîpâla in verse 9 of the
           Vadnagar Prasasti, below, p. 294.
    234, note<sup>54</sup>, delete—From these, &c.
           note 58, for-ruds read-rude.
           " 61, " laio " mlaio.
    245, note12, add—The lacuna may be filled up
          by writing america.
    247, line 15, for-faul read-faul.
    243, note 33, for-Brahman read-Brahman.
          " 36, for—in verse 13 line 12) read—
      (in verse 13, line 12).
```

Page 249, note 37, for - Zar. read - Zar.

- " 250, note 39, for-Sri read-Sri.
- ,, 255, notes, line 4, for 2 read 23.
- " " ,, insert 34 at the beginning of line 5.
- ,, 259, line 12, and p. 267, v. 49; see p. 353.
- " 287, notel, add—This inscription is identical with Gen. Sir A. Cunningham's No. 4, from Mahaban, Arch. Sur. Rep. vol. XX, pl. x.
- ", 292, line 15, place the figure [ং<] after this line, and delete the strokes in line 16, and note 23. Line 16 ought to contain only the words—খন নীষ্টা নামা দালি.
- " 293, line 13, for-भार्या सनुद° read-भार्यामुद°.
- ,, 294, lines 31-34, for—against the King of Sindh
  ...rulers, read—against Sindhuraja,
  i.e.—possibly the king of Sindh, but
  more probably Sindhuraja of Malva.
- ,, 311, line 1, read out?.
- ,, 312, ,, 11 ,, class of the Brahmakshatriyas.
- ,, 317, to footnotes, lines 2 and 3 in first column, prefix the reference figures 7 and 8.
- .. 328, note 15, for—सेवरिवै° read—सेवरिवै°.
- ,, 393, line 13, for (sthâniya), read—(sthâniya).
- 394, ,, 10, from bottom, read-inscription.
- , 394. ., 35, for-inscriptions read-inscription,

- Page 394, footnote 3, read-or Proshthya.
  - " 395 note", for—If this is correct, etc., read—The inscription apparently has to be read from below.
  - ,, 396, footnote<sup>27</sup>, read—प्रतिशायितीः
    - " 28, for—Ayûga read—Ayûga
  - ,, 397, " 33, for—श्रीळिये read—शाळिये.
  - ,, 433, last line, for 510° read 150°.
  - 437, line 7, read 20 = 17 + 3 Aug.
  - ,, ,, ,, 28, ,, 33 = 19 + 14 April.
  - , ,, ,, 29, ,, 50 April = 20th May.
- ,, 442, last line, 5th col. of Table, read 359° 27' 36".
- ,, 444, Table III, below 1st col., for 26 Feb. read 12 Feb. C. year, and for 27 Feb. L. Yr., read 13 Feb. L. Year.
- ,, Table III, below 7th col., read 0 = 17, Aug.
- ,, 449, footnote<sup>5</sup>, 2nd line, for—if in the left &c., read—if in the right, it is subtractive.
- ,, 455, Table XX, in Dist. **《 ⊙**, 7th line, for —84° &c., read—81° 19′ 15″, and 8th line for—82° &c., read—92° 25′ 14″.
- 456, against Ahar. 183 in Dist. ( O, read —70° 54′ 26″; against Ahar. 184, read— 83°, &c., 185, read—95° &c., and against 186 read—107° 28′ 46′.

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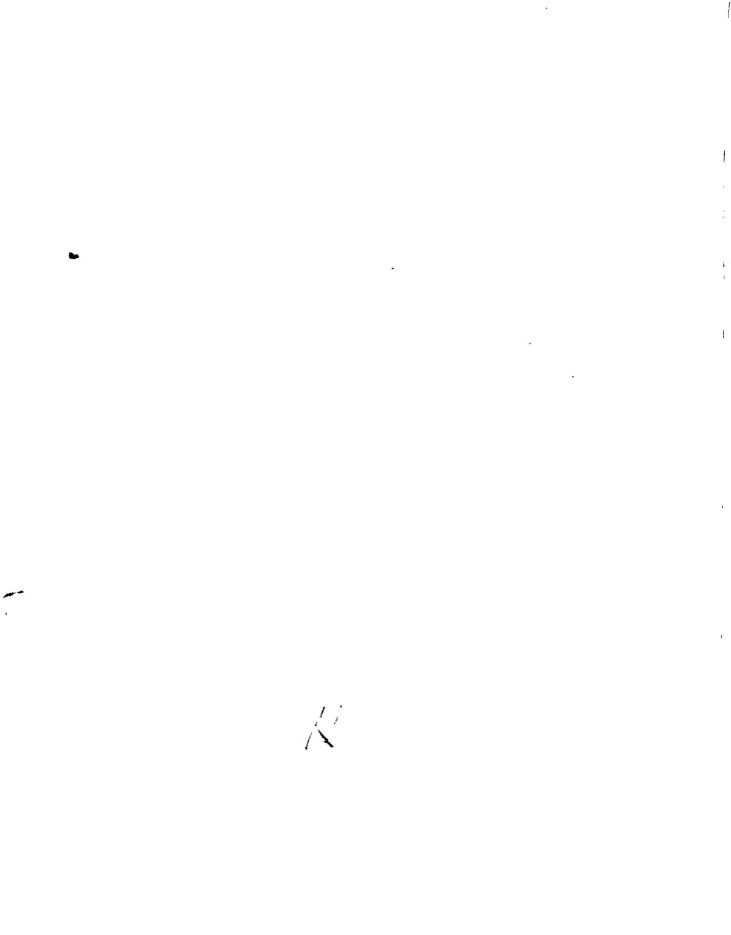
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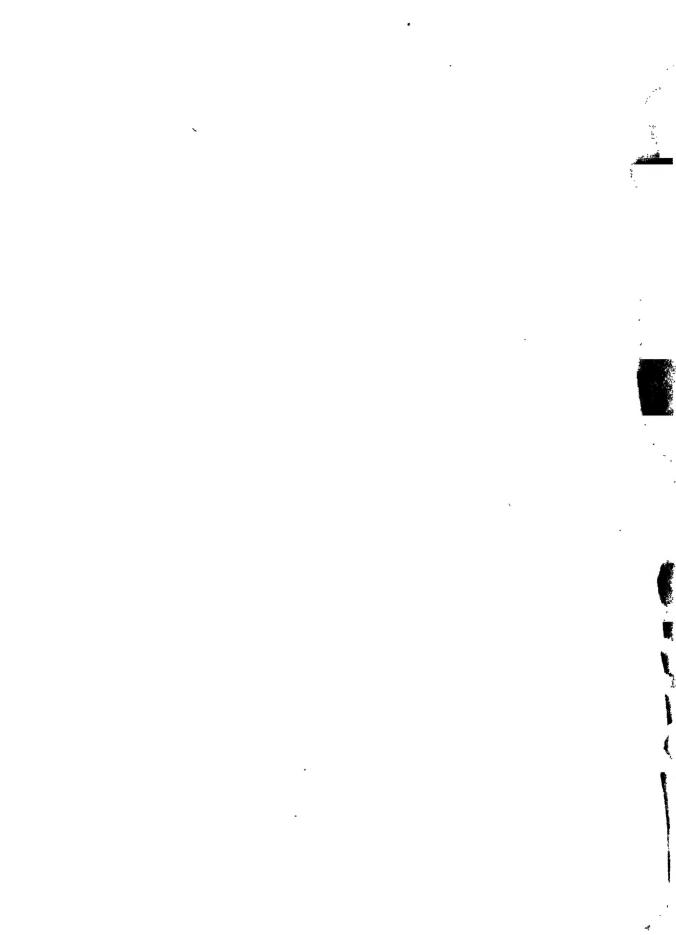
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